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CARAKA SAṂHITĀ

[TEXT WITH ENGLISH TRANSLATION & CRITICAL EXPOSITION BASED ON CAKRAPĀṆI DATTA'S ĀYURVEDA DĪPIKĀ]

VOL. IV

By:- R.K. SHARMA
BHAGWAN DASH

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About the book

The Caraka Saṁhitā occupies a very important place in the History of world's medical science. But this work is quite difficult to understand to those who are not well accustomed with the particular style of Sanskrit in which it is written. Hence, an authentic translation was a desideratum.

The present translation is not only the result of painful labour of two renowned scholars, but it comprises valuable extracts from the famous Commentary of **Cakrapāṇidatta,** rendered into English.

Dr. Bhagwan Dash has been awarded the prestigious Medal of the Senate of the Italian Republic for his contribution to Āyurveda.

Vol. I. Sūtra-sthāna
Vol. II. Nidāna-sthāna to Indriya-sthāna
Vol. III. Cikitsā-sthana (Chapter I-XIV)
Vol. IV. Cikitsā-sthāna (Chapter XV-XXVI)
Vol. V. Cikitsā-sthāna (Chapter XXVII-XXX)
Vol. VI. Kalpa & Siddhi-sthāna
Vol. VII. Śloka Index

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AGNIVEŚA'S

CARAKA SAṂHITĀ

Text with English Translation & Critical Exposition
Based on
(CAKRAPĀṆI DATTA'S ĀYURVEDA DĪPIKĀ)

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New Delhi

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VOLUME IV
(Cikitsā Sthān Chap. XV-XXVI)

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Medal of the
Senate
of the
Italian Republic

Awarded by the
Scientific Committee

President
Mikhail Gorbachev

Vaidya Bhagwan Dash

Alongside what can be termed official medical science, the search for new drugs, and all the activity connected with the discovery of nature's secrets there exists a vast body of knowledge which stretches back into the ancient realms of time.

People without number throughout the world are fascinated by, and drawn to the world of alternative medicine which is receiving ever-more recognition and appreciation in view of the use of the elements which our mother earth offers.

Vaidya Bhagwan Dash, former deputy adviser on Ayurveda to the Indian Ministry of Health, is a leading expert in a field which brings together ancient traditions and innovation in an attempt to meet the enormous needs of a country such as India.

On the sound basis of his medical training and research, Dash has furthered his studies, and as a recognised authority in Ayurveda has taken his knowledge and caring beyond his country.

He can look back on a long career in medicine and public service and among the many appointments he has held figures that of Director of the Yoga Research Institute in New Delhi.

The Pie Manzu Centre intends recognising the contribution which Vaidya Bhagwan Dash has made to the health and well-being of mankind by awarding him the medal of the Presidency of the Italian Senate.

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Romanic Equivalents of Devanāgari

Devanāgari	Roman Equivalents	
Initial	Medial	
अ	–	a
आ	ा	ā
इ	ि	i
ई	ी	ī
उ	ु	u
ऊ	ू	ū
ऋ	ृ	ṛ
ए	े	e
ऐ	ै	ai
ओ	ो	o
औ	ौ	au
अं	–	ṃ
अः	–	ḥ

Devanāgarī alphabets	Roman Equivalents	Devanāgarī alphabets	Roman Equivalents
क	ka	ध	dha
ख	kha	न	na
ग	ga	प	pa
घ	gha	फ	pha
ङ	ṅa	ब	ba
च	ca	भ	bha
छ	cha	म	ma
ज	ja	य	ya
झ	jha	र	ra
ञ	ña	ल	la
ट	ṭa	व	va
ठ	ṭha	श	śa
ड	ḍa	ष	ṣa
ढ	ḍha	स	sa
ण	ṇa	ह	ha
त	ta	क्ष	kṣa
थ	tha	त्र	tra
द	da	ज्ञ	jña

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PREFACE

We have great pleasure in presenting to our esteemed readers, Volume-4 of the *Caraka-saṃhitā* together with translation of the text and critical exposition based on Cakrapāṇidatta's *Āyurveda-dīpikā* commentary. The inordinate (unavoidable though) delay in bringing out this volume is regretted.

The first volume containing the thirty chapters of *Sūtra-sthāna* was published in 1976. The second volume consisting of *Nidāna*, *Vimāna,* Śārīra and *Indriya Sthānas* came out in 1977. A separate volume on the *Sārīra-sthāna* only, with introduction and index, was also brought out in 1979. The third volume containing the first fourteen chapters of *Cikitsā-sthāna* came out in 1988. We had originally planned to include all the remaining chapters (15-30) of *Cikitsā-sthāna* in this fourth volume. But only 15th to 26th chapters could be included in this volume in order to maintain symmetry with the size of the previous three volumes.

The twelve chapters included in this volume deal with the following topics :

Chapter : XV : *Grahaṇī-doṣa-cikitsā* (Treatment of Sprue syndrome).

Chapter : XVI : *Pāṇḍu-roga-cikitsā* (Treatment of Anemia).

Chapter : XVII : *Hikkā-śvāsa-cikitsā* (Treatment of Hicup and Asthma)

Chapter : XVIII : *Kāsa-cikitsā* (Treatment of Bronchitis).

Chapter : XIX : *Atisāra-cikitsā* (Treatment of Diarrhoea).

Chapter : XX : *Chardi-cikitsā* (Treatment of vomiting).

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Chapter : XXI : *Visarpa-cikitsā* (Treatment of Erysipelas and Herpes).

Chapter : XXII : *Tṛṣṇā-cikitsā* (Treatment of Morbid Thirst).

Chapter : XXIII : *Viṣa-cikitsā* (Treatment of Poisoning).

Chapter : XXIV : *Madātyaya-cikitsā* (Treatment of Alcoholism).

Chapter : XXV : *Dvivraṇīya-cikitsā* (Treatment of Two types of Ulcers).

Chapter : XXVI : *Trimarmīya-cikitsā* (Treatment of Diseases in the Three Vital Organs).

Apart from the treatment of various ailments, the fifteenth chapter provides an elaborate description of the physiological concepts, like digestion and metabolism, in āyurveda. Chapters XXIII and XXIV elaborate various types of poison and alcoholic preparations. *Caraka-saṃhitā* is basically a book of *kāya-cikitsā* (Internal medicine). Even then other specialised branches like surgery (*Śalya-tantra*) and treatment of the diseases of eye, ear, nose and throat (*śālākya-tantra*) are not completely overlooked. Though in brief, the treatment of these ailments are described in chapters-XXV and XXVI.

Our efforts will be amply rewarded, if this work serves some useful purpose for the students and research workers in the field of medicine in general and in *āyurveda* in particular.

Km. Kanchan Gupta (M.A., M.Ed.) and Shri Satish Sharma deserve our good wishes and blessings for assisting in the preparation of the press copy of this volume.

R. K. Sharma

25.12.1996 Bhagwan Dash

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CARAKA-SAṂHITĀ

CIKITSĀSTHĀNAM

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CARAKA-SAṂHITĀ

CIKITSĀSTHĀNA

CHAPTER - XV

TREATMENT OF GRAHAṆĪ DOṢA (SPRUE-SYNDROME)

पञ्चदशोऽध्यायः ।

अथातो ग्रहणीदोषचिकित्सितं व्याख्यास्यामः।।१।।
इति ह स्माह भगवानात्रेयः।।२।।

Now we shall expound the Chapter on the Treatment of *Grahaṇī Doṣa* (sprue-syndrome).

Thus, said Lord Ātreya. [1-2]

In the previous Chapter (*Cikitsā* 14), treatment of *arśas* (piles) is presented. *Grahaṇī doṣa* (sprue-syndrome) is [often] caused by *arśas* (piles). Therefore, the Chapter on the treatment of *grahaṇī doṣa* follows that of *arśas*.

The term "*grahaṇī doṣa*" impiles the malfunctioning (*doṣa*) of *agni* (enzymes responsible for digestion and metabolism). The *agni* is primarily located in the *grahaṇī* (duodenum including the upper part of the small-intestine). In the title of this Chapter, no distinction is made between the *āsraya* (substratum i.e. *grahaṇī*) and *āśrayin* (the substance, i.e. *agni*). Thus, *agni doṣa* (malfunctioning of the enzymes responsible for digestion and metabolism, viz., *agni*) is impiled by the term "*grahaṇī doṣa*" (malfunctioning of the duodenum including the upper part of the small intestine), though in a secondary sense.

Functions of Agni

आयुर्वर्णो बलं स्वास्थ्यमुत्साहोपचयौ प्रभा।
ओजस्तेजोऽग्नयः प्राणाश्चोक्ता देहाग्निहेतुकाः।।३।।
शान्तेऽग्नौ म्रियते, युक्ते चिरं जीवत्यनामयः।
रोगी स्याद्विकृते, मूलमग्निस्तस्मान्निरुच्यते।।४।।

Dehāgni or *jāṭharāgni* (enzymes located in the gastro-

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intestinal tract) is the *raison de etre* of life, colour (whiteness of the skin, etc.), strength (physical ability to perform strenuous physical excercise), health, enthusiasm (to perform even otherwise impossible tasks), plumpness, complexion, *ojas* (energy), *tejas* (heat of the body or semen), (other varieties of) *agnis* and *prāṇa* (*elan vitae*). Extinction of this *jāṭharāgni* leads to death; its proper maintanance helps a person to live a long life, and its impairment gives rise to diseases. Therefore *jāṭharāgni* is considered to be the root or the most important sustaining factor (*mūla*) of living beings. [3-4]

Impairment of *agni* is responsible for the creation or causation of *grahaṇī doṣa*. According to the contextual propriety, only the nature of the impaired *agni* should have been spelt out in this Chapter. However, before describing morbidity, it is considered advisable to spell out the natural characteristics of a substance. Therefore, the nature of the unimpaired *agni* is spelt out here in the very beginning.

Continuity of consciousness is called *āyuṣ* (life). The term *svāsthya* mentioned in the verse No. 3 includes appropriate colour, etc. of the body. Even then, colour etc., are enumerated in the above verses, in addition to *svāsthya* (health) because unimpaired colour of the skin is not invariably present in the state of normal health. It is in keeping with this view that the term '*rasāyana*' (rejuvenation therapy) is defined in *Cikitsā* 1 : 1 : 5 as "the therapy which boosts the health of even a healthy person" i.e. promotion, in addition to preservation, of positive health.

Ojas is the essence of all the seven categories of *dhātus* (tissue elements), and it is located in the heart.

The term '*tejas*' implies bodily heat or semen. Normally, the meaning of *tejas* is bodily heat. But, in the *Śālākya tantra* (?), *śukra* or semen is also implied by the term '*tejas*'. This term is used to convey the sense of sharpness of vision, the semen or simply the heat of the body.

Agnis (enzymes responsible for digestion and metabolism) are of thirteen categories, viz., *jāṭharāgni* (enzyme present in the gastro-intestinal tract), five *bhūtāgnis* (enzymes responsible for transforming heterogeneous elements into homologous ones) and seven *dhātvagnis* (enzymes responsible for the synthesis of seven categories of tissue elements). *Jāṭharāgni* controls the functioning of the remaining twelve categories of *agnis* (enzymes).

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There are five types of *vāyu*, viz., *prāṇa*, *apāna*, *samāna*, *udāna* and *vyāna*. The term '*prāṇāḥ*' mentioned in the verse No. 3 above, implies all the five types of *vāyu*. Even interpreting this term as *prāṇa vāyu* alone is grammatically correct, because, this term is invariably used in plural just as the term '*apsaras*' is used in plural to denote even a single *Vidyādharī* a dvoine damsel. [However, in this work (Vide verse No. 6 of this Chapter), this term is used also in singular form i.e. *prāṇaḥ*. The first alternative suggested by *Cakrapāṇi* appears to be more appropriate.]

Āyuṣ (elan vitae), etc., are dependant upon *jāṭharāgni*, which is responsible for the nourishment of the body and so it is called *dehāgni*.

Vikṛti or impairment of *agni* takes place in three different ways, namely *manda* (feeble), *viṣama* (irregular, i.e. sometimes feeble and sometimes sharp) and *tīkṣṇa* (sharp).

In view of the above *anvaya-vyatireka sambandha* (relationship of concord and discord), *agni* is considered to be *sine qua non* for the maintenance of *āyuṣ* (life), etc.

Importance of Agni

यदन्नं देहधात्वोजोबलवर्णादिपोषकम्।
तत्राग्निर्हेतुराहारान्न ह्यपक्वाद्रसादयः।।५।।

No doubt, food provides nourishment to *deha-dhātus* (tissue elements of the body) and it is the *raisen detre* of *ojas* (vital essence), strength and complexion, but, in effect, it is the *agni* (enzymes) that plays a vital role in this connection because tissue elements like, *rasa*, etc., cannot even originate from undigested food particles. [5]

In the verse Nos. 3-4 above, the effects of *agni*, in general, are described. In the verse No. 5, the direct role of *agni* in maintaining the body is explained.

The term '*dhātu*' may also connote extringic elements like red-ochre (*gairika*), etc. That is why, the prefix '*deha*', meaning 'body' is added to the term '*dhātu*' here so as to limit its implications to bodily tissue elements only, which are nourished continuously day and night.

Process of Digestion

अन्नमादानकर्मा तु प्राणः कोष्ठं प्रकर्षति।
तद् द्रवैर्भिन्नसंघातं स्नेहेन मृदुतां गतम्।।६।।

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समानेनावधूतोऽग्निरुदर्यः पवनोद्वहः।
काले भुक्तं समं सम्यक् पचत्यायुर्विवृद्धये।।७।।
एवं रसमलायान्नमाशयस्थमधःस्थितः।
पचत्यग्निर्यथा स्थाल्यामोदनायाम्बुतण्डुलम्।।८।।

Prāṇa, with its power of attraction, draws the (ingested) food into the *koṣṭha* (alimentary tract). This food gets softened by the unctuous substance after which it gets split into small particles by the liquid (saliva). Thereafter, the *agni* (enzymes) located in the *udara* (stomach), gets stimulated by *samāna vāyu*. This *agni* (enzymes) stimulated by *vāyu*, helps in the digestion of food of appropriate quality taken in required quantity and in right time for the promotion of longevity.

As the fire, placed below, helps in the cooking of food, namely, rice and water kept in a vessel placed thereon, so does the *agni* (enzyme) helps in the digestion of food located in the *āśaya* (*āmāśaya*), i.e. stomach for the production of *rasa* (chyle) and *mala* (waste products). [6-8]

The manner in which the food gets digested and the process according to which the food, after digestion, gets transformed into tissue elements, etc., are now being explained in the above verses.

The description, here, pertains to the transformation process of the ingested food, beginning with the entry into the oral cavity.

It is the *dravas* (liquids) present in the alimentary canal which are responsible for the splitting of ingested food into small particles. Some of these liquids are taken along with the food, some are in the food ingredients themselves such as water etc., and some are present in the alimentary canal like saliva. [Cakrapāṇi expounds this term '*dravaiḥ*' as '*pānīyādibhiḥ*' meaning "water, etc.", taken along with or after food, whereas Gaṅgādhara explains this term '*dravaiḥ*' as '*kledaka*-śleṣma-*dravaiḥ*' meaning "saliva and mucus present in the stomach."

For proper digestion, it is necessary that the food should be taken at appopriate time, i.e. when the person feels hungry. In addition, the food should be of appropriate quality and quantity.

Samāna vāyu is located by the side of the *agni*. This *vāyu*, in its natural state, causes appropriate stimulation of the enzymes (*agni*) as the external

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kindling of fire. In its natural state, this *vāyu* does not cause *viṣama* (at times excessive and at times feeble) stimulation of the *agni*. This type of irregularity (*viṣamatā*) takes place only when this *vāyu* is in its unnatural state.

Agni helps in the digestion of food in association with *drava* (liquid) etc., - vide *Śārīra* 6 : 14.

The term '*samyak*' used in verse No. 7 implies food taken in due consideration to its quality - vide *Vimāna* 1 : 21. Some scholars, however, interprete this term as a qualifier of the process of intake of food.

Appropriate intake of food as described above helps in the promotion of the state of integration of the body, senses, mind and soul.

By nature, the flame of fire moves upwards. Therefore, it is capable of cooking the food placed on it.

Avasthā-Pāka

अन्नस्य भुक्तमात्रस्य षड्रसस्य प्रपाकतः।
मधुराद्यात् कफो भावात् फेनभूत उदीर्यते।। ९।।
परं तु पच्यमानस्य विदग्धस्याम्लभावतः।
आशयाच्च्यवमानस्य पित्तमच्छमुदीर्यते।। १०।।
पक्वाशयं तु प्राप्तस्य शोष्यमाणस्य वह्निना।
परिपिण्डितपक्वस्य वायुः स्यात् कटुभावतः।। ११।।

As soon as the food consisting of six *rasas* (types of tastes) is taken, sweetness (*madhura-bhāva*) is manifested during the first stage of digestion resulting in the stimultion of *kapha* which is thin and frothy in nature.

During this process of digestion, the food remains in semidigested form (*vidagdha*) which results in sourness. While moving downwards from the *āmāśaya* (stomach), this (semi - digested and sour stuff) stimulates the production of a transparent liquid called *pitta* (bile). Since *pitta* is itself sour in taste, it appropriately gets stimulated by the sour food-stuff.

When this food product reaches *pakvāśaya* (colon), it gets further digested (lit. cooked) and dehydrated by the *agni* (enzymes), and it takes a bolus-form resulting in pungent taste. This stimulates *vāyu*. [9-11]

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After the description of the gross digestive process, the subsequent (lit. subsidiary) form involving the digestion of small particles (*aṇu-pāka*) is expounded here. The effective excellence of food lies in its composition of ingredients having all the six varieties of tastes. Immediately after the intake of food, first of all the action of sweet taste (leading to *kapha*-production) is manifested. Thereafter, the food remains in a semi-digested form having sour taste (leading to *pitta*-production). Subsequently, this food-stuff gets propelled downwards by *vāyu*, to stimulate the production of enzymes from the *āmāśaya* (stomach including the upper part of small-intestine). Thus, it is pointed out that the semi-digested food comes in contact with the site of *pitta*.

The food-stuff then moves downwards and gets nid of its liquid fraction (*śoṣyamāṇa*). Even though, *agni* (fire) by nature, has its flames upwards, still it has its drying effects in relation to the objects even placed below. It is in keeping with this natural phenomenon, that the term '*śoṣyamāṇasya*' (being dried up) is used in lieu of '*pacyamānasya*' (being cooked) in the context of the digestion of food. Thereafter, the remnants or the waste products (feces) of food take a bolus-form, and because of the drying effect of the *agni* (enzymes) placed above, bring about acridity (pungentness) of *vāyu*. [Gaṅgādhara, while commenting on this line has suggested that the dried residue of food is pungent because of which *vāyu* (flatus) is produced.]

In the text above, ingredients having all the six varieties of tastes, are stated to produce *kapha*, etc. But, in *Sūtra* 26 : 58, ingredients having pungent, bitter and astringent tastes are stated to become *kaṭu* (pungent) in *vipāka* (the taste that emerges at the end of digestion). This appears to be contradictory. But it is not so, because the present text refers to the *avasthā pāka* (stages of transformation during the process of digestion) which is distinct and different from *niṣṭhā-pāka* or *vipāka* (the taste that emerges at the end of digestion) which the statement in *Sūtra* 26 : 58 refers to.

There should be no confusion between *avasthā pāka* and *niṣṭhā-pāka* (*vipāka*). The former merely represents the transformation of the taste of the food-stuff as a whole during the process of digestion in the gastro-intestinal tract while the latter represents the taste that ultimately emerges out of these ingredients at the post-digestive stage, that is during metabolism.

Apart from the post-digestive effects which are different for different tastes, ingredients having a particular type of taste does affect the *avasthā-pāka* during the process of digestion inasmuch as food dominated by sweet taste produces more of *kapha* in the first stage of this *pāka* in comparison with the food dominated by the other tastes. Similarly, food dominated by

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sour taste will produce more of *pitta* during the second stage of *avasthā-pāka* in comparison with the food having other tastes. Thus, *avasthā-pāka* or *vipāka* of different varieties of tastes does not come in clash with *niṣṭhā-pāka*, or *vipāka* of different varieties of tastes.

Vipāka represents the taste of ingredients at the time of metabolism when the food-product gets divided into two parts, viz., *rasa* (the nutrient fluid or chyle) and *mala* (the waste product or feces). The *avasthā-pāka* represents the taste of food during the process of digestion, which obviously takes place at a different period, i.e. prior to the process of metabolism. Therefore, there is no contradiction in the description of *avasthā-pāka* and *vipāka*.

Notwithstanding the difference in the timings of *avasthā-pakā* and *vipāka*, description of both in the text is necessary inasmuch as depending upon the conduciveness or otherwise of these ingredients (tastes), the *doṣas* generated during the *avasthā-pāka* are either aggravated or alleviated respectively at the stage of *vipāka*.

All food ingredients undergo the stage of *vidāha* (semidigestion) during *avasthā-pāka*. Some of these ingredients are excessively *vidāhin*, i.e. these ingredients remain in the semidigested form for a long time, thereby causing burning sensation. It is in respect of these ingredients that the term '*vidāhin*' is used in the text while describing the properties of various ingredients of food, drinks and drugs.

According to some physicians : generally speaking, there is no manifestation of *kapha*, etc., from the food-stuff possessing all the six types of tastes (*rasas*). As a matter of fact, during the first stage of *avasthā-pāka*, sweet taste manifests itself from these food ingredients, and this produces *kapha*. Similarly, during the second and third stages of *avasthā-pāka*, *pitta* and *vāyu* are produced because of the manifestation of sour and pungent tastes respectively. Some others hold the view that *kapha*, etc., are not produced because of the interaction between *agni* (enzymes) and food-stuff. On the other hand, they quote a text according to which it is by nature that the sites of *kapha*, *pitta* and *vāyu* are the abodes of sweet, sour and pungent tastes respectively. These tastes convert the food-stuff to sweet, sour and pungent, thereby causing aggravation of *kapha*, *pitta* and *vāyu*, respectively.

Keeping in view the earlier description in this connection available in *Sūtra* 26 : 42, Cakrapāṇi justifies his own interpretation in preference to other alternative views quoted by him above.

According to another text, sweet and sour tastes being inherent in

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kapha and *pitta* respectively cause sweetness and sourness of the food-stuff. This opinion is in conformity with that of Cakrapāṇi.

There is another view that in the first *avasthā-pāka*, a fraction of the food causes aggravation of *kapha-doṣa*. This view is also acceptable to Cakrapāṇi. According to him, it is because of the specific nature of the site of *avasthā-pāka* that the fraction of food which causes aggravation of *kapha* becomes explicit in sweetness, aggravating *kapha* specifically thereby.

According to some scholars, during *avasthā-pāka*, *kapha* and *pitta* get only stimulated (*īraṇamātra*), and these *doṣas* do not actually get aggravated at that time. According to them, it is only at the stage of *niṣṭhā pāka* or *vipāka* that the *doṣas* get aggravated. This view does not hold good according to Cakrapāṇi. According to him, *kapha* and *pitta* get aggravated during the first and second stages of *avasthā-pāka* respectively, and at the stage of *niṣṭhā-pāka* or *vipāka*, these *doṣas* (*kapha* and *pitta*) are produced as a by-product (*malarūpa*) & (because of the inter-action between the *rasa* or the nourishing fluid and *agnis*).

अन्नमिष्टं ह्युपहितमिष्टैर्गन्धादिभिः पृथक्।
देहे प्रीणाति गन्धादीन् घ्राणादीनीन्द्रियाणि च।। १२।।

Intake of delicious and wholesome food associated with pleasing and wholesome smell (including taste, colour, touch and sound) nourishes separately the smell, taste, colour, touch and sound as well as olfactory, gustatory, optic, tactile and auditory sense organs in the body respectively. [12]

In the earlier verses, two different types of digestion, namely, *avasthā-pāka* and *niṣṭhā-pāka* have been described. In the above verses, the processes of *pāka* repsresented by different types of action are being described.

The term '*iṣṭa*' here implies that the food should be delicious (*priya*) and wholesome (*hita*). If the food is only delicious but not wholesome, then this does not contribute to the sustenance of the body and nourishment of the sense organs and their objects, namely, smell, taste, vision, touch and sound in the body. Similarly, if the food is only wholesome, but not delicious, then this does not provide nourishment to the senses and their objects in the body instantaneously. Therefore, the food should be both, delicious and wholesome. According to ayurvedic philosophy, the sense organs are composed of five *mahābhūtas*, and these *mahābhūtas* get denuded every moment. Their continued replacement through food is considered to be *sine qua non* for the maintenance of health.

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Bhūtāgni-Pāka

भौमाप्याग्नेयवायव्याः पञ्चोष्माणः सनाभसाः।
पञ्चाहारगुणान्स्वान्स्वान्पार्थिवादीन्पचन्ति हि।।१३।।

The five *agnis* (groups of enzymes) viz., *pārthivāgni*, *āpyāgni*, *taijasāgni*, *vāyavāgni* and *ākāśāgni*, [thereafter], bring about transformation (*pāka*) of five categories, viz., *pārthiva*, *āpya*, *taijasa*, *vāyavīya* and *ākāśīya* attributes (*guṇas*) of food ingredients respectively. [13]

The five *agnis* such as *pārthiva*, etc., are located in the food ingredients. They get stimulated and become activated by *jāṭharāgni* in the gastro-intestinal tract. These *bhūtāgnis*, while disintegrating (*pāka*) the *mahābhūtas* in the food ingredients cause manifestation of their respective attributes. This phenomenon has already been explained in *Sūtra* 28 : 3.

Even though, the five categories of *mahābhautika* ingredients are reacted upon by their respective and inherent *agnis*, the ultimate products which come out of this reaction are the specific attributes (*viśiṣṭa-guṇas*) and not only the fine particles of the food.

An alternative explanation : the term *āhāra - guṇas* can be explained as diet (*āhāra*) and the attributes (*guṇas*) in a *dvandva* compound. If so, the term '*āhāra*' which stands for the material representing the substratum of food undergoes transformations into its fine particles along with the transformations of its attributes during this state of digestion (including metabolism). If this interpretation is accepted, then the verse can be explained as follows :

The *jāṭharāgni* (enzymes in the gastro-intestinal tract) causes splitting of all types of food ingredients into two fractions, viz., *rasa* (nutrient fluid) and *mala* (waste product), and *bhūtāgnis* cause manifestation of the respective attributes specific to these *mahābhūtas* in the food ingredients. [To support this way of interpretation, Cakrapāṇi has quoted a passage from a text.]

This type of transformation by *bhūtāgnis* also takes place at the level of tissue elements (*dhātus*) inasmuch as tissues are composed of five *mahābhūtas*. Even these *dhātvagnis* (enzymes responsible for the synthesis of tissue elements) and *bhūtāgnis* (*agnis* inherent in the five *mahābhūtas*) act on the lines explained with regard to *jāṭharāgni* (enzymes in the gastro-intestinal tract).

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यथास्वं स्वं च पुष्णन्ति देहे द्रव्यगुणाः पृथक्।
पार्थिवाः पार्थिवानेव शेषाः शेषांश्च कृत्स्नशः।।१४।।

Thus, the five *mahābhūtas* as well as their attributes in the tissue elements in the body are nourished by the five *mahābhūtas* and their attributes in the food respectively. In other words, the *pārthiva* ingredients and respective attributes of the tissue elements get nourishment from the *pārthiva* ingredients and their attributes in the food. Similarly, other *mahābhūtas* and their attributes in the tissue elements are also nourished by their respective ingredients and attributes in the food. [14]

The ingredients and their attributes in the food are heterogenous (*vijātīya*) prior to *bhūtāgni-pāka*. It is because of this *bhūtāgni-pāka* that these heterogenous ingredients and attributes become homologous (*sajātīya*), and thus, cause appropriate nourishment of the tissues. Accordingly, the *pārthiva*, *āpya*, *taijasa*, *vāyavya* and *ākāśīya* ingredients of food provide nourishment to the *pārthiva*, *āpya*, *taijasa*, *vāyavya* and *ākāśīya* ingredients of tissues in the body. Similarly, the attributes of food, viz., smell, unctuousness, heat, heaviness, etc., provide nourishment to smell, unctuousness, heat, heaviness, etc., of the tissues respectively.

[Cakrapāṇi interprets the term '*dravyaguṇāḥ*' in the above verse as *dravyagataguṇa*, i.e. attributes inherent in the matter and explains that the nourishment of matter in the tissues is possible by the nourishing ingredients through their respective attributes, and nourishment of attributes (*guṇas*) is not possible without the nourishment of matter (*dravya*).]

Dhātvagni-Pāka

सप्तभिर्देहधातारो धातवो द्विविधं पुनः।
यथा खमग्निभिः पाकं यान्ति किट्टप्रसादवत्।।१५।।

Thereafter, by virtue of their respective seven categories of *agnis* (enzymes), *dhātus* (tissue elements), the sustainers of the body, undergo metabolic transformation in two different ways, viz. *kiṭṭa- pāka* (transformation of waste products) and *prasāda-pāka* (transformation of nourishing material). [15]

A group of persons most of whom are umbrellas holders are generally addressed as "umbrella holders", even though some of them are without an umbrella (*chatriṇo gacchantīti nyāyaḥ*). On the same analogy, the

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statement in the above verse refering to the two-fold metabolic transformations of all the *dhātus*, is justifiable, even though *śukra*, the seventh *dhātu* does not have *kiṭṭa-pāka* at all.

Process of metabolic Transformation

रसाद्रक्तं ततो मांसं मांसान्मेदस्ततोऽस्थि च।
अस्थ्नो मज्जा ततः शुक्रं शुक्राद्गर्भः प्रसादजः।।१६।।

The nutrient fraction of *rasa* (plasma) provides nourishment to *rakta* (blood), that of *rakta* (blood) to *māṃsa* (muscle tissue), that of *māṃsa* to *medas* (fat), that of *medas* to *asthi* (bone), that of *asthi* to *majjā* (bone-marrow), and the nutrient fraction of *majjā* provides nourishment to *śukra* (semen). The foetus (*garbha*) is the product of nutrient fraction of *śukra* or semen (sperm).

[16]

The nourishment of different tissues in succession is described in the above verse. The process is detailed in the table below :

Nourishing Factors	Tissue element Nourished
1. Nutrient fraction of *rasa* (plasma)	*Rakta* (blood)
2. Nutrient fraction of *rakta*	*Māṃsa* (muscle tissue)
3. Nutrient fraction of *māṃsa*	*Medas* (fat tissue)
4. Nutrient fraction of *medas*	*Asthi* (bone)
5. Nutrient fraction of *asthi*	*Majjā* (bone-marrow)
6. Nutrient fraction of *majjā*	*Śukra* (semen)
7. Nutrient fraction of *śukra*	*Garbha* (foetus)

It is the nutrient fraction of *dhātus* (tissues) that provides nourishment of the other tissues in succession. From *kiṭṭa*-fractions (waste products) of these tissues, *kapha*, etc., are produced-vide verses 18-19. *Śukra*, however, is an exception inasmuch as it has only nutrient fraction and no waste product.

According to some scholars, *śukra* (semen) has also its waste product, like *śmaśru* (beard). This view is not correct, as it is not corroborated by any authentic text. Moreover, if beard represents the waste product of semen, then females should also have such beard in their face, as they also possess *śukra*.

According to the text of Cakrapāṇi's commentary, in the *Nirṇaya Sāgara* edition of *Caraka-Saṃhitā*, Cakrapāṇi further observes that the females are no doubt endowed with *śukra* but their *śukra* is incapable of

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procreating foetus. Cakrapāṇi also refers to a detailed treatment of this topic in one of the preceding sections of the text (?). According to other scholars, the term '*garbhaḥ prasādajaḥ*' may be read as '*garbhaprasādajam*' connoting *ojas* (vital essence). The *jan* (*ja*) used in the compound form "*prasādaja*" signifies nourishment and not creation or new production in the present context. [However, the views expressed by Cakrapāṇi beginning with '*anye tu*' and ending with '*nāpūrvotpāde*' are creating confusion. Surprisingly, this portion of the commentary is not available in the C. K. Sen's edition of this work.]

The tissue elements, like *rakta* (blood) are created at the very time of the formation of the foetus and are nourished by the nutrient fractions of the preceding tissues, like *rasa*, etc.

There are three theories about the modes of *dhātu* formation (nourishment) as described below :

1. ***Kṣīra-dadhi-nyāya* (The Law of Transformation)**
According to this concept, the preceding *dhātus* (nutrient fractions) get (entirely) transformed into the succeeding *dhātus*. This is on the analogy of transformation of milk into curd (yoghurt), curd into butter, butter into ghee and ghee into *ghṛta maṇḍa* (scum of *ghee*). Thus, *rasa* being cooked by the respective *agnis* (specific enzymes) becomes *rakta*. Similarly, *rakta* becomes *māṃsa*, so on and so forth.

II. ***Kedārī-kulyā-nyāya* (The Law of Transmission)**
According to this theory, the process of nourishment of tissues can be likened to the irrigation of different fields by water from a canal. The water first irrigates the nearby fields, and only thereafter, the distant ones are irrigated. Similarly, the *rasa dhātu* nourishes the *rakta* tissue first. In view of its contact with the site of *rakta dhātu*, the former takes the form of *rakta* and nourishes it (blood) by its (of *rasa*) homologous fraction (appropriate nutrient fraction). Similarly, other tissue elements are nourished.

III. ***Khale-kapota-nyāya* (The Law of Selectivity)**
According to this concept, the nourishment of *dhātus* (tissue elements) takes place by selection. The nourishing fluid travels to different tissue-elements through different channels. In the beginning, the nearby *dhātu* draws its nutrient fraction from the nourishing fluid and the distant ones get nourished at later stages. Thus, the nourishment of tissues takes place through different channels. This is on the analogy of the pigeons carrying grains from a thrashing field and flying out in different directions.

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After critical examination of the text, either *Kedārī-kulyā-nyāya* or *Kṣīra-dadhi-nyāya* appears to be appropriate in the context of the successive nourishment of the tissues. The third one, i.e. *Khale-kapota-nyāya* is not too appropriate. If this third view is accepted, then it will be very difficult to prove that the nourishment of the *rakta* takes place out of the nutritive fraction of *rasa*. This has been discussed in detail in the commentary of the text at *Sūtra* 28 : 4.

According to *Sūtra* 28 : 4, *dhātus*, namely, *rasa*, *rakta*, etc. get nourishment from *āhāra-rasa* or the chyle which is the end product of food digestion. Thus, two types of *rasa*, namely, *āhāra-rasa* and *rasa* as a *dhātu*, are described there. In the text above, *rasa* is described as of one type only, i.e. as the nourishing factor of *rakta*. Thus, there appears to be a contradiction between the statements made out here and in *Sūtra* 28 : 4. In reality, there is not contradiction. *Rasa* and for that matter any *dhātu* or tissue element is of two types, namely, (1) *sthāyī* (*poṣya*), i.e. stable tissue element, which is the recipient of nourishment, and (2) *asthāyī* (*poṣaka*), i.e. unstable tissue element which provides nourishment to the successive tissue elements.

In the above text, both the *sthāyī* and *poṣaka* fractions are included in the term '*rasa*'. Because, they are virtually of only one category, and do not have different locations and divisions. That is why, the body is described as composed of seven categories (not 14 categories) of *dhātus* or tissue elements. This has been explained in detail in commentary on *Sūtra* 28 : 4.

[While Cakrapāṇi has effectively removed the apparent contradiction in the context of the successive nourishment of tissues by taking recourse to the principle of the stable and unstable fractions of one and the same *dhātu* or tissue element, he has not been able to remove another contradiction regarding the three *nyāyas* (laws) representing the alternative modes of nourishment of the *dhātus* or tissue elements, namely, *Kṣīra-dadhi-nyāya* (law of total transformation), *Kedārī-kulyā-nyāya* (law of transmission) and *Khale-kapota-nyāya* (law of selectivity). In his commentary on *Sūtra* 28 : 4, Cakrapāṇi rejects *Kṣīra-dadhi-nyāya* (law of total transformation) on the ground that if this law is accepted, then a person fasting for three or four days is sure to die and after thirty days of fasting, the body will consist of one and only one *dhātu*, i.e. *śukra*. Thus, there he considers the remaining two laws, namely, *Kedārī-kulyā-nyāya* and *Khale-kapota-nyāya* as of equal merit. On the other hand, his commentary on the above text considers the *Khale-kapota-nyāya* as not too an appropriate law governing nourishment of successive *dhātus*.]

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Nourishment of Upadhātus (Subsidiary Tissue Elements)

रसात् स्तन्यं ततो रक्तमसृजः कण्डराः सिराः।
मांसाद्वसा त्वचः षट् च मेदसः स्नायुसंभवः॥ १७॥

Breast-milk and menstrual blood are formed out of *rasa*, *kaṇḍarā* (tendons) and vessels are formed out of *rakta*, *vasā* (muscle fat) and six layers of skin are formed out of *māṃsa*, and *snāyus* (senews) are formed out of *medo-dhātu*. [17]

After the description of the nourishment of the *dhātus* (tissue elements), *upadhātus* (subsidiary tissue elements) are described in the above text. The nutrient fraction of *rasa* (chyle) helps in the formation of breast-milk as well as menstrual blood in ladies. This is also supported by *Suśruta* (vide *Suśruta* : *Sūtra* 14 : 7). Even though, *rajas* (menstrual blood) is a by-product of *rasa*, it is produced after a long time, owing to its subtlety. *Suśruta* also supports this view and states that it takes a month for formation of *śukra* (semen) in males and *rajas* in females out of *rasa* (*Suśruta* : *Sūtra* 14 : 12).

Kaṇḍarā (tendon) is described above as one of the *upadhātus* (subsidiary tissue elements) of *rakta* (blood). Similarly, *snāyu* is described as the *upadhātu* of *medas* (fat tissue). Both *kaṇḍarā* and *snāyu* stand for ligaments, the only difference being that the former is a gross or prominent ligament (tendon), while the latter is the finer or subtle ligament (senew). In *Suśruta*, the term '*kaṇḍarā*' is used to denote thicker form of vessel (*sthūla-sirā*).

We have now to look at the two terms, namely, *dhātus*, (like *rasa*, etc.) and *updhātus*, (like *stanya*, etc.). The former ones, viz., *dhātus* or tissue elements, help in the sustenance (nourishment) of the body and simultaneously, they provide nourishment to subsequent *dhātus*. The latter ones, viz., *upadhātus* or subsidiary tissue elements, do not provide nourishment to subsequent *dhātus* or *upadhātus*, but simply sustain (nourish) the body. Bhoja has made this point clear. According to him, *sirā* (vessels), *snāyu* (sinews), *rajaḥ* (menstrual fluid), *stanya* (breast-milk) and *tvak* (different layers of the skin) are devoid of progressive transformation (*gativivarjita*). These are, however, derived from '*dhātus*', because of which these are called *upadhātus*. It has been made very clear by Bhoja that *upadhātus* are derived from *dhātus* and they do not produce or nourish another *dhātu* or *upadhātu*.

Dhātus, thus, have two functions, namely, 1. nourishment, i.e. sustenance of the body, and 2. nourishment of the successive *dhātus*. This criteria is also applicable to the seventh *dhātu*, i.e. *śukra* (semen) inasmuch

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as it produces *ojas*. *Ojas* is not described either as *dhātu* or *upadhātu*. Because, it is the essence of all the seven categories of '*dhātus*', and thus, it is included within the seven-fold classification of the *dhātus*. It is because of this, no *dhātvagni* relating to *ojas* is separately described.

Malas (Waste-Products)

किट्टमन्नस्य विण्मूत्रं, रसस्य तु कफोऽसृजः।
पित्तं, मांसस्य खमला, मलः स्वेदस्तु मेदसः॥१८॥
स्यात्किट्टं केशलोमास्थ्नो, मज्ञः स्नेहोऽक्षिविट् त्वचाम्।
प्रसादकिट्टे धातूनां पाकादेवंविधर्च्छतः॥१९॥
परस्परोपसंस्तम्ब्धा धातुस्नेहपरम्परा।

The following are the *malas* (waste products) of *anna* (food) and *dhātus* (tissue elements) :

Anna / Dhātu		***Mala* (waste product)**
1. *Anna*	(food)	Stool and Urine
2. *Rasa*	(chyle)	*Kapha*
3. *Rakta*	(blood)	*Pitta*
4. *Māṃsa*	(muscle tissue)	*Kha-mala* (waste products excreted from the cavities like ears, eyes, nose, mouth and genital organs)
5. *Medas*	(fat tissue)	Sweat
6. *Asthi*	(bone)	*Keśa* (big hair) and *loman* (small hair)
7. *Majjā*	(bone-marrow)	The unctuous substance present in the eyes, stool and skin

Thus, *prasāda* (nutrient fraction) and *kiṭṭa* (waste product)--these two categories of products arise out of the *pāka* (metabolic transformation) of the *dhātus* (tissue elements). Therefore, the process of successive transformation of the *dhātus* is mutually inter-woven. [18 - 1/2 20]

After the description of the production of *prasāda bhāga* (nutrient fraction), in the above verses, the method of production of waste products is described. When *rasa-dhātu* gets cooked because of the reaction of *agnis* (enzymes), *kapha* comes out as its waste product, and the nutrient reaction is converted into *rakta*. Similar process of production of '*kiṭṭa*' and

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'*prasāda*' fractions takes place in respect of other *dhātus* also.

Sveda (sweat) is one of the liquids in the body. In the above verses, it is described as the waste product of the *medas* (fat). By implication, this liquid fraction of the body takes its origin from *medas*. It can be explained in a different way also. That is to say, the sweat derives its origin from two different fractions of the body, i.e. 1. from liquid fraction (*udaka*), and 2. as the waste product of *medas* (fat). In the same way, *kapha* is derived from two different sources, namely, 1. as a product of first *avasthā - pāka* (vide verse 9 above), and 2. as the waste product of *rasa-dhātu* (as described in verse 18 above).

According to *Suśruta*, one of the waste products of *asthi* (bone tissue) is nail-vide *Sūtra* 46 : 550. A similar statement is also made in *Sūtra* 28 : 4. In *Śārīra* 7 : 6 of this text, however, 20 nails are enumerated under the group of bones.

Apart from the nourishment of succeeding *dhātus* (tissue elements) by the preceding ones, i.e. *rasa*, *rakta*, *māṃsa*, etc., the succeeding *dhātus* also provide nourishment to the preceding *dhātus*, namely, *rakta* also provides nourishment to *rasa*. Thus, the process of the transmission of the nourishment of the *dhātus* is mutually inter-woven.

[The last foot of the verse 19 reads '.....*pākād evaṃvidharcchataḥ*' : Another reading given in the foot note of the *Nirṇaya Sāgara* edition is '.....*pākād evāvigarhataḥ*'. The second reading is also accepted in the C.K. Sen edition of this work and Gaṅgādhara Sena has commented on the same line. Both these readings, however, appear to be duvious. It seems that Cakrapāṇi had the reading '.....*dvidharchhata*', and he has commented accordingly. Gulab Kunverba edition has accepted the same reading.]

Prabhāva or Specific Action

वृष्यादीनां प्रभावस्तु पुष्णाति बलमाशु हि।। २०।।

[Notwithstanding the usual metabolic process], aphrodisiac drugs provide nourishment to semen (*bala*-lit. strength) instantaneously by virtue of their *prabhāva* (specific action).

[20 1/2]

There are drugs, like aphrodisiacs, strength promoters, purgatives, etc. which do not follow the order enunciated in verses 16-17 above regarding metabolic transformation of consecutive *dhātus* (tissue elements) including the duration of such transformations. The mode of action of such drugs is explained in the verses above. Ingredients, like milk, etc., which

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are aphrodisiac in nature, help in the promotion of strength instantaneously because of their specific action (*prabhāva*). Unlike other eatables, these milk, etc., produce semen by virtue of their specific nature. They do not undergo metabolic transformation step by step, i.e. from *rasa* to *rakta*, so on and so forth. Alternatively, it is the very specific action which plays the role in transforming these drugs into *śukra* (semen) without undergoing the usual chain or order of metabolic transformation.

Time Taken for Metabolic Transformation

षड्भिः केचिदहोरात्रैरिच्छन्ति परिवर्तनम्।
संतत्या भोज्यधातूनां परिवृत्तिस्तु चक्रवत्।। २१।।

According to some scholars, the transformation of *dhātus* (from *rasa* to *śukra*) is effected in six days and nights. This process of transformation of the tissue elements requiring nourishment is a continuous one, like a moving wheel. [21]

In the above verse, the duration of the metablic process for the transformation of the successive *dhātus* in general, is described. According to some scholars, it takes six days and nights for the *rasa* (chyle) to be converted into *śukra* (semen) in succession. *Rasa* takes one day and night (24 hours) to be converted into *rakta* (blood). In the same order, transformation of the remaining five *dhātus* takes place in five days and nights—one day and night for each *dhātu*. If the time taken for the conversion of the digestive product of food into *rasa* is not taken into account, then *rasa* following each step takes six days and nights to be converted into *śukra* (semen). If the duration of conversion of digestive food product (*āhāra-rasa*), which is obviously one day and night is taken into account, then it takes seven days and nights for the food to be converted into *śukra* (semen). It is stated by Parāśara, the food taken today gets converted into *rasa* (chyle) tomorrow; into *rakta* (blood) on the third day; into *māṃsa* (muscle tissue) on the fourth day; into *medas* (fat) on the fifth day; into *asthi* (bone) on the sixth day; into *majjā* (bone-marrow) on the seventh day; and into *śukra* (semen) on the eighth day.'' Thus, excluding the day of consumption of food, the food takes seven days to be converted into *śukra* (semen).

An alternative view expressed in this connection is that the *rasa-dhātu* gets converted into *rakta* on the sixth day. By implication, it takes five complete days and nights to get transformed metabolically. According to *Suśruta* (*Sūtra* 14 : 12), the *rasa* which is of liquid nature remains in each of the *dhātus* for three thousand fifteen *kalās*. Thus, it becomes *śukra* (semen) in one month.

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[According to the description in *Suśruta*, *Sūtra* 6 : 4, day and night, i.e. 24 hours are equal to 30 *muhūrtas*, and each *muhūrta* is equal to 20 1/ 10 *kalās*. Thus, each day is equal to 603 *kalās*, and 3015 *kalās* (603 x 5 = 3015 *kalās*) constitute five days. In Cakrapāṇi's commentary of *Nirṇaya Sagara* edition, the reading *daśa kalāḥ* is found, whereas, in C. K. Sen edition, it is .....*pañcadaśa kalāḥ*. In *Suśruta Saṃhitā* (*Sūtra* 14 : 12), the reading is .....*pañcadaśa car kalāḥ*. Therefore, we have followed the correct reading, i.e. *Pañcadaśa ca kalāḥ* in the interpretation above.]

In the text above, both these alternatives are implied by the use of the word '*kecit*'. According to *Caraka*, from the end-product of digestion of food, the successive transformation of *dhātus* takes place continuously like a moving wheel. By giving the example of a moving wheel, *Caraka* does not favour the concept of any of the views spelling out the definite duration of the process of transformation of *dhātus*.

The moving wheel imagery makes this point very clear. As a moving wheel employed for pulling water from a well moves fast or moves slowly depending upon the physical strength of the hands of the driver. If the hands are strong enough, the movement of the wheel is faster resulting in quicker flow of water, and if the hands of the driver are weak, it will move slowly resulting in slower flow of water. Similarly, if the *agnis* (enzymes) of a person are in good condition, then the process of transformation takes place faster. If, however, these *agnis* (enzymes) are impaired, then the process of transformation is slower. *Suśrta* (*Sūtra* 14 : 14) takes recourse to three different forms of imagery in order to illustrate the process of metabolic transformation. According to him, the *rasa*, in a subtle way, moves (lit. gets transformed metabolically) through these *dhātus* like the waves of sound or light or water. The waves of water move very slowly. And on this analogy, it takes about a month for *rasa* to be converted into *śukra* (if and when the power of *dhātvagni* (enzyme) is deficient). The waves of sound are faster than those of water, but slower than that of light. And on this analogy, the process of metabolic transformation of *dhātus* resulting in the production of semen is neither too fast nor too slow. [This happens if the power of *dhātvagnis* is moderate.] The waves of light are the fastest in movement. On this analogy, production of semen takes place instantaneously (provided the *dhātvagnis* are exceedingly powerful). It is also stated elsewhere "this metabolic transformation of *rasa* to *śukra* takes place within one day and night, according to some. According to others, it takes seven nights. And according to some others, it takes one month for the food to be converted into *śukra* following the successive process of transformation of *dhātus* (tissue elements). The moving wheel simile, in fact, represents and takes care of all these different views.

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Answer to Query About Metabolic Transformation

(इत्युक्तवन्तमाचार्यं शिष्यस्त्विदमचोदयत्।
रसाद्रक्तं विसदृशात् कथं देहेऽभिजायते।। २२।।
रसस्य च न रागोऽस्ति स कथं याति रक्तताम्।
द्रवाद्रक्तात्स्थिरं मांसं कथं तज्जायते नृणाम्।। २३।।
द्रवधातोः स्थिरान्मांसान्मेदसः संभवः कथम्।
श्लक्ष्णाभ्यां मांसमेदोभ्यां खरत्वं कथमस्थिषु।। २४।।
खरेष्वस्थिषु मज्जा च केन स्निग्धो मृदुस्तथा।
मज्ज्ञश्च परिणामेन यदि शुक्रं प्रवर्तते।। २५।।
सर्वदेहगतं शुक्रं प्रवदन्ति मनीषिणः।
तथाऽस्थिमध्यमज्ज्ञश्च शुक्रं भवति देहिनाम्।। २६।।
छिद्रं न दृश्यतेऽस्थ्नां च तन्निःसरति वा कथम्।
एवमुक्तस्तु शिष्येण गुरुः प्राहेदमुत्तरम्।। २७।।
तेजो रसानां सर्वेषां मनुजानां यदुच्यते।
पित्तोष्मणः स रागेण रसो रक्तत्वमृच्छति।। २८।।
वाय्वम्बुतेजसा रक्तमूष्मणा चाभिसंयुतम्।
स्थिरतां प्राप्य मांसं स्यात् स्वोष्मणा पक्वमेव तत्।। २९।।
स्वेतेजोऽम्बुगुणस्निग्धोद्रिक्तं मेदोऽभिजायते।
पृथिव्यग्न्यनिलादीनां संघातः स्वोष्मणा कृतः।। ३०।।
खरत्वं प्रकरोत्यस्य जायतेऽस्थि ततो नृणाम्।
करोति तत्र सौषिर्यमस्थ्नां मध्ये समीरणः।। ३१।।
मेदसस्तानि पूर्यन्ते स्नेहो मज्जा ततः स्मृतः।
तस्मान्मज्ज्ञस्तु यः स्नेहः शुक्रं संजायते ततः।। ३२।।
वाय्वाकाशादिभिर्भावैः सौषिर्यं जायतेऽस्थिषु।
तेन स्रवति तच्छुक्रं नवात् कुम्भादिवोदकम्।। ३३।।
स्रोतोभिः स्यन्दते देहात् समन्ताच्छुक्रवाहिभिः।
हर्षेणोदीरितं वेगात् संकल्पाच्च मनोभवात्।। ३४।।
विलीनं घृतवद्व्यामोष्मणा स्थानविच्युतम्।
बस्तौ संभृत्य निर्याति स्थलान्निम्नादिवोदकम्।। ३५।।

On hearing the discussion or discourse (from Lord *Punarvasu*), the disciple (*Agniveśa*) enquired : "How is *rakta* (blood) produced out of dissimilar *rasa* (plasma) in the body ?

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Rasa is free from any colour. How does it acquire colour (redness)? *Rakta* is liquid by nature and how does the compact (*sthira*, lit. stable) *māṃsa* (muscle tissue) come out of *rakta* in the human beings? How is *medas* (fat tissue), which is liquid (semi-solid) in nature, produced from out of compact *māṃsa*? How do the bones attain *kharatva* (roughness and hardness) when they are produced out of *māṃsa* and *medas*, that are *ślakṣṇa* (smooth and soft)? (On the other hand), the bones being so hard, how does *majjan* (bone-marrow) which is so smooth and soft come out of them? How does *majjan* (bone-marrow) get transformed into *śukra* (semen)? According to the wise, *śukra* pervades the entire body and *majjan* from out of which it is produced is located inside the bone. No holes are visible in the bones. So, how does *śukra* (semen) ooze out through the bones ?

To the above mentioned query of the disciple (Agniveśa), the preceptor (Lord Punarvasu) replied as follows :

"*Rasa* (chyle including plasma) represents the essence (*tejas*) of all the *rasas* (ingredients of food and drinks having six tastes). That essence of *rasa* gets transformed into *rakta* (blood) by virtue of the colour (*rāga*) imparted by the heat of *pitta*.

This *rakta*, again, accompanied by *vāyu*, *jala*, *tejas* and heat (*ūṣman*) attains compactness and gets transformed into *māṃsa* (muscle tissue).

That *māṃsa*, cooked by its own heat (*ūṣman* = enzymes), gets transformed into *medas* (fat tissue). This helps in the excitement of liquidity and unctuousness (*snigdhatva*), which are the attributes of *jala-mahābhūta*.

The *asthi-dhātu* (bone tissue) is produced by the transformation of *medas* (fat tissue) into a compact form. This compactness is brought about by the action of the *ūṣman* (enzymes) present in the *medas* itself upon the *mahābhūtas*, viz., *pṛthvī*, *jala*, *vāyu* etc., of this tissue element. This enzymatic action gives rise to *kharatva* (hardness and roughness), with the result that

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asthi (bone) is manifested in the human beings.

Vāyu causes porosity in the interior of bones, and this porous space gets filled up with *medas* (fat). This unctuous substance is, thereafter, called *majjan* (bone-marrow).

The unctuous substance (essence) of that *majjan* (bone-marrow), thereafter, gives rise to *śukra* (semen). Porosity of bones is caused by *vāyu*, *ākāśa*, etc. and through these porous holes, exudation of *śukra* takes place. This happens on the analogy of exudation of water through the porous walls of a new earthen pot. The entire body is pervaded by fine channels carrying semen. When a person gets excited because of the sexual urge, determination and amorous mental attitude, then semen comes out from the entire body through pores to the testicle (lit. urinary bladder). The displacement (ejaculation) of semen takes place because of the heat that is produced during the physical exercise involved at the time of sexual intercourse. This heat causes melting of semen. This happens on the analogy of the melting of ghee by the application of physical heat. From the testicles (lit. bladder), semen gets ejaculated as water flows from a higher altitude to a place of lower altitude. [22-35]

NOTE : The above texts (verses No. 22-35) appear to be interpolated, Cakrapāṇi has not commented upon these verses. However, Gaṅgādhara Sena's commentary on these verses is available.

Circulation of Rasa

व्यानेन रसधातुर्हि विक्षेपोचितकर्मणा।
युगपत् सर्वतोऽजस्रं देहे विक्षिप्यते सदा।। ३६।।
क्षिप्यमाणः खवैगुण्याद्रसः सज्जति यत्र सः।
करोति विकृतिं तत्र खे वर्षमिव तोयदः।। ३७।।
दोषाणामपि चैवं स्यादेकदेशप्रकोपणम्।

Vyāna-vāyu, which by nature stimulates the process of circulation, always causes circulation of *rasa-dhātu* all over the body simultaneously and continuously.

Rasa-dhātu during the process of circulation, gets stuck up

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due to the vitiation of the channels of circulation. It is at this very site of morbidity, that the disease is manifested. As the rains are caused by the (obstructed) cloud in the sky, similarly, the *doṣas* (*vāyu*, *pitta* and *kapha*) get vitiated in that particular spot (where they get stuck up due to the vitiation of the channels of circulation) to cause morbidity in a part of the body. [36-38]

In the verse No. 17 above, all the *dhātus* are stated to get nourishment from the *rasa-dhātu*. This *rasa-dhātu* is the final product of the digested food. Now, the question arises as to how the *rasa-dhātu* moves to other *dhātus* to provide nourishment. The reply is furnished in the verse No. 36 above. The term '*rasa*' also stands for any liquid element in the body, like *rakta* (blood), etc. The term '*rasa*' is derived from the '*rasa*' = to move or to follow or to flow. According to this derivation, any liquid element in the body which moves or flows can be treated as *rasa*.

Out of the five varieties of *vāyu*, it is the *vyāna-vāyu* which has the natural and physiological action of propelling a liquid to move quickly. It is this *vyāna-vāyu* which causes simultaneous circulation of *rasa* in the entire body. This is a continuous process. Thus, this process of circulation takes place constantly.

Since *rasa* circulates all over the body, the question arises as to how a disease is manifested only in a part of it [and not in the entire body]? The body is pervaded by several channels of circulation. If a particular channel is vitiated, the circulating *rasa* of that locality gets stuck up, and manifests the disease in that particular place.

Rasa-dhātu is the substratum for the manifestation of any disease in the body. Being a substratum, *rasa* is considered to be an agent of the resultant morbidity. As the cloud being flown by a strong wind, rains wherever it gets stuck up or obstructed, so the *rasa-dhātu* being circulated by the force of *vyāna-vāyu* creates morbid conditions, wherever it gets stuck up (due to the vitiation of the channels of circulation).

Similar is the case of circulating *doṣas*. They too are liable to create morbid conditions, wherever they get stuck up in a vitiated channel. As *Suśruta* also remarks, "wherever the aggravated *doṣas* circulating in the body get stuck up due to the vitiation of the channels of circulation, the disease is manifested there (*Suśruta : Sūtra* 24 : 10).

Importance of Jāṭharāgni

इति भौतिकधात्वन्नपक्तॄणां कर्म भाषितम्।। ३८।।
अन्नस्य पक्ता सर्वेषां पक्तॄणामधिपो मतः।

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तन्मूलास्ते हि तद्वृद्धिक्षयवृद्धिक्षयात्मकाः ।। ३९ ।।
तस्मात्तं विधिवद्युक्तैरन्नपानेन्धनैर्हितैः ।
पालयेत् प्रयतस्तस्य स्थितौ ह्यायुर्बलस्थितिः ।। ४० ।।
यो हि भुङ्क्ते विधिं त्यक्त्वा ग्रहणीदोषजान् गदान् ।
स लौल्याल्लभते शीघ्रं, वक्ष्यन्तेऽतः परं तु ते ।। ४१ ।।

Thus, the functions of *bhautikāgni* (enzymes responsible for the transformation of heterogeneous elements into homologous ones), *dhātvagnis* (enzymes responsible for the nourishment and synthesis of tissue elements) and *jāṭharāgni* (enzymes responsible for the digestion of food ingredients in the gastro-intestinal tract) are described above. *Jāṭharāgni* (*annasaya paktā*) is the chief among all the categories of *agnis* (enzymes) inasmuch as *bhūtāgnis* and *dhātvagnis* are dependent upon it. Aggravation or diminution of *jāṭharāgni* results in the aggravation or diminution respectively of *bhūtāgnis* as well as *dhātvagnis*. Therefore, with appropriate types of fuel in the form of varieties of food and drinks, which are wholesome, the condition of *jāṭharāgni* should be suitably and carefully maintained, because the life and the strength of an individual are dependent upon it (*jāṭharāgni*).

If a person takes food without following the appropriate procedure, then he quickly succumbs to diseases caused by the vitiation of *grahaṇī* (duodenum and the upper part of the small intestine) because of his uncontrolled habits. These ailments will be described hereafter. [$38^1/_2$ - 41]

Agnis (groups of enzymes) are of 13 categories, viz., five categories of *bhūtāgnis*, seven categories of *dhātvagnis*, and one category of *jāṭharāgni*. The functions of these 13 categories of *agnis* are described above.

In addition, there are several other categories of *agnis* responsible for the synthesis and nourishment of *upadhātus* (subsidiary tissue elements) and *malas* (waste products). These are included under the categories of *bhūtāgnis*. Even otherwise, other categories of *agnis* are of very insignificant nature for which these are not separately enumerated.

Jāṭharāgni is the chief among all the *agnis* because its increase and decrease result in the increase and decrease respectively of *bhūtāgnis* and *dhātvagnis*.

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To maintain the appropriate functioning of *jāṭharāgni*, it is necessary to take food, keeping in view the procedure described in the first chapter of *Vimāna* Section.

The term "*grahaṇī-doṣa*" implies all the diseases located in the *grahaṇī* (duodenum including small intestine). This specifically covers four types of *grahaṇī-roga* (sprue syndrome). This also includes *agnimāndya* (suppression of the power of digestion), etc., which are caused by the vitiation of *grahaṇī*.

Agnimāndya, ajīrṇa, etc., are called *grahaṇī-roga* only in a secondary sense, because these are located in *grahaṇī*. Primarily, the four types of diseases to be described in verses 51-72 are called *grahaṇī-roga*, because these are produced by the reversal of the functioning of *grahaṇī*. Their general signs and symptoms are described in verses 51-54 and those specific to each of these varieties are described in verses 58-72.

Proper and improper functions of *grahaṇī* are described in the verse - 57 according to which this organ normally retains the undigested food and releases the digested stuff through the side of its lumen. When afflicted, it releases even the undigested food. This symptom, viz., release of the undigested food does not occur in *agnimāndya* and *ajīrṇa*.

The term '*grahaṇī*' as a disease entity is specifically used for the ailment called *grahaṇī-gada* which is caused by the vitiation (malfunctioning) of the organ called *grahaṇī* (duodenum and the upper part of small intestine). Other ailments, like *agnimāndya* having only their location (and not involving malfunctioning of this organ) are not implied by the term *grahaṇī-gada*.

In *atīsāra* (diarrhoea) undigested food particles are no doubt released. Even then, it is not called *grahaṇī-doṣa*, because of difference in its pathogenesis and line of treatment.

Etiology and Pathogenesis of Ajīrṇa

अभोजनादजीर्णातिभोजनाद्विषमाशनात् ।
असात्म्यगुरुशीतातिरूक्षसंदुष्टभोजनात् ॥ ४२॥
विरेकवमनस्नेहविभ्रमाद्व्याधिकर्षणात् ।
देशकालर्तुवैषम्याद्वेगानां च विधारणात्॥ ४३॥
दुष्यत्यग्निः, स दुष्टोऽन्नं न तत् पचति लघ्वपि।
अपच्यमानं शुक्तत्वं यात्यन्नं विषरूपताम्॥ ४४॥

Agni (enzymes responsible for digestion and metabolism) gets vitiated because of the following :

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1. [Excessive] fast, indigestion, over-eating and irregular eating;
2. Intake of unwholesome, heavy, cold, excessively un-unctuous and polluted food;
3. Improper administration of purgation, emetic and oleation therapies;
4 Emaciation as a result of affliction by diseases;
5. Residing in improper country and in inappropriate time;
6. Seasonal perversions; and
7. Suppression of manifested natural urges.

Being thus vitiated, does not digest even light food. This undigested food becomes sour in taste and (because of which) it works like poison. [42-44]

Now, the etiology, etc., of diseases caused by the vitiation of *grahaṇī* (duodenum including the upper part of small intestine), [improper condition of] the country and *kāla* or time in the form of different parts of the year (*kāla*) are spelt out. Inappropriate *kāla* or time implies perversion of all the seasons of the year. *Ṛtuvaiṣamya* or seasonal perversion, on the other hand, implies distortions in only one season.

The undigested food becomes sour in taste and this stuff works like poison. By implication, it gives rise to several diseases.

In the above verses, all the different varieties of *ajīrṇa* (indigestion) are included. In another text, it is stated that the varieties of *ajīrṇa* are : *āma*, *vidagdha* and *viṣṭabdha* which are caused by the *kapha*, *pitta* and *vāyu* respectively. The fourth variety of *ajīrṇa* according to some is called *rasa-śeṣājīrṇa* (*Suśruta : Sūtra* 46 : 499). All these varieties of *ajīrṇa* are implied in the above description.

Signs and Symptoms of Ajīrṇa in General

तस्य लिङ्गमजीर्णस्य विष्टम्भः सदनं तथा।
शिरसो रुक् च मूर्च्छा च भ्रमः पृष्ठकटिग्रहः॥ ४५॥
जृम्भाऽङ्गमर्दस्तृष्णा च ज्वरश्छर्दिः प्रवाहणम्।
अरोचकोऽविपाकश्च, घोरमन्नविषं च तत्॥ ४६॥

Signs and Symptoms of *Ajīrṇa* are ;

Viṣṭambha (abdominal distension), *sadana* (feeling of

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prostration), headache, fainting, giddiness, stiffness of the back and lumber region, yawning, malaise, morbid thirst, fever, vomiting, tenesmus, anorexia and indigestion of food. This is a serious condition called *anna-viṣa* (food-poisoning). [45-46]

The term '*viṣṭambha*' implies absence of intestinal peristalsis or movement of food in the abdomen.

Signs of Different Types of Ajīrṇa

संसृज्यमानं पित्तेन दाहं तृष्णां मुखामयान्।
जनयत्यम्लपित्तं च पित्तजांश्चापरान् गदान्।। ४७।।
यक्ष्मपीनसमेहादीन् कफजान् कफसङ्गतम्।
करोति वातसंसृष्टं वातजांश्च गदान् बहून्।। ४८।।
मूत्ररोगांश्च मूत्रस्थं कुक्षिरोगान् शकृद्गतम्।
रसादिभिश्च संसृष्टं कुर्याद्रोगान् रसादिजान्।। ४९।।

[This form of food-poisoning], when associated with *pitta* causes burning sensation, morbid thirst and mouth-diseases. It also causes *amla-pitta* (hyper-acidity) and such other *paittika* diseases.

When associated with *kapha*, this ailment gives rise to tuberculosis, *pīnasa* (chronic rhinitis), *meha* (obstinate urinary diseases including diabetes) and such other morbidities caused by *kapha*.

When associated with *vāyu*, it gives rise to several *vātika* diseases.

When located in the urine, it causes urinary diseases and when located in the stool, it gives rise to diseases of the pelvic region. When associated with (vitiated) tissue elements, like *rasa*, etc., it causes diseases of the concerned tissues, viz., *rasa*, etc. [47-49]

It is the involvement (association) of morbid *pitta*, etc. in indigestion, which gives rise to different signs and symptoms described above. The ailment '*ajīrṇa*' (indigestion) is manifested in the gastro-intestinal tract, and therefore, without the association of vitiated *pitta*, etc., it will not be able to produce other ailments like tuberculosis described above.

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In the ailment *amla-pitta*, the sourness of *pitta* gets aggravated. Signs and symptoms of this ailment are described in other texts as follows :

"Indigestion, mental fatigue, *utkleda* (nausea), sour and bitter eructations, burning sensation in the cardiac region and throat, and anorexia are the signs and symptoms of *amla-pitta*."

Tuberculosis is, no doubt, caused by the simultaneous vitiation of all the three *doṣas*. But, *srotorodha* (obstruction to the channel of circulation) plays an important role in the pathogenesis of this ailment, and this is caused by vitiated *kapha*. It is because of this that tuberculosis is described in the Verse No. 48, as one of the diseases caused when *ajīrṇa* is associated with *kapha*.

When associated with morbid waste products like urine and stool, this disease (*ajīrṇa*) gives rise to several ailments which are described in the first line of the Verse No. 49.

When associated with morbid tissue elements like *rasa*, etc., this disease (*ajīrṇa*) gives rise to signs and symptoms related to the respective tissue elements (- vide *Sūtra* 28 : 9-19).

Irregular and Sharp Agni

विषमो धातुवैषम्यं करोति विषमं पचन्।
तीक्ष्णो मन्देन्धनो धातून् विशोषयति पावकः॥५०॥

The irregular type of *agni* (enzymes responsible for digestion and metabolism) causes irregularity in the digestion of food, thereby leading to discordance of tissue elements. The sharp type of *agni* with meagre fuel (in the form of food) causes depletion (absorbtion) of the tissue elements. [50]

The sharp type of *Agni* causes depletion of tissue elements only when there is less of fuel, i.e. when the individual consumes less of food. However, if the food consumed is of appropriate quantity, then there will be no depletion of tissue elements.

Normal State of Agni

युक्तं भुक्तवतो युक्तो धातुसाम्यं समं पचन्।

If the *agni* is in its normal state and if the individual takes appropriate quantity of food, then there will be proper digestion of food, which leads to the maintenance of the equilibrium of tissue elements. [$^1/_2$ 51]

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For the maintenance of the equilibrium of tissue elements, it is necessary that the *agni* should be in its normal state and this condition of the *agni* is maintained with the help of *samāna* type of *vāyu*. Simultaneously, *pitta* and *kapha* should be in the state of equilibrium for the normal functioning of *agni* (*Aṣṭāṅga-hṛdaya* : *Sūtra* 1: 8)

Signs of Mandāgni and Grahaṇī-Gada

दुर्बलो विदहत्यन्नं तद्यात्यूर्ध्वमधोऽपि वा।। ५१।।
अधस्तु पक्वमामं वा प्रवृत्तं ग्रहणीगदः।
उच्यते सर्वमेवान्नं प्रायो ह्यस्य विदह्यते।। ५२।।
अतिसृष्टं विबद्धं वा द्रवं तदुपदिश्यते।
तृष्णारोचकवैरस्यप्रसेकतमकान्वितः ।। ५३।।
शूनपादकरः सास्थिपर्वरुक् छर्दनं ज्वरः।
लोहामगन्धिस्तिक्ताम्ल उद्गारश्चास्य जायते।। ५४।।

Weak *agni* (*durbala*) brings about *vidāha* (a part of which is digested the other part remaining without digestion) of food, which moves upwards and downwards in gastro-intestinal tract. The digested (*pakva*) and undigested food (*apakva*) moves downwards and this condition is called *grahaṇī-gada* (sprue syndrome). In this condition, the entire food material usually remains in the state of *vidagdha* (i.e. a part of it gets digested, the other part remaining undigested). In association with *tṛṣṇā* (morbid thirst), *arocaka* (anorexia), *vairasya* (distate in mouth), *praseka* (excessive salivation) and *tamaka* (asthma?), the afflicted person voids stool in large quantity either in solid or liquid form. He also suffers from oedema in legs and hands, pain in bones and phalanges, vomiting, fever and eructation having metabolic smell, smell of *āma* (undigested food) and bitter as well as sour tastes. [$51^{1}/_{2}$ - 54]

The distinctive feature of *grahaṇī-gada* is that the patient voids stool, which is partly *pakva* (product of digested food) and partly *apakva* (product of undigested food). So, the term '*pakvamāmaṃ vā*' in the above verse no. 52 is to be interpreted as *kiñcit pakvaṃ kiñcid apakvaṃ ca*, i.e. it implies both *pakva* and *apakva* and not *pakva* or *apakva*.

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Premonitory Signs and Symptoms

पूर्वरूपं तु तस्येदं तृष्णाऽऽलस्यं बलक्षयः।
विदाहोऽन्नस्य पाकश्च चिरात् कायस्य गौरवम्।।५५।।

Tṛṣṇā (morbid thirst), *ālasya* (feeling of laziness), diminution of strength, *vidāha* (burning sensation), delay in the digestion of food and heaviness of the body-- these are the premonitory signs and symptoms of *grahaṇī - gada.* [55]

According to Cakrapāṇi, the term *vidāha* in the context of premonitory signs of *grahaṇīgada* should be interpreted as a special type of (*viśiṣṭa*) burning (*dāha*) of food.

Description of Grahaṇī

अग्न्यधिष्ठानमन्नस्य ग्रहणाद्ग्रहणी मता।
नाभेरुपर्यह्यग्निबलेनोपष्टब्धोपबृंहिता ।।५६।।
अपक्वं धारत्यन्नं पक्वं सृजति पार्श्वतः।
दुर्बलाग्निबला दुष्टा त्वाममेव विमुञ्चति।।५७।।

Grahaṇī, which is the site of *agni* (digestive enzymes), is so called because of its power to restrain (*grahaṇāt*) (the downward movement) of food. It is located above the umbilical region, and is supported and nourished by the strength of *agni*. Normally, it restrains the downward movement of undigested food and after the digestion, it releases the food through the sides of its lumen. In the abnormal condition, when it gets vitiated because of weakness of *agni* (power of digestion), it releases the food in undigested form only. [56-57]

In order to facilitate the easy comprehension of *grahaṇī - gada* (the disease called *grahaṇī - doṣa*) in the above verses, the nature and physiological actions of *grahaṇī* (the organ representing duodenum and small intestine) are being described. The organ *grahaṇī* is the site of *agni* (digestive enzyme). The reason why this *agni* is called *grahaṇī* is that it restrains (*gṛhṇāti*) the downward movement of undigested food and retains food till it is fully digested in the region above umbilicus. In other words, *agni* (like physical fire) cooks any material placed over it. *Grahaṇī* is located in the umbilical region and it is the seat of *agni* (digestive fire). This *agni*, while providing nourishment and support to *grahaṇī*, helps in cooking the food placed over it, i.e. in *āmāśaya* or stomach. Till the food

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is digested, the *grahaṇī* helps in its retention in the upper part (stomach), and after digestion, the food is released to the colon through the sides of *grahaṇī*. This release of cooked food takes place from the left side of the *grahaṇī* because both the *grahaṇī* and *guda* (rectum including anus) are located in the left side of the stomach. [Cakrapāṇi's statement regarding the release of cooked food through the left side seems to the *obiter dicta*.]

In the first three lines of the text above, the anatomy and physiology of *grahaṇī* is described. The last line depicts is abnormality.

In the pre-monitory signs and symptoms described in the verse 55, both *āma* (uncooked) and *pakva* (cooked) food products come out through the stool. When the disease is manifested, only *apakva* (uncooked) food is invariably voided. Apparently, there is no contradiction between these two statements.

Varieties of Grahaṇī

वातात् पित्तात् कफाच्च स्यात्तद्रोगस्त्रिभ्य एव च
हेतुं लिङ्गं रूपभेदान् शृणु तस्य पृथक् पृथक्।

Grahaṇī-roga is of four types, viz., *vātika* (caused by the aggravation of *vāta*), *paittika* (caused by the aggravation of *pitta*), *kaphaja* (caused by the aggravation of *kapha*) and *sānnipātika* (caused by the simultaneous aggravation of all the three *doṣas*). Their etiology, signs and symptoms (*liṅga* and *rūpa*) are being spelt out one by one. [58]

[Another reading of the first half of the second line of the verse no. 58 is '*hetuṃ liṅgaṃ cikitsāṃ ca*'. Cakrapāṇi's commentary in Nirṇaya Sāgara edition accepts the reading '*hetuṃ liṅgaṃ rūpabhedān*' and accordingly, it is stated that the term refers to the forthcoming description of the symptoms (*rūpabhedān*) or *grahaṇīgada*. It is not clear whether the reading *hetuṃ liṅgaṃ rūpabhedāñ* and the relevant text in the Cakrapāṇi's commentary represent the original text itself. Any critical edition of *Caraka-saṃhitā* and Cakrapāṇi's commentary is not yet available. Technically speaking, the reading *hetuṃ liṅgaṃ cikitsāṃ ca* appears to be appropriate. C.K. Sen's edition also accepts this reading and the relevant gloss in the commentary, viz., *rūpabhedāniti grahaṇīdoṣaliṅgatvena vakṣamāṇān* is missing in that edition.]

Etiology, Signs and Symptoms of Vātika Grahaṇī

कटुतिक्तकषायातिरूक्षशीतलभोजनैः ।
प्रमितानशनात्यध्ववेगनिग्रहमैथुनैः ॥५९॥

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करोति कुपितो मन्दमग्निं संछाद्य मारुतः।
तस्यान्नं पच्यते दुःखं शुक्तपाकं खराङ्गता।। ६०।।
कण्ठास्यशोषः क्षुत्तृष्णा तिमिरं कर्णयोः स्वनः।
पार्श्वोरुवङ्क्षणग्रीवारुजोऽभीक्ष्णं विसूचिका।। ६१।।
हृत्पीडा काश्यदौर्बल्यं वैरस्यं परिकर्तिका।
गृद्धिः सर्वरसानां च मनः सदनं तथा।। ६२।।
जीर्णे जीर्यति चाध्मानं भुक्ते स्वास्थ्यमुपैति च।
स वातगुल्महृद्रोगप्लीहाशङ्की च मानवः।। ६३।।
चिराद्दुःखं द्रवं शुष्कं तन्वामं शब्दफेनवत्।
पुनः पुनः सृजेद्वर्चः कासश्वासार्दितोऽनिलात्।। ६४।।

Vātika grahaṇī is caused by the intake of pungent, bitter, astringent, excessively unctuous and cold food, intake of less of food, fasting, walking long distance, suppression of natural urges and excessive sexual intercourse. Because of the above mentioned factors, *vāyu* gets aggravated and covers the suppressed *agni* (power of digestion). As a result of this, the food taken by the patient does not get easily digested which leads to acidity and roughness in the body, dryness of throat and mouth, excessive hunger & thirst, (appearance of) darkness (in the eyes), abnormal sound in the ears, frequent pain in the sides of the chest, thighs, pelvic region and neck, *viṣūcikā* (choleric diarrhoea), pain in the cardiac region, emaciation, weakness, distaste in the mouth, sawing pain in the abdomen, craving for (ingredients of food having) all tastes, mental frustration, flatulence after and during the process of digestion, and temporary feeling of relief immediately after the intake of food. The patient suspects as if he is suffering from *vātika* diseases and splenic disorder. With difficulty, he passes stool, which is liquid mixed with hard stool, thin and associated with *āma* (mucous), sounds and froth. He voids stool frequently and gets afflicted with cough and dyspnoea. All these signs and symptoms are manifested because of the aggravated *vāyu*. [59-64]

According to the second line of Verse No. 63, the patient suffering from *vātika grahaṇī-gada* suspects the occurrence of *vāta-gulma, hṛdroga*

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(heart disease) and *plīhāroga* (splenic disorder), because similar signs and symptoms may also appear in the patient.

Etiology, Signs & Symptoms of Paittika Grahaṇī

कट्वजीर्णविदाह्यम्लक्षाराद्यैः पित्तमुल्बणम्।
अग्निमाप्लावयद्धन्ति जलं तप्तमिवानलम्।। ६५।।
सोऽजीर्णं नीलपीताभं पीताभः सार्यते द्रवम्।
पूत्यम्लोद्गारहृत्कण्ठदाहारुचितृडर्दितः ।। ६६।।

Pitta gets aggravated by the intake of food-ingredients which are pungent, heavy (*ajīrṇa*), *vidāhi* (which cause burning sensation), sour, alkaline, etc. This aggravated *pitta* suppresses and extinguishes *agni* (digestive enzymes), as hot water causes extinction of physical fire. The patient voids loose stool containing undigested material, which is either bluish-yellow or yellow in colour. He also suffers from eructation having foul smell and sour taste, burning sensation in the cardiac region and throat, anorexia as well as morbid thirst. [65-66]

Pitta is considered to be similar to *agni* because both of them share the common attributes, viz., heat (*uṣṇatva*). Therefore, the question arises as to why the aggravated *pitta* suppresses and extinguishes *agni* (digestive enzyme). This apparent controversy is solved by the simile *jalaṃ taptaṃ ivānalam*. That is to say as hot water extinguishes fire despite both of them having heating effect in common, so the aggravated *pitta*, though hot, causes extinction of *agni* (digestive fire). This happens because *pitta*, in addition, has *dravatva* (liquidity).

Etiology Signs and Symptoms of Kaphaja Grahaṇī

गुर्वतिस्निग्धशीतादिभोजनादतिभोजनात् ।
भुक्तमात्रस्य च स्वप्नाद्धन्त्यग्निं कुपितः कफः।। ६७।।
तस्यान्नं पच्यते दुःखं हृल्लासच्छर्द्यरोचकाः।
आस्योपदेहमाधुर्यकासष्ठीवनपीनसाः ।। ६८।।
हृदयं मन्यते स्त्यानमुदरं स्तिमितं गुरु।
दुष्टो मधुर उद्गारः सदनं स्त्रीष्वहर्षणम्।। ६९।।
भिन्नाम्श्लेष्मसंसृष्टगुरुवर्चःप्रवर्तनम् ।
अकृशस्यापि दौर्बल्यमालस्यं च कफात्मके।। ७०।।

Kapha gets aggravated by the intake of food, which is heavy,

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excessively unctuous, cold, etc.; by the intake of food in excess quantity and by sleeping immediately after meals. The food, in such circumstances, does not get easily digested and the patient suffers from nausea, vomiting, anorexia, stickiness and sweet taste in the mouth, cough, spitting (excessive salivation) and *pīnasa* (chronic rhinitis), a feeling of sluggishness in the cardiac region, numbness and heaviness in the abdomen, eructation with foul smell and sweet taste, prostration and suppression of libido. He voids stool which is split into pieces, mixed with mucous and phlegm, and heavy. Even if not emaciated, the patient feels weak and indolent. [67-70]

यश्चाग्निः पूर्वमुद्दिष्टो रोगानीके चतुर्विधः।
तं चापि ग्रहणीदोषं समवर्जे प्रचक्ष्महे ।। ७१ ।।

In *Rogānīka* Chapter (*Vimāna* 6 : 12), four types of *agni*, viz., *tīkṣṇa* (sharp), *manda* (mild), *viṣama* (irregular) and *sama* (regular) are spelt act. The first three (excluding *sama* or normal type of *agni*) types of disorders of *agni* also constitute *grahaṇī doṣa* (disorder of duodenum and small intestine). [71]

According to some scholars, verse no. 71 is *anārṣa* (spurious). In this connection, it is pointed out that the three of the four types of *agni* as spelt out in *Vimāna* 6 :12, must not be included under *grahaṇī-gada* in addition to the specific varieties of this disease described in verse no. 58 and explained thereafter, as it appears to be inappropriate. There is actually no contradiction, inasmuch as the varieties described in verse : 58, are specific ones and those described in *Vimāna* 6 : 12 are of general nature involving the morbidity of natural *agni*. Even otherwise, *agnimāndya*, etc. are already explained as constituting the signs and symptoms of *grahaṇīdoṣa* in general (vide verse nos. 45-49). The term *Cā pi* (and also) in the second line of the verse is used specifically to make this point of distinction clear.

Signs and Symptoms of Sānnipātika Grahaṇī

पृथग्वातादिनिर्दिष्टहेतुलिङ्गसमागमे ।
त्रिदोषं निर्दिशेत्तेषां भेषजं शृण्वतः परम् ।। ७२ ।।

The *sānnipātika* (where all the three *doṣas* are simultaneously vitiated) type of *grahaṇī - gada* is to be determined on the basis of simultaneous manifestation of all the signs and symptoms

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pertaining to the three *doṣas* (vide verse nos. 59-70). The treatment of these varieties of *agni-doṣa* is expounded hereafter. [72]

Description of Āma-Grahaṇī - Gada

ग्रहणीमाश्रितं दोषं विदग्धाहारमूर्च्छितम्।
सविष्टम्भप्रसेकार्तिविदाहारुचिगौरवैः ॥७३॥
आमलिङ्गान्वितं दृष्ट्वा सुखोष्णेनाम्बुनोद्धरेत्।
फलानां वा कषायेण पिप्पलीसर्षपैस्तथा॥७४॥
लीनं पक्वाशयस्थं वाऽप्यामं स्त्राव्यं सदीपनैः।
शरीरानुगते सामे रसे लङ्घनपाचनम्॥७५॥
विशुद्धामाशयायास्मै पञ्चकोलादिभिः शृतम्।
दद्यात् पेयादि लघ्वन्नं पुनर्योगांश्च दीपनान्॥७६॥

When the *doṣa* located in *grahaṇī* is afflicted by food, which is not fully digested (*vidagdha*, i.e. partly digested and partly undigested), then the signs of *āma* (product of improper digestion and metabolism), viz., *viṣṭambha* (constipation), *praseka* (salivation), pain, burning sensation, anorexia and heaviness are manifested. Such a patient should be administered emetic therapy with the help of luke-warm water. Alternatively, the decoction of *madana-phala* mixed with *pippalī* and *sarṣapa* should be used for emetic therapy.

If the *āma* (undigested) moves downwards and remains adhered to the colon, then the patient should be given purgation therapy with such drugs as are stimulant of digestion.

If the *doṣa* in its *āma* (undigested) stage is converted into *rasa* (chyle) and pervades other parts of the body, then the patient should be made to fast, and be given drugs conducive to *pācana* (metabolic transformation) of the undigested material, e.g. *yavāgū* (thick gruel).

After the *āmāśaya* (stomach including small intestine) is cleansed of the *āma* (undigested material) by the administration of appropriate purgation and fasting therapies, the patient should be given *peyā* (thin gruel) prepared of the decoction of *pañcakola*

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(*pippalī*, *pippalī-mūla*, *cavya*, *citraka* and *nāgara*), etc. He may also be given light food and such other ingredients as are stimulants of digestion. [73-76]

Here, the term '*doṣa*' includes all or any one of the three *doṣas*, viz., *vāta*, *pitta* & *kapha*. The term '*āma*' in the verse : 75 stands for undigested (improperly metabolised) *rasa-dhātu* (chyle), and not the *āhāra rasa* (food product), because, it is impossible for *āhāra-rasa* to directly pervade the body.

Description of Nirāma Grahaṇī-Gada

ज्ञात्वा तु परिपक्वामं मारुतग्रहणीगदम्।
दीपनीययुतं सर्पिः पाययेताल्पशो भिषक्॥ ७७॥
किंचित्सन्धुक्षिते त्वग्नौ सक्तविण्मूत्रमारुतम्।
द्व्यहं त्र्यहं वा संस्नेह्य स्विन्नाभ्यक्तं निरूहयेत्॥ ७८॥
तत एरण्डतैलेन सर्पिषा तैल्वकेन वा।
सक्षारेणानिले शान्ते स्रस्तदोषं विरेचयेत्॥ ७९॥
शुद्धं रूक्षाशयं बद्धवर्चसं चानुवासयेत्।
दीपनीयाम्लवातघ्नसिद्धतैलेन मात्रया॥ ८०॥
निरूढं च विरिक्तं च सम्यक् चैवानुवासितम्।
लघ्वन्नं प्रतिसंभुक्तं सर्पिरभ्यासयेत् पुनः॥ ८१॥

Having ascertained that the *vātika* type of *grahaṇī-roga* has become free from *āma* (undigested material), the physician should administer medicated ghee prepared with drugs belonging to *Dīpanīya*- group (vide *Sūtra* 4 : 9 : 6) in small quantity. After the *agni* (power of digestion) is got slightly stimulated, the patient becomes capable of retaining the stool, urine and flatus. To such a patient, oleation therapy should be administered for two or three days, which should be followed by fomentation and massage therapies. Thereafter, *nirūha* type of medicated enema should be administered.

After the *doṣa* has become loosened (free from adhesion), and the *vāyu* is eliminated or alleviated as a result of the administration of *nirūha* type of medicated enema, the patient should be given purgation therapy with the help of caster-oil or *Tilvaka-ghṛta* mixed with alkalies.

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Even after the colon is cleansed and stool has become semi-solid (well-formed), the ununctuousness of the colon might persist. For correcting this dryness, the patient should be given *anuvāsana* type of medicated enema with the help of appropriate quantity of oil cooked with drugs which stimulate digestion, which are sour in taste and which are alleviators of *vāyu*.

After the appropriate administration of *nirūha*, *virecana* and *anuvāsana* therapies, the patient should be given light food, and thereafter, a course of (medicated) ghee should be administered. [77-81]

Daśamūlādya-Ghṛta

द्वे पञ्चमूले सरलं देवदारु सनागरम्।
पिप्पलीं पिप्पलीमूलं चित्रकं हस्तिपिप्पलीम्॥ ८२॥
शणबीजं यवान् कोलान् कुलत्थान् सुषवीं तथा।
पाचयेदारनालेन दध्ना सौवीरकेण वा॥ ८३॥
चतुर्भागावशेषेण पचेत्तेन घृताढकम्।
स्वर्जिकायावशूकाख्यौ क्षारौ दत्त्वा च युक्तितः॥ ८४॥
सैन्धवौद्भिदसामुद्रबिडानां रोमकस्य च।
ससौवर्चलपाक्यानां भागान्द्विपलिकान् पृथक्॥ ८५॥
विनीय चूर्णितान् तस्मात् पाययेत् प्रसृतं बुधः।
करोत्यग्निं बलं वर्णं वातघ्नं भुक्तपाचनम्॥ ८६॥
इति दशमूलाद्यं घृतम्।

Two varieties of *pañcamūla, sarala, devadāru, nāgara, pippalī, pippalī-mūla, citraka, gaja-pippalī,* seeds of *śaṇa, yava, kola, kulattha* and *suṣavī* should be boiled in *āranāla, dadhi* (*maṇḍa*) or *sauvīra* and reduced to one-fourth. To this, one *āḍhaka* (two *āḍhakas* according to general rule for manufacture) of ghee should be mixed, and it should be cooked by adding two *palas* of each of the powders of *svarjikṣāra, yavakṣāra, saindhava, aūdbhida, sāmudra, viḍa, romaka, sauvarcala* and *pākya* (*pākaja*) types of salt inappropriate time. After the recipe is cooked, it should be administered to the patient in the dose of one *prasṛta*. It promotes *agni* (power of digestion), strength and complexion.

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It alleviates *vāyu*, and helps in the digestion of the undigested food. Thus, ends the description of *Daśamūlādya-ghṛta*. [82-86]

[According to Cakrapāṇi, juice of *suṣavī* (according to another reading, *surabhi*, i.e. cow's urine) is to be used as liquid for preparing the decoction for this recipe. The extant text, however, does not seem to conform to this interpretation strictly from grammatical angle.

The term '*vā*' in the verse 83, perhaps, stands for '*ca*' meaning 'and'. Cakrapāṇi seems to have interpreted this text accordingly inasmuch as he specifically mentions to add one *droṇa* of *āranāla*, *dadhi* and *sauvīraka* taken together. In his commentary, he has made a reference to a recipe as in Jatūkarṇa, where both *dadhi* and *sauvīraka* are mentioned to be taken together, and not separately.

In the text, the term '*yuktitaḥ*' is used for adding *svarjikā* and *yavakṣāra* in appropriate quantity. Some scholars have interpreted this term as ''only in small quantities.'' According to Cakrapāṇi, this term '*yuktitaḥ*' implies ''at the appropriate time''. According to him, *kṣāras* (including salt) are to be added to the recipe as *prakṣepa*, i.e. after removing the container from the oven when the recipe is slightly warm in semifinal stage.]

As to the quantities of *kṣāras*, these are to be added in the same quantities as each of the *lavaṇas* is to be added. The reference quoted from Jatūkarṇa also supports this view.

Audbhida-lavaṇa mentioned in verse 85, is also called *utkārikā-lavaṇa* (an exudate from the saline soil). *Romaka-lavaṇa* is also called *sāmbhara-lavaṇa* and it is collected from the heart of the salt / lake called *rumā* (at present Sambhar lake in Rajasthan). *Pākya* is a type of salt prepared artificially by cooking).

Tryūṣaṇādya-Ghṛtam

त्र्यूषणत्रिफलाकल्के बिल्वमात्रे गुडात् पले।
सर्पिषोऽष्टपलं पक्त्वा मात्रां मन्दानलः पिबेत्।। ८७।।

Eight *palas* of ghee should be cooked by adding one *pala* of the paste of *trikaṭu* (*śuṇṭhī*, *pippalī* and *marica*) and *triphalā* (*harītakī*, *bibhītaka* and *āmalakī*) taken together and one *pala* of *guḍa*. This medicated ghee should be taken by a person suffering from *mandāgni* (suppressed power of digestion) [87]

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[According to *māna-paribhāṣā* as spelt out by Cakrapāṇi a liquid ingredient in a recipe should be used in double the quantity mentioned in the text. Therefore, the quantity of ghee in the above recipe should have normally been sixteen *palas* (8 x 2). But, according to Cakrapāṇi (so also according to Gaṅgādhara), the general rule is not applicable in the present context and the quantity of ghee in the present recipe is just 8 *palas*, as mentioned in the text.

According to *māna-paribhāṣā*, wherever collective terms like *trikaṭu* and *triphalā* are used, the quantity mentioned in the text should be applied to each of the ingredients included in the concerned group names. Gaṅgādhara Sena explicity spels out the quantity of *trikaṭu* and *triphalā* taken together as one *pala*. Cakrapāṇi also seems to hold the same view. Therefore, the quantity of *kalka* (paste) in this recipe is an exception to the general rule. Cakrapāṇi justifies these exceptions to the generally accepted rules of *māna-paribhāṣā* on the basis of the then prevalent tradition of the Ayurvedic preceptors.]

Pañcamūlādya-Ghṛta, [Taila] and Cūrṇa

पञ्चमूलाभयाव्योषपिप्पलीमूलसैन्धवैः ।
रास्नाक्षारद्वयाजाजीविडङ्गशटिभिर्घृतम् ॥ ८८ ॥
शुक्तेन मातुलुङ्गस्य स्वरसेनार्द्रकस्य च।
शुष्कमूलककोलाम्बुचुक्रिकादाडिमस्य च॥ ८९॥
तक्रमस्तुसुरामण्डसौवीरकतुषोदकैः ।
काञ्जिकेन च तत् पक्वमग्निदीप्तिकरं परम्॥ ९०॥
शूलगुल्मोदरश्वासकासानिलकफापहम् ।
सबीजपूरकरसं सिद्धं वा पाययेद्घृतम्॥ ९१॥
सिद्धमभ्यञ्जनार्थं च तैलमेतैः प्रयोजयेत्।
एतेषामौषधानां वा पिबेच्चूर्णं सुखाम्बुना॥ ९२॥
वाते श्लेष्मावृते सामे कफे वा वायुनोद्धते।
दद्याच्चूर्णं पाचनार्थमग्निसन्दीपनं परम्॥ ९३॥
इति पञ्चमूलाद्यं घृतं चूर्णं च।

Ghee should be cooked by adding the paste of *pañcamūla* (*bilva, śyonāka, gāmbhārī, pāṭalī* and *gaṇikārikā*), *harītakī, trikaṭu* (*śuṇṭhī, pippalī* and *marica*), *pippalī-mūla, saindhava, rāsnā, svarji-kṣāra, yavakṣāra, ajājī, viḍaṅga* and *śaṭi*, and liquids, viz., *śukta, mātuluṅga* (juice), *ārdraka* (juice), *śuṣka-mūlaka* (decoction), *kolāmbu, cukrikā, dādima* (juice), *takra*,

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mastu, surāmaṇḍa, sauvīraka, tuṣodaka and *kāñjika*. It is an excellent promoter of the power of digestion. It cures colic pain, *gulma* (phantom tumour), *udara* (obstinate abdominal diseases including ascites), asthma and cough. It also alleviates *vāyu* and *kapha*.

Alternatively, this medicated ghee can be prepared by adding the juice of *bījapūraka* to the above recipe and given to the patient.

Oil cooked with the above mentioned ingredients is useful for massage.

The powder of *pañcamūla* (*bilva, śyonāka, gāmbhārī, pāṭalā* and *gaṇikārikā*), *harītakī, trikaṭu* (*śuṇṭhī, pippalī* and *marica*), *pippalī- mūla, saindhava, rāsnā, svarji kṣāra, yava kṣāra, ajājī, viḍaṅga* and *śaṭi* (which are mentioned to be added as paste in the above recipe) can be given to the patient along with luke-warm water. This powder is useful for alleviating *vāyu* occluded by *kapha*; *kapha* in its association with *āma* (product of improper digestion); or *kapha* stimulated by *vāyu*. This powdered recipe is carminative and it is an excellent stimulator of the power of digestion.

Thus, ends the description of *Pañcamūlādya-ghṛta* and *Pañcamūlādya-cūrṇa*. [88-93]

The thirteen liquid ingredients described to be added to the above recipe are to be taken in quantities each equal to that of the ghee. [Gaṅgādhara Sena, however, holds a different view.]

[Cakrapāṇi seems to have commented upon another reading of the text in the first line of the verse no. 93, according to which the powdered recipe described above, is useful in curing *Vātaśleṣmāvṛtta* type of *grahaṇī-roga* (*grahaṇī* caused by the occlusion of *vāyu* and *kapha*) and *sāma-grahaṇī-gada* (*grahaṇī-roga* in its *āma* stage).

According to Cakrapāṇi, some scholars interpret the term '*sāme grahaṇī-gade*' as '*sāme purīse*', i.e. when the stool is associated with *āma - doṣa* (product of improper digestion).]

Different scholars hold different views about *āma*. According to some scholars, it is the digestive product of food (*anna - rasa*), which is called

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āma. Some others hold the view that the accumulated waste product (during the process of digestion and metabolism) is called *āma*. Others hold the view that the *rasadhātu* (chyle) vitiated by the *doṣas* is to be called *āma*.

According to Bhoja, the first nourishing food-product (*poṣaka rasa-dhātu*) located in the *āmāśaya* (stomach including small intestine), but not properly digested due to the weakness of *kāyāgni* (digestive enzymes) is to be treated as *āma*.

Īśvarasena (Bhadrasena according to C.K. Sen edition) holds the view that if food is taken in excess quantity, it does not get properly digested in the *āmāśaya* (stomach including small intestine). The same (undigested) product being accumulated there takes the form of *āma* in course of time.

Thus, the term *āma* mentioned in verse no. 93 may be interpreted in accordance with the views expressed above.

Determination of Sāma and Nirāma Types of Grahaṇī-Roga

मज्जत्यामा गुरुत्वाद्विट् पक्वा तूत्प्लवते जले।
विनाऽतिद्रवसङ्घातशैत्यश्लेष्मप्रदूषणात् ॥ ९४॥
परीक्ष्यैवं पुरा सामं निरामं चामदोषिणम्।
विधिनोपाचरेत् सम्यक् पाचनेनेतरेण वा॥ ९५॥

The stool associated with *āma* sinks in water due to its heaviness. If the stool is voided after proper digestion (*pakva*, i.e. if it is not associated with *āma*), then it floats over the water.

This rule does not hold good or apply in cases where the consistency of the stool is thin or exceedingly compact, and if the stool is affiliated with excessive cold *kapha*. Therefore, the physician should, first of all, examine (carefully) the *sāma* and *nirāma* nature of the stool of the patient (suffering from *āma-doṣa* or *grahaṇī doṣa*) and then appropriately treat him according to the prescribed procedure with *pācana* (carmination = which causes metabolic transformation of *āma*) and such other suitable therapies.

In the above verses, a physician, before undertaking the treatment, is advised to examine the stool of a patient suffering from *grahaṇī* in order to ascertain its *āma* (cooked) or *nirāma* (uncooked) nature. Normally, the stool associated with *āma* sinks and the one free from *āma* floats, when placed in a vessel containing water. There are, however, exceptions. If the stool is excessively liquid in nature, it may float over the water even if it is

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associated with *āma*. Conversely, the excessively compact stool sinks in water even if it is free from *āma*. Similarly, if the stool is afflicted with cold *kapha*, then it becomes heavy and sinks in water even if it is not associated with *āma*.

In the verse nos. 73-74 above, the signs and symptoms manifested in a patient having *āma-doṣa* (in stool) is already described. However, the same is being repeated here because the earlier description was in the context of different types of *grahaṇī* caused by *vāyu*, *kapha*, (etc.) (ref. verse nos. 58-72). The description in verse nos. 94-95, however, specifically pertain to the nature of the stool associated with *āma*.

There is an apparent contraction in the second *pāda* of verse no. 95 (*nirāmaṃ cāmadoṣiṇam* i.e. patients free from *āma* and those afflicted with *āmadoṣa*). This is resolved by interpreting *āmadoṣiṇam* as the patients suffering from *grahaṇī-doṣa*. (As a rule, *grahaṇī-doṣa* is caused by *āma*. But, at a later stage, the patient's stool becomes free from *āma* but *grahaṇī-doṣa* persists despite its disassociation with *āma*.

Citrakādyā-Guṭikā

चित्रकं पिप्पलीमूलं द्वौ क्षारौ लवणानि च।
व्योषं हिङ्ग्वजमोदां च चव्यं चैकत्र चूर्णयेत्॥ ९६॥
गुटिका मातुलुङ्गस्य दाडिमस्य रसेन वा।
कृता विपाचयत्यामं दीपयत्याशु चानलम्॥ ९७॥
इति चित्रकाद्या गुटिका।

Citraka, *pippalī-mūla*, *yavakṣāra*, *svarjikṣāra*, (five types of) salt, *śuṇṭhī*, *pippalī*, *marica*, *hiṅgu*, *ajamodā* and *cavya*-- all these drugs taken together, should be made to a powder. This should then be triturated by adding juice of *mātuluṅga* or *dāḍima* and made to pills. Intake of these pills is efficacious for the metabolic transformation (cooking) of *āma* (product of improper digestion and metabolism). It also stimulates *agni* (power of digestion and metabolism).

Thus, ends the description of *Citrakādyā-guṭikā*. [96-97]

The term *lavaṇāni* used in the first foot of the verse no. 96 literally means different types of salt. According to some scholars, this term implies only three varieties of salt. But, in the present context, five types of salt described in *Sūtra* : 1 : 88-89, should be used.

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नागरातिविषामुस्तक्वाथः स्यादामपाचनः ।
मुस्तान्तकल्कः पथ्या वा नागरं चोष्णवारिणा ।। ९८ ।।

Intake of the decoction of *nāgara, ativiṣā* and *mustā* helps in the metabolic transformation (cooking) of *āma* (product of improper digestion and metabolism).

Similarly, the paste (or powder) of the above mentioned three drugs, namely *nāgara, ativiṣā* and *mustā* should be taken along with hot water for *pācana* (cooking or metabolic transformation) of *āma*.

Intake of the powder of *harītakī* or *nāgara* along with hot water also helps in the *pācana* of *āma*. [98]

[While explaining the term *mustānta-kalka*, Cakrapāṇi (as in the Nirṇaya Sāgara Press edition), has stated that the *Nāgarādi-kalka* to be described later (*paścāt*) should be used. However, no such recipe is described later in this Chapter. The commentary of Cakrapāṇi in C.K. Sen edition, has not mentioned the word *paścāt*. According to this, *nāgara, ativiṣā* and *mustā* described in the first foot of the verse no. 98, has to be used. This appears to be the correct reading. Hence, we have followed the same in our translation.]

देवदारुवचामुस्तनागरातिविषाभयाः ।
वारुण्यामासुतास्तोये कोष्णे वाऽलवणाः पिबेत् ।। ९९ ।।
वर्चस्यामे सशूले च पिबेद्वा दाडिमाम्बुना ।

Devadāru, vacā, mustā, nāgara, ativiṣā and *abhayā* should be soaked in *vāruṇī* (an alcoholic preparation) and taken by the patient by adding a small quantity of salt along with hot water. This recipe should be used if there is *āma* (mucus) in the stool and if the patient is having colic pain.

Alternatively, the powder of *devadāru, vacā, mustā, nāgara, ativiṣā* and *abhayā* should be taken along with the juice of *dāḍima*. [99 - $^{1}/_{2}$100]

[According to Gaṅgādhara Sena, this recipe should be used alongwith the decoction of the bark of *dāḍima*.]

विडेन लवणं पिष्टं बिल्वं चित्रकनागरम् ।
सामे वा सकफे वाते कोष्ठशूलकरे पिबेत् ।। १०० ।।

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If the pain in the *koṣṭha* (abdomen including pelvis) is caused by *vāyu* and is associated with *āma* (mucus) or *kapha*, then the patient should take the paste of *bilva, citraka* and *nāgara* which is made saline by adding *viḍa* type of salt.

कलिङ्गहिङ्ग्वतिविषावचासौवर्चलाभयाः ।। १०१ ।।
छर्द्यर्शोग्रन्थिशूलेषु पिबेदुष्णेन वारिणा।
पथ्यासौवर्चलाजाजीचूर्णं मरिचसंयुतम् ।। १०२ ।।

If there is vomiting, *arśo-granthi* (stool becoming hard and knotty because of piles) and colic pain, then the patient should take (the powder of) *kaliṅga, hiṅgu, ativiṣā, vacā, sauvarcala* and *abhayā,* along with hot water.

Alternatively, the patient having vomiting, etc. (mentioned above) should take the powder of *pathyā, sauvarcala* and *ajājī* mixed with *marica.* [$101^{1}/_{2}$ - 102]

[From the commentary of Cakrapāṇi, both in *Nirṇaya sāgara* and C.K. Sen editions, it appears, the text was slightly different.]

अभयां पिप्पलीमूलं वचां कटुकरोहिणीम्।
पाठां वत्सकबीजानि चित्रकं विश्वभेषजम् ।। १०३ ।।
पिबेन्निष्क्वाथ्य चूर्णं वा कृत्वा कोष्णेन वारिणा।
पित्तश्लेष्माभिभूतायां ग्रहण्यां शूलनुद्धितम् ।। १०४ ।।

(The patient should take) the decoction or the powder of *abhayā, pippalī-mūla, vacā, kaṭuka-rohiṇī, pāṭhā,* seeds of *vatsaka, citraka* and *viśva-bheṣaja* along with luke-warm water, which is useful for curing colic pain in *grahaṇī-roga* caused by the affliction of *pitta* and *kapha.* [103-104]

[According to Cakrapāṇi, the first line of the verse no. 103 should be read as '*pippalīmūlamabhayāṃ*' in the place of '*abhayāṃ pippalīmūlaṃ*' The former reading is adopted in the C.K. Sen's edition.]

सामे सातिविषं व्योषं लवणक्षारहिङ्गु च।
निःक्वाथ्य पाययेच्चूर्णं कृत्वा वा कोष्णवारिणा ।। १०५ ।।

If *grahaṇī* (sprue syndrome) is associated with *āma* (mucus), then the patient should be given the decoction or powder (of *abhayā, pippalī-mūla, vacā, kaṭuka-rohiṇī, pāṭhā,* seeds of

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vatsaka, citraka and *viśvabheṣaja*) along with *ativiṣā, śuṇṭhī, pippalī, marica, lavaṇa, kṣāra* and *hiṅgu* with luke-warm water. [105]

Pippalyādya-Cūrṇa

पिप्पलीं नागरं पाठां सारिवां बृहतीद्वयम्।
चित्रकं कौटजं बीजं लवणान्यथ पञ्च च।। १०६।।
तच्चूर्णं सयवक्षारं दध्युष्णाम्बुसुरादिभिः।
पिबेदग्निविवृद्धचर्थं कोष्ठवातहरं नरः।। १०७।।

The powder of *pippalī, nāgara, pāṭhā, sārivā, bṛhatī, kaṇṭakārī, citraka,* seed of *kuṭaja, saindhava, sāmudra, viḍa, audbhida* and *sauvarcala* should be given along with *yavakṣāra,* yoghurt, hot water and different types of alcoholic drinks for the promotion of *agni* (power of digestion) and elimination of *vāyu* (flatus) from the *koṣṭha* (gastro-intestinal tract). [106-107]

This recipe can be taken alongwith *kāñjī* (a sour drink), *sauvīra* (vinegar) etc., in addition to these vehicles described above.

Maricādya-Cūrṇa

मरिचं कुञ्चिकाम्बष्ठावृक्षाम्लाः कुडवाः पृथक्।
पलानि दश चाम्लस्य वेतसस्य पलार्धिकम्।। १०८।।
सौवर्चलं बिडं पाक्यं यवक्षारः ससैन्धवः।
शटीपुष्करमूलानि हिङ्गु हिङ्गुशिवाटिका।। १०९।।
तत् सर्वमेकतः सूक्ष्मं चूर्णं कृत्वा प्रयोजयेत्।
हितं वाताभिभूतायां ग्रहण्यामरुचौ तथा।। ११०।।
इति मरिचाद्यं चूर्णम्।

One *kuḍava* of each of *marica, kuñcikā, ambaṣṭhā* and *vṛkṣāmla,* ten *palas* of *amla vetasa,* half *pala* of each of *sauvarcala, viḍa, pākya* (*paṃśuja-lavaṇa*), *yavakṣāra, saindhava, śaṭī, puṣkaramūla, hiṅgu* and *hiṅgu-śivāṭikā* (*vaṃśapatrī*) should be taken together and made to a fine powder. Administration of this recipe is useful in *grahaṇī* (sprue syndrome) caused by the affliction of *vāyu* and in anorexia.

Thus, ends the description of *Maricādya-cūrṇa.*

[108-110]

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In C.K. Sen edition, ''*palāṇśikaṃ*'' is mentioned in place of ''*palārdhikaṃ*'' in verse no. 108. If this reading is accepted, then *sauvarcala*, etc., should be used in the quantity of one *pala* each.

चतुर्णां प्रस्थमम्लानां त्र्यूषणस्य पलत्रयम्।
लवणानां च चत्वारि शर्कराया: पलाष्टकम्।
संचूर्ण्य शाकसूपान्नरागादिष्ववचारयेत्।।१११।।
कासाजीर्णारुचिश्वासहृत्पाण्ड्वामयशूलनुत् ।

One *prastha* of four sour drugs (vide com.), one *pala* of *śuṇṭhī*, *pippalī* and *marica* taken together, four *palas* of salts (*saindhava*, *sauvarcala*, *biḍa*, *audbhida* and *sāmudra* types of salt taken together) and eight *palas* of sugar should be made to a powder. This powder should be added to vegetable preparations, *dals*, rice, *rāga* (pickles and preparations used as appetisers), which cures cough, indigestion, anorexia, asthma, heart diseases, anaemia and colic pain. [111 - $^{1}/_{2}$ 112]

Regarding the sour drugs mentioned above, the four sour drugs described in the *hṛdya-varga* (group of cardiac drugs-vide *Sūtra* 4 : 10), viz., *vṛkṣāmla*, *amlavetasa*, *dāḍima* and *badara* should be used. According to some scholars, *kapittha*, *cukrīkā*, *vṛkṣāmla* and *dāḍima* to be described in verse 114, should be used as four sour drugs. According to another text, *vṛkṣāmla*, *mātuluṅga-amla*, *amla-badara* and *amla-vetasa* taken together are called *caturamla* (group of four sour drugs). If *dāḍima* is added to these four, then the group is called *pañcāmla* (group of five sour drugs).

Rāga is an appetising food preparation, which contains *kapittha*, etc.

Yavāgū.

चव्यत्वक्पिप्पलीमूलधातकीव्योषचित्रकान् ।।११२।।
कपित्थं बिल्वमम्बष्ठां शाल्मलं हस्तिपिप्पलीम्।
शिलोद्भेदं तथाऽजाजीं पिष्ट्वा बदरसंमितम्।।११३।।
परिभर्ज्य घृते दध्ना यवागूं साधयेद्भिषक्।
रसैः कपित्थचुक्रीकावृक्षाम्लैर्दाडिमस्य च।।११४।।
सर्वातिसारग्रहणीगुल्मार्श:प्लीहनाशिनी ।

One *kola* of each of *cavya*, *tvak*, *pippalīmūla*, *dhātakī*, *śuṇṭhī*, *pippalī*, *marica*, *citraka*, *kapittha*, *bilva*, *ambaṣṭhā*, gum of *śālmalī*, *gajapippalī*, *śilodbheda* (*śailaja*) and *ajājī*, should be made to a paste. This paste added with curd should be fried by

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adding ghee. With the help of this fried paste, gruel should be prepared by adding the juice of *kapittha*, *cukrīkā* (*cāṅgerī*), *vṛkṣāmla* and *dāḍima*. [Intake of this medicated gruel] cures all types of diarrhoea, *grahaṇī* (sprue syndrome), *gulma* (phantom tumour), piles and splenic disorders. [112 $^{1}/_{2}$ - $^{1}/_{2}$115]

Diet and Drinks for Grahaṇī

पञ्चकोलकयूषश्च मूलकानां च सोषणः ।। ११५ ।।
स्निग्धो दाडिमतक्राम्लो जाङ्गलः संस्कृतो रसः ।
क्रव्यादस्वरसः शस्तो भोजनार्थे सदीपनः ।। ११६ ।।
तक्रारनालमद्यानि पानायारिष्ट एव च ।

Soup of *pañcakola* (*pippalī*, *pippalī-mūla*, *cavya*, *citraka* and *nāgara*) or the soup of *mūlaka* prepared by adding *marica* and ghee or oil, or the soup of the meat of birds and animals inhabiting arid land prepared by sizzling (with ghee etc.) or the soup of the meat of *kravyāda* (meat-eating) types of birds and animals prepared by adding drugs, which stimulate the power of digestion should be made sour by adding *dāḍima* and butter-milk and administered as food to the patient suffering from *grahaṇī*. He should be given butter-milk, *āraṇāla* (a sour drink), alcoholic drinks and *ariṣṭa* (a type of alcoholic drink) as drinks.

[In the verse 116, in the place of "*kravyāda-svarasa*" as in the *Nirṇaya Sāgara* edition, C. K. Sen edition reads "*kravyādasya rasaḥ*" The latter reading seems to be more appropriate.]

Butter-Milk

तक्रं तु ग्रहणीदोषे दीपनग्राहिलाघवात् ।। ११७ ।।
श्रेष्ठं मधुरपाकित्वान्न च पित्तं प्रकोपयेत् ।
कषायोष्णविकाशित्वाद्रौक्ष्याच्चैव कफे हितम् ।। ११८ ।।
वाते स्वाद्वम्लसान्द्रत्वात् सद्यस्कमविदाहि तत् ।
तस्मात् तक्रप्रयोगा ये जठराणां तथाऽर्शसाम् ।। ११९ ।।
विहिता ग्रहणीदोषे सर्वशस्तान् प्रयोजयेत् ।

For a patient suffering from *grahaṇī-doṣa* (sprue syndrome), butter-milk is an excellent drink because it stimulates the power of digestion, it is *grāhi* (constipative) and light for digestion. It is

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sweet in *vipāka* (the taste that emerges after digestion) and therefore, it does not cause aggravation of *pitta*. Because of its astringent taste, hot potency, *vikāśitva* (which relieves the stiffness and causes looseness of joints) and ununctuousness, it is useful for counteracting the aggravated *kapha*. Because of the sweet and sour tastes, and density, it is useful for counteracting the aggravated *vāyu*. When freshly prepared, it does not cause burning sensation. Therefore, all the recipes of butter-milk described for the treatment of *jaṭhara* (obstinate abdominal diseases including ascites-vide *Cikitsā* : 13 : 101-107), and *arśas* (piles)-vide *Cikitsā* 14 : 72-88, should be used for the treatment of *grahaṇī-doṣa* (sprue syndrome).

[$117^{1}/_{2}$ - $^{1}/_{2}120$]

In the above mentioned verses, the properties of butter-milk are described. It is sour in taste because of which it is likely to cause aggravation of *pitta*. But because of its sweet *vipāka* (the taste that emerges after digestion), it does not cause aggravation of *pitta*. To sum up, it neither aggravates nor alleviates *pitta*.

Butter-milk, freshly churned and taken does not cause burning sensation during the process of its digestion. Such burning sensation takes place only if the butter-milk is kept for sometime after churning when it becomes sour.

Takrāriṣṭa

यवान्यामलके पथ्या मरिचं त्रिपलांशिकम्।।१२०।।
लवणानि पलांशानि पञ्च चैकत्र चूर्णयेत्।
तक्रे तदासुतं जातं तक्रारिष्टं पिबेन्नरः।
दीपनं शोथगुल्मार्शःक्रिमिमेहोदरापहम्।।१२१।।
इति तक्रारिष्टः।

Three *palas* each of *yavānī, āmalakī, pathyā, marica* as well as one *pala* each of *saindhava, sauvarcala, audbhida, biḍa* and *sāmudra* types of salt should be made to a powder. To this, butter-milk should be added and kept till it is fermented and becomes sour. This recipe is called '*Takrāriṣṭa*'. Intake of this recipe stimulates the power of digestion and cures oedema, *gulma* (phantom tumour), piles, parasitic infestation, *meha* (obstinate

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urinary disorders including diabetes) and *udara* (obstinate abdominal disorders including ascites).

Thus, ends the description of *Takrāriṣṭa*. [$120^1/_2$ - 121]

[According to Cakrapāṇi, one *āḍhaka* of butter-milk should be added to the above-mentioned recipe.

In the verse no. 121 of the Nirṇaya Sāgara edition, the term '*takra-tadāsutaṃ*' is used. In its place, in the C. K. Sen edition, '*takrakaṃsāsutaṃ*' is used. Cakrapāṇi's commentary in both these editions varies. It appears that Cakrapāṇi had the reading of C. K. Sen edition in view while commenting upon it.] The powder of the above mentioned drugs should be added with butter-milk and kept till it is well fermented and becomes sour in taste.

Elimination Therapy in Paittika Grahaṇī

स्वस्थानगतमुत्क्लिष्टमग्निनिर्वापकं भिषक्।
पित्तं ज्ञात्वा विरेकेण निहरिद्वमनेन वा।।१२२।।

Having ascertained that the *pitta* is located in its natural habitat, that it is in an agitated condition and that it is causing extinction of the *agni* (enzymes responsible for digestion), the physician should administer either purgation or emetic therapy for the removal of this *pitta*. [122]

For the elimination of *pitta*, generally purgation therapy is administered. In the above verse, alongwith the purgation therapy, emetic therapy is also considered advisable for the elimination of *pitta*. The emetic therapy is in fact effective in the elimination of aggravated *pitta* which has a tendency to move upwards.

Diet for Paittika Grahaṇī

अविदाहिभिरन्नैश्च लघुभिस्तिक्तसंयुतैः।
जाङ्गलानां रसैर्यूषैर्मुद्गादीनां खडैरपि।।१२३।।
दाडिमाम्लैः ससर्पिष्कैर्दीपनग्राहिसंयुतैः।
तस्याग्निं दीपयेच्चूर्णैः सर्पिर्भिश्चापि तिक्तकैः।।१२४।।

[The patient suffering from *paittika* type of *grahaṇī*] should be given such diet as does not cause *vidāha* (burning sensation), which is light and which is added with the powder of bitter ingredients. He should be given the soup of the meat of animals inhabiting an arid zone, the soup of vegetable products

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like *mudga*, and *khaḍa* (a sour drink). These food preparations should be added with sour *dāḍima*, ghee, drugs which cause stimulation of the digestion and which are constipative (*grāhi*). His power of digestion should be stimulated by the administration of the powder of bitter drugs or medicated ghee prepared by adding such bitter drugs. [123-124]

Various types of medicated ghee prepared by the bitter drugs should be administered to the patients suffering from *paittika* type of *grahaṇī*. Alternatively, two recipes of medicated ghee, namely, *Tikta-ṣaṭpalaka-ghṛta* (vide *Cikitsā* : 7 : 140-143) and *Mahā-tiktaka-ghṛta* (vide *Cikitsā* 7 : 144-150) should be administered to these patients.

Candanādya-Ghṛta

चन्दनं पद्मकोशीरं पाठां मूर्वां कुटन्नटम्।
षड्ग्रन्थासारिवास्फोतासप्तपर्णाटरूषकान् ॥१२५॥
पटोलोदुम्बराश्वत्थवटप्लक्षकपीतनान्।
कटुकां रोहिणीं मुस्तं निम्बं च द्विपलांशिकम्॥१२६॥
द्रोणेऽपां साधयेत् पादशेषे प्रस्थं घृतात् पचेत्।
किराततिक्तेन्द्रयववीरामागधिकोत्पलैः ॥१२७॥
कल्कैरक्षसमैः पेयं तत् पित्तग्रहणीगदे।
इति चन्दनाद्यं घृतम्।

Two *palas* each of *candana, padmaka, uśīra, pāṭhā, mūrvā, kuṭannaṭa* (*kaivarta-mustaka*), *ṣaḍgranthā* (*vacā*), *sārivā, āsphotā* (*asphura-mallikā*), *saptaparṇa, āṭarūṣaka, paṭola, udumbara, aśvattha, vaṭa, plakṣa, kapītana* (*gandha-muṇḍa*), *kaṭukā rohiṇī, mustā* and *nimba* should be boiled in two *droṇas* (double the prescribed quantity in view of *māna-paribhāṣā*) of water and reduced to one fourth. To this decoction, two *prasthas* (double the prescribed quantity in view of *māna-paribhāṣā*) of ghee and the paste of one *akṣa* of each of *kirāta-tikta, indrayava, vīrā, māgadhikā* and *utpala* should be added, and cooked. This medicated ghee should be taken by a patient suffering from *paittika* type of *grahaṇī-gada* (sprue syndrome).

Thus, ends the description of *Candanādya-ghṛta*.

[125 - $^{1}/_{2}$ 128]

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Tiktaka-Ghṛta

तिक्तकं यद्धृतं चोक्तं कौष्ठिके तच्च दापयेत्।। १२८।।

Tiktaka-ghṛta described for the treatment of *kuṣṭha* (obstinate skin diseases including leprosy) may also be administered to the patient suffering from *grahaṇī* (sprue syndrome). [128 $^{1}/_{2}$]

[In the Chapter dealing with the treatment of *kuṣṭha* (*Cikitsā* : 7), two different recipes containing bitter drugs are described. *Tikta-ṣaṭpalaka-ghṛta* (vide *Cikitsā* 7 : 140-143) is indicated for *grahaṇī*, among others.] However, the second recipe containing bitter drugs and called *Mahā-tiktaka-ghṛta* (vide *Cikitsā* 7:144-150), though not specifically indicated, may also be administered to the patient suffering from *grahaṇī* (sprue syndrome).

Nāgarāḍya-Cūrṇa

नागरातिविषे मुस्तं धातकीं च. रसाञ्जनम्।
वत्सकत्वक्फलं बिल्वं पाठां कटुकरोहिणीम्।। १२९।।
पिबेत् समांशं तच्चूर्णं सक्षौद्रं तण्डुलाम्बुना।
पैत्तिके ग्रहणीदोषे रक्तं यच्चोपवेश्यते।। १३०।।
अर्शांसि च गुदे शूलं जयेच्चैव प्रवाहिकाम्।
नागराद्यमिदं चूर्णे कृष्णात्रेयेण पूजितम्।। १३१।।
इति नागराद्यं चूर्णम्।

Nāgara, ativiṣā, mustā, dhātakī, rasāñjana, bark and fruit of *vatsaka, bilva, pāṭhā* and *kaṭuka-rohiṇī* should be taken in equal quantities and made to a powder. This powder should be taken along with honey and *taṇḍulāmbu* (rice-water) by the patient suffering from *paittika* type of *grahaṇī* (sprue syndrome) with the symptomatic voiding of blood alongwith stool, and suffering from piles and pain in anal region. It also cures *pravāhikā* (dysentery). This recipe is called *Nāgarādya-cūrṇa*. This is highly esteemed by Lord Kṛṣṇātreya.

Thus, ends the description of *Nāgarādya-cūrṇa*.

[129-131]

The water collected after washing rice is called *taṇḍulāmbu*. According to some scholars, boiled rice should be soaked in double the quantity of water and kept for a long time. This water, according to them, should be used as *taṇḍulāmbu*.

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This recipe is held in high esteem by Lord Kṛṣṇātreya. This statement in the text indicates the tested therapeutic value or *siddha-yogatva* of the recipe.

According to senior physicians, Kṛṣṇātreya is the same as Punarvasu Ātreya, i.e. both these names are synonymous.

Bhūnimbādya-Cūrṇa

भूनिम्बकटुकाव्योषमुस्तकेन्द्रयवान् समान्।
द्वौ चित्रकाद्वत्सकत्वग्भागान् षोडश चूर्णयेत्।। १३२।।
गुडशीताम्बुना पीतं ग्रहणीदोषगुल्मनुत्।
कामलाज्वरपाण्डुत्वमेहारुच्यतिसारनुत् ।। १३३।।
इति भूनिम्बाद्यं चूर्णम्।

One part of each of *bhūnimba, kaṭukā, śunṭhī, pippalī, marica, mustā* and *indrayava*, two parts of *citraka* and sixteen parts of the bark of *vatsaka* should be made to a powder. Intake of this recipe along with cold water mixed with jaggery cures *grahaṇī-doṣa* (sprue syndrome), *gulma* (phantom tumour), jaundice, fever, anaemia, *meha* (obstinate urinary disorders including diabetes), anorexia and diarrhoea. Thus, ends the description of *Bhūnimbādya-cūrṇa*. [132-133]

The above mentioned recipe is to be taken with cold water mixed with jaggery. The latter should be added to cold water in such quantity as would impart appropriate colour and sweet taste to the preparations.

Supplement to Bhūnimbādya-Cūrṇa

वचामतिविषां पाठां सप्तपर्णं रसाञ्जनम्।
स्योनाकोदीच्यकट्वङ्गवत्सकत्वग्दुरालभाः ।। १३४।।
दार्वीं पर्पटकं पाठां यवानीं मधुशिग्रुकम्।
पटोलपत्रं सिद्धार्थान् यूथिकां जातिपल्लवान्।। १३५।।
जम्ब्वाम्रबिल्वमध्यानि निम्बशाकफलानि च।
तद्रोगशममन्विच्छन् भूनिम्बाद्येन योजयेत्।। १३६।।

Vacā, ativiṣā, pāṭhā, saptaparṇa, rasāñjana, syonāka, udīcya, kaṭvaṅga (a type of *syonāka* having smaller fruits), bark of *vatsaka, durālabhā, dārvī, parpaṭaka, pāṭhā, yavānī, madhu-śigru*, leaf of *paṭola, siddhārtha, yūthikā*, leaves of *jāti*, seed-pulp

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of *jambu,* seed-pulp of *āmra*, pulp of (unripe) *bilva*, leaves of *ṇimba* and fruits of *nimba* should be used (in a powder form) along with the ingredients of *Bhūnimbādya-cūrṇa* (described in verse no. 133 above for the treatment of *grahaṇī*.) [134-136]

To the above mentioned recipe, ingredients of *Bhūnimbādya-cūrṇa* as described in verse no. 132 above should be added. According to some scholars, as mentioned in the recipe of *Bhūnimbādya-cūrṇa*, the present recipe should also be used alongwith the vehicle of jaggery mixed with cold water.

Kirātādya-Cūrṇa

किराततिक्तः षड्ग्रन्था त्रायमाणा कटुत्रिकम्।
चन्दनं पद्मकोशीरं दार्वीत्वक् कटुरोहिणी।।१३७।।
कुटजत्वक्फलं मुस्तं यवानी देवदारु च।
पटोलनिम्बपत्रैलासौराष्ट्र्यतिविषात्वचः ।।१३८।।
मधुशिग्रोश्च बीजानि मूर्वा पर्पटकस्तथा।
तच्चूर्णं मधुना लेह्यं पेयं मद्यैर्जलेन वा।।१३९।।
हृत्पाण्डुग्रहणीरोगगुल्मशूलारुचिज्वरान् ।
कामलां सन्निपातं च मुखरोगांश्च नाशयेत्।।१४०।।
इति किराताद्यं चूर्णम्।

The powder of *kirāta-tikta, ṣaḍgranthā, trāyamāṇā, śuṇṭhī, pippalī, marica, candana, padmaka, uśīra,* bark of *dāru-haridrā, kaṭū-rohiṇī,* bark and fruit of *kuṭaja, mustā, yavānī, devadāru, paṭola, nimba, patra, elā, saurāṣṭrī, ativiṣā, tvak*, seeds of *madhu-śigru, mūrvā* and *parpaṭaka* should be made to a linctus by adding honey, and taken by the patient. This recipe may also be taken along with alcohol or water. It cures heart diseases, anemia, *grahaṇī-roga* (sprue syndrome), *gulma* (phantom tumour), colic pain, anorexia, fever, jaundice, *sānnipātika* type of diarrhoea and diseases of the mouth.

Thus, ends the description of *Kirātādya-cūrṇa*.[137-140]

Elimination Therapy for Kaphaja Grahaṇī

ग्रहण्यां श्लेष्मदुष्टायां वमितस्य यथाविधि।
कट्वम्ललवणक्षारैस्तिक्तैश्चाग्निं विवर्धयेत्।।१४१।।

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If the sprue syndrome is caused by aggravated *kapha*, then the patient should be given emetic therapy according to the prescribed procedure. Thereafter, pungent, sour, saline, alkaline and bitter drugs should be administered for the promotion of his power of digestion. [141]

Drinks for Kaphaja Grahaṇī

पलाशं चित्रकं चव्यं मातुलुङ्गं हरीतकीम्।
पिप्पलीं पिप्पलीमूलं पाठां नागरधान्यकम्॥१४२॥
कार्षिकाण्युदकप्रस्थे पक्त्वा पादावशेषितम्।
पानीयार्थं प्रयुञ्जीत यवागूं तैश्च साधयेत्॥१४३॥

One *karṣa* of each of *palāśa, citraka, cavya, mātuluṅga, harītakī, pippalī, pippalī-mūla, pāṭhā, nāgara* and *dhānyaka* should be boiled in one *prastha* (two *prasthas* should be taken according to *māna-paribhāṣā*) of water, and reduced to one-fourth. This decoction should be given as drink to the patient. With the help of this decoction, gruel should be prepared and given to the patient [suffering from *kaphaja* type of *grahaṇī*]. [142-143]

Diet of Kaphaja Grahaṇī

शुष्कमूलकयूषेण कौलत्थेनाथवा पुनः।
कट्वम्लक्षारपटुना लघून्यन्नानि भोजयेत्॥१४४॥

Ingredients of food which are light for digestion (should be given to the patient suffering from *kaphaja* type of *grahaṇī*) alongwith the soup of dried radish or *kulattha* mixed with pungent, sour, alkaline and saline drugs. [144]

[According to the reading of Cakrapāṇi's commentary in the Nirṇaya Sāgara edition, the term '*paṭu*' implies "such drugs as are stimulant of senses." The reading of this commentary in C. K. Sen's edition is different, according to which the patient should not be given water alongwith food, he should take light food alongwith the soups prescribed in the text.]

Butter-Milk in Kaphaja Grahaṇī

अम्लं चानु पिबेत्तक्रं तक्रारिष्टमथापि वा।
मदिरां मध्वरिष्टं वा निगदं सीधुमेव वा॥१४५॥

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After taking light food, the patient should drink sour butter-milk or *Takrāriṣṭa, madirā* (a type of alcohol), *Madhvariṣṭa* and well-fermented *sīdhu* (a type of alcohol). [145]

Freshly prepared butter-milk is astringent in taste; therefore, it could have appropriately been used in *kaphaja* type of *grahaṇī*. But for stimulating *agni* (enzymes responsible for digestion), sour type of butter-milk is prescribed in the above verse. The term '*nigada*' in the verse above, means free from any fault. By implication, the *sīdhu* type of alcoholic drink to be given to the patient should be well-fermented. [Gaṅgādhara Sena, however, interprets this term differently. According to him, *nigada* is the name of a type of *sīdhu*.

Madhūkāsava (First Recipe)

द्रोणं मधूकपुष्पाणां विडङ्गानां ततोऽर्धतः।
चित्रकस्य ततोऽर्धं स्यात्तथा भल्लातकाढकम्।। १४६।।
मञ्जिष्ठाष्टपलं चैव त्रिद्रोणेऽपां विपाचयेत्।
द्रोणशेषं तु तच्छीतं मध्वर्धाढकसंयुतम्।। १४७।।
एलामृणालागुरुभिश्चन्दनेन च रूषिते।
कुम्भे मासस्थितं जातमासवं तं प्रयोजयेत्।। १४८।।
ग्रहणीं दीपयत्येव बृंहणः कफपित्तजित्।
शोथं कुष्ठं किलासं च प्रमेहांश्च प्रणाशयेत्।। १४९।।
इति मधूकासवः।

One *droṇa* of the flowers of *madhūka*, half *droṇa* of *viḍaṅga*, one-fourth *droṇa* of *citraka*, one *āḍhaka* of *bhallātaka* and eight *palas* of *mañjiṣṭhā* should be boiled with three *droṇas* (in actual practice six *droṇas* to be used according to *māna-paribhāṣā*) of water till one *droṇa* (two *droṇas* according to *māna-paribhāṣā*) of water remains. The decoction should then be cooled. To this, half *āḍhaka* (one *āḍhaka* according to *māna-paribhāṣā*) of honey should be added. This should then be kept in a jar, the interior wall of which is smeared with the paste of *elā, mṛṇāla, aguru* and *candana*, for one month till it is well-fermented. Administration of this *āsava* (medicated alcoholic drink) stimulates the *grahaṇī* (enzymes in the duodenum and small intestine), promotes nourishment, alleviates *kapha* and *pitta*, and cures oedema, *kuṣṭha* (obstinate skin diseases including leprosy), *kilāsa* (a type

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of leucoderma) and *prameha* (obstinate urinary disorders including diabetes).

Thus, ends the description of *Madhūkāsava.* [146-149]

Madhūkāṣava (Second Recipe)

मधूकपुष्पस्वरसं शृतमर्धक्षयीकृतम्।
क्षौद्रपादयुतं शीतं पूर्ववत् सन्निधापयेत्।। १५०।।
तं पिबन् ग्रहणीदोषाञ्जयेत् सर्वान् हिताशनः।
तद्वद्द्राक्षेक्षुखर्जूरस्वरसानासुतान् पिबेत्।। १५१।।

The juice of the flower of *madhūka* should be boiled, reduced to half and cooled. To this, one-fourth in quantity of honey should be added and kept in a jar as described above. Intake of this potion cures all types of *grahaṇī-doṣa* (sprue syndrome). While using this recipe, the patient should take wholesome food.

In the above mentioned manner, the juice of grape, sugar-cane and date-palm should be got fermented and taken by the patient. [150-151]

Durālabhāsava

प्रस्थौ दुरालभाया द्वौ प्रस्थमामलकस्य च।
दन्तीचित्रकमुष्टी द्वे प्रत्यग्रं चाभयाशतम्।। १५२।।
चतुर्द्रोणेऽम्भसः पक्त्वा शीतं द्रोणावशेषितम्।
सगुडद्विशतं पूतं मधुनः कुडवायुतम्।। १५३।।
तद्वत् प्रियङ्गोः पिप्पल्या विडङ्गानां च चूर्णितैः।
कुडवैर्घृतकुम्भस्थं पक्षाज्जातं ततः पिबेत्।। १५४।।
ग्रहणीपाण्डुरोगार्शःकुष्ठवीसर्पमेहनुत्।
स्वरवर्णकरश्चैष रक्तपित्तकफापहः।। १५५।।
इति दुरालभासवः।

Two *prasthas* of *durālabhā,* two *prasthas* of *āmalakī*, one *muṣṭi* of *dantī*, one *muṣṭi* of *citraka*, and 200 matured fruits of *harītakī* should be boiled by adding four *droṇas* (in actual practice eight *droṇas* to be taken according to *māna-paribhāṣā*) of water and reduced to one *droṇa* (actual practice, two *droṇas* according to *māna-paribhāṣā*). The decoction, thus obtained, should then be cooled. To this, two hundred (*palas*) of jaggery

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and one *kuḍava* of honey should be added. One *kuḍava* each of *priyaṅgu, pippalī* and *viḍaṅga* in powder form should be added in this and kept in a ghee-smeared jar for 15 days, till it becomes well-fermented. Intake of this potion cures *grahaṇī* (sprue syndrome), anemia, piles, *kuṣṭha* (obstinate skin diseases including leprosy), erysipelas and *meha* (obstinate urinary disorders including diabetes). It promotes voice and complexion, and cures *raktapitta* (a disease characterised by bleeding from different parts of the body) and diseases caused by aggravated *kapha*.

Thus, ends the description of *Durālabhāsava.* [152-155]

In the above mentioned recipe, *dantī* and *citraka*, taken together should be two *muṣṭis*, i.e. one *muṣṭi* of each of *dantī* and *citraka* should be used.

The interior of the jar to be used for the preparation of this recipe should be smeared with ghee and the paste of *elā, nṛṇāla, aguru* and *candana* as prescribed in the first recipe of *Madhūkāsava.*

Mūlāsava

हरिद्रा पञ्चमूले द्वे वीरर्षभकजीवकम्।
एषां पञ्चपलान् भागांश्चतुर्द्रोणेऽम्भसः पचेत्।।१५६।।
द्रोणशेषे रसे पूते गुडस्य द्विशतं भिषक्।
चूर्णितान् कुडवार्धांशान् प्रक्षिपेच्च समाक्षिकान्।।१५७।।
प्रियङ्गुमुस्तमञ्जिष्ठाविडङ्गमधुकप्लवान् ।
लोध्रं शाबरकं चैव मासार्धस्थं पिबेत्तु तम्।।१५८।।
एष मूलासवः सिद्धो दीपनो रक्तपित्तजित्।
आनाहकफहृद्रोगपाण्डुरोगाङ्गसादनुत् ।।१५९।।
इति मूलासवः।

Five *palas* each of *haridrā, bilva, śyonāka, gambhārī, pāṭalā, gaṇikārikā, śālaparṇī, pṛśniparṇī, bṛhatī, kaṇṭakārī, gokṣura, vīrā* (*śatāvarī*), *ṛṣabhaka* and *jīvaka* should be boiled by adding four *droṇas* (in actual practice eight *droṇas* according to *māna-paribhāṣā*) of water till one *droṇa* (two *droṇas* according to *māna-paribhāṣā*) remains. To this, two hundred *palas* of jaggery and two *palas* (four *palas* according to *māna-paribhāṣā*)

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of honey and two *palas* each of *priyaṅgu, mustā, mañjiṣṭhā, viḍaṅga, madhuka, plava* and *sāvara lodhra* in powder form should be added. This potion should then be kept in an earthern jar for fifteen days till well-fermented. This is called *Mūlāsava*. This is an effective recipe for stimulating the power of digestion and curing *rakta-pitta* (a disease characterised by bleeding from different parts of the body). It also cures *ānāha* (abdominal tymphanitis), diseases caused by aggravated *kapha*, heart diseases, anaemia and *aṅgasāda* (prostration of limbs).

Thus, ends the description of *Mūlāsava*. [156-159]

Piṇḍāsava

प्रास्थिकं पिप्पलीं पिष्ट्वा गुडं मध्यं बिभीतकात्।
उदकप्रस्थसंयुक्तं यवपल्ले निधापयेत्॥१६०॥
तस्मात् पलं सुजातात्तु सलिलाञ्जलिसंयुतम्।
पिबेत्पिण्डासवो ह्येष रोगानीकविनाशनः॥१६१॥
स्वस्थोऽप्येनं पिबेन्मासं नरः स्निग्धरसाशनः।
इच्छंस्तेषामनुत्पत्तिं रोगाणां येऽत्र कीर्तिताः॥१६२॥
इति पिण्डासवः।

One *prastha* each of *pippalī*, jaggery and seed-pulp of *bibhītaka* should be made to a paste (powder) and added with one *prastha* (two *prasthas* according to *māna-paribhāṣā*) of water. This should then be kept in a jar and covered with the grains of barley till it is well-fermented. This is called *Piṇḍāsava*. One *pala* of this medicated alcoholic drink should be mixed with one *añjali* of water and taken. This recipe cures all the diseases (described earlier). Even a healthy person is advised to take this potion for one month in order to prevent the occurrence of these diseases. While taking this medicine, he should take soups added with ghee or oil.

Thus, ends the description of *Piṇḍāsava*. [160-162]

A healthy person, while taking this recipe should use meat-soup mixed with unctuous substance like ghee, oil and fat.

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Madhvariṣṭa

नवे पिप्पलिमध्वाक्ते कलसेऽगुरुधूपिते।
मध्वाढकं जलसमं चूर्णानीमानि दापयेत्।। १६३।।
कुडवार्धं विडङ्गानां पिप्पल्याः कुडवं तथा।
चतुर्थिकांशां त्वक्क्षीरीं केशरं मरिचानि च।। १६४।।
त्वगेलापत्रकशटीक्रमुकातिविषाघनान् ।
हरेण्वेल्वालुतेजोह्वापिप्पलीमूलचित्रकान् ।। १६५।।
कार्षिकांस्तत् स्थितं मासमत ऊर्ध्वं प्रयोजयेत्।
मन्दं संदीपयत्यग्निं करोति विषमं समम्।। १६६।।
हृत्पाण्डुग्रहणीरोगकुष्ठार्शःश्वयथुज्वरान् ।
वातश्लेष्मामयांश्चान्यान्मध्वरिष्टो व्यपोहति।। १६७।।
इति मध्वरिष्टः।

The interior wall of a new earthern jar should be smeared with the paste of *pippalī* and honey, and then the inside of the jar should be fumigated with the smoke of *aguru*. In this jar, one *āḍhaka* (two *āḍhakas* according to *māna-paribhāṣā*) each of honey and water should be kept. To this liquid, the powders of half *kuḍava* of *viḍaṅga*, one *kuḍava* of *pippalī*, one-fourth *kuḍava* of *vaṃśa-locana*, one *karṣa* each of *keśara, marica, tvak, elā, patraka, śaṭī, kramuka, ativiṣā, ghana, hareṇu, elvālu, tejohvā, pippalī-mūla* and *citraka* should be added and kept for one month. Thereafter, it should be administered to the patient. It stimulates the power of digestion, and makes the irregular *agni* (power of digestion) regular. This recipe called *Madhvariṣṭa* cures heart diseases, anaemia, *grahaṇī* (sprue syndrome), *kuṣṭha* (obstinate skin diseases including leprosy), piles, oedema, fever and other diseases caused by aggravated *vāyu* and *kapha*.

Thus, ends the description of *Madhvariṣṭa*. [163-167]

Pippalyādya-Cūrṇa

समूलां पिप्पलीं क्षारौ द्वौ पञ्च लवणानि च।
मातुलुङ्गाभयारास्नाशटीमरिचनागरम् ।। १६८।।
कृत्वा समांशं तच्चूर्णं पिबेत् प्रातः सुखाम्बुना।
श्लैष्मिके ग्रहणीदोषे बलवर्णाग्निवर्धनम्।। १६९।।

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Pippalī, pippalī-mūla, yavakṣāra, svarjikṣāra, saindhava, sāmudra, biḍa, audbhida, sauvarcala, mātuluṅga, abhayā, rāsnā, śaṭī, marica and *nāgara*, taken in equal quantities, should be made to powder. This recipe should be taken early in the morning with luke-warm water. It cures *kaphaja* type of *grahaṇī*, and promotes strength, complexion and the power of digestion.

[168-169]

Recipes

एतैरेवौषधैः सिद्धं सर्पिः पेयं समारुते।
गौल्मिके षट्पलं प्रोक्तं भल्लातकघृतं च यत्॥१७०॥

If *grahaṇī* is caused by *kapha* alongwith aggravated *vāyu*, then the patient should be given medicated ghee prepared by boiling with the above mentioned drugs (described in verse no. 168 above). He may also be given *Ṣaṭpala ghṛta* (*vide-Cikitsā* 5 : 147-148) and *Bhallātaka ghṛta* (*vide-Cikitsā* 5 : 143-146) described in the chapter dealing with the treatment of *gulma* (phantom tumour). [170]

Kṣāra-Ghṛta

बिडं कालोत्थलवणं सर्जिकायवशूकजम्।
सप्तलां कण्टकारीं च चित्रकं चेति दाहयेत्॥१७१॥
सप्तकृत्वः स्रुतस्यास्य क्षारस्य ह्याढकेन तु।
आढकं सर्पिषः पक्त्वा पिबेदग्निविवर्धनम्॥१७२॥
इति क्षारघृतम्।

Biḍa, kālottha-lavaṇa, svarji-kṣāra, yava-kṣāra, saptalā, kaṇṭakārī and *citraka* should be burnt, mixed with water and filtered for seven times. From out of this, *kṣāra* (alkaline part of these plants) should be collected. Two *āḍhakas* of this *kṣāra* should be cooked with one *āḍhaka* (two *āḍhakas* according to *māna-paribhāṣā*) of ghee. Intake of this medicated ghee promotes *agni* (power of digestion).

Thus, ends the description of *Kṣāra-ghṛta*. [171-172]

Kālottha-lavaṇa means *sauvarcala-lavaṇa*. [According to C. K. Sen's edition, only half *āḍhaka* of *kṣāra* should be used.]

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Recipe

समूलां पिप्पलीं पाठां चव्येन्द्रयवनागरम् ।
चित्रकातिविषे हिङ्गु श्वदंष्ट्रां कटुरोहिणीम् ।। १७३ ।।
वचां च कार्षिकं पञ्चलवणानां पलानि च ।
दध्नः प्रस्थद्वये तैलसर्पिषोः कुडवद्वये ।। १७४ ।।
खण्डीकृतानि निष्क्वाथ्य शनैरन्तर्गते रसे ।
अन्तर्धूमं ततो दग्ध्वा चूर्णं कृत्वा घृताप्लुतम् ।। १७५ ।।
पिबेत् पाणितलं तस्मिञ्जीर्णे स्यान्मधुराशनः ।
वातश्लेष्मामयान्सर्वान्हन्याद्विषगरांश्च सः ।। १७६ ।।

One *karṣa* each of *pippalī, pippalī-mūla, pāṭhā, cavya, indra- yava, nāgara, citraka, ativiṣā, hiṅgu, śvadaṃṣṭrā, kaṭu-rohiṇī* and *vacā* should be made into pieces, and one *pala* each of *saindhava, sauvarcala, biḍa, audbhida* and *sāmudra* types of salt should be added with two *prasthas* (four *prasthas* according to *māna-paribhāṣā*) of curd, one *kuḍava* (two *kuḍavas* according to *māna-paribhāṣā*) of each of oil and ghee. It should then be boiled over mild fire till the water portion of the recipe gets evaporated. The recipe should then be kept inside a jar and cooked according to *antardhūma* method. After cooking, the recipe should be culled from the jar and made to a powder. This should then be mixed with appropriate quantity of ghee and taken in the dose of one *pāṇitala*. After the recipe is digested, the patient should take sweet food. It cures all the diseases caused by *vāyu* and *kapha*. It also cures poisoning caused by *viṣa* (natural poison) and *gara* (artificially prepared poison). [173-176]

While taking the above mentioned medicine, the patient should be given sweet food to counteract the depleting effect of alkalies contained in the recipe.

Bhallātakādya-Kṣāra

भल्लातकं त्रिकटुकं त्रिफलां लवणत्रयम् ।
अन्तर्धूमं द्विपलिकं गोपुरीषाग्निना दहेत् ।। १७७ ।।
स क्षारः सर्पिषा पीतो भोज्ये वाऽप्यवचूर्णितः ।
हत्पाण्डुग्रहणीदोषगुल्मोदावर्तशूलनुत् ।। १७८ ।।

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Two *palas* each of *bhallātaka, śuṇṭhī, pippalī, marica, harītakī, bibhītaka, āmalakī, saindhava, sauvarcala* and *biḍa* should be cooked by *antardhūma* method with the help of the fire of cow-dung-cakes. Intake of this alkaline preparation alongwith ghee or by sprinkling over food-ingredients cures heart diseases, anaemia, *grahaṇī-doṣa* (sprue syndrome), *gulma* (phantom tumour), *udāvarta* (upward movement of wind in the abdomen) and colic pain. [177-178]

[Ingredients of this recipe should be kept inside an earthern jar, covered with a lid and the joint between the mouth of the jar and the lid should be sealed. The jar is then covered with the cow-dung-cakes and ignited. Cooking in this manner is called *antardhūma.*]

Durālabhādya-Kṣāra

दुरालभां करञ्जौ द्वौ सप्तपर्णं सवत्सकम्।
षड्ग्रन्थां मदनं मूर्वां पाठामारग्वधं तथा।।१७९।।
गोमूत्रेण समांशानि कृत्वा चूर्णानि दाहयेत्।
दग्ध्वा च तं पिबेत् क्षारं ग्रहणीबलवर्धनम्।।१८०।।

Durālabhā, karañja, latā-karañja, saptaparṇa, vatsaka, ṣaḍgranthā, madana, mūrvā, pāṭhā and *āragvadha* should be made to a powder and triturated by adding equal quantity of cow's urine. This should then be cooked. Intake of this alkaline preparation promotes the strength of *grahaṇī* (small intestine including duodenum). [179-180]

This recipe should be taken alongwith ghee as described in the earlier recipe in verse nos. 177-178.

Bhūnimbādya-Kṣāra

भूनिम्बं रोहिणीं तिक्तां पटोलं निम्बपर्पटम्।
दहेन्माहिषमूत्रेण क्षार एषोऽग्निवर्धनः।।१८१।।

Bhūnimba, rohiṇī, tiktā, paṭola, nimba and *parpaṭa* should be [made to a powder] and triturated with buffalo-urine. Thereafter, the recipe should be cooked (by *antardhūma* method). Intake of this alkali preparation promotes *agni* (power of digestion).

[181]

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Buffalo-urine in the above recipe, should be taken in a quantity equal to those of the powders of *bhūnimba*, etc. This is on the line of a similar recipe described in verses nos. 179-180 above.

Haridrādya-Kṣāra

द्वे हरिद्रे वचा कुष्ठं चित्रकः कटुरोहिणी।
मुस्तं च बस्तमूत्रेण दहेत् क्षारोऽग्निवर्धनः ।।१८२।।

Haridrā, dāru-haridrā, vacā, kuṣṭha, citraka, kaṭu-rohiṇī and *mustā* should be [made to a powder], and triturated byadding goat's urine. Thereafter, the recipe should be cooked by *antardhūma* method. Intake of this alkali preparation promotes *agni* (power of digestion). [182]

Kṣāra-Guṭikā

चतुष्पलं सुधाकाण्डात्त्रिपलं लवणत्रयात्।
वार्ताकीकुडवं चार्कादष्टौ द्वे चित्रकात् पले।।१८३।।
दग्धानि वार्ताकुरसे गुटिका भोजनोत्तराः।
भुक्तं भुक्तं पचन्त्याशु कासश्वासार्शसां हिताः।।१८४।।
विसूचिकाप्रतिश्यायहृद्रोगशमनाश्च ताः।
इत्येषा क्षारगुटिका कृष्णात्रेयेण कीर्तिता।।१८५।।
इति क्षारगुटिका।

Four *palas* of the the stems of *sudhā*, one *pala* of each of *saindhava, sauvarcala* and *biḍa*, one *kuḍava* of *vārtākī*, eight *palas* of *arka*, and two *palas* of *citraka*, should be cooked by *antardhūma* method. This alkali prepareation should then be triturated with the juice of *vārtākī* and made to pills. Intake of this pill after meals helps in quick digestion of food and it is beneficial for patients suffering from coughing, asthma and piles. It also cures *visūcikā* (choleric diarrhoea), *pratiśyāya* (chronic cold) and heart diseases. This is called *Kṣāra-guṭikā* and it is propounded by Lord Kṛṣṇātreya.

Thus, ends the description of *Kṣāra-guṭikā*. [183-185]

The first line of the verse no. 183 has a variant reading as "*catuṣpalaṃ sudhākāṇḍāttriphalālavaṇāni ca.*" According to those who accept this variant reading, four *palas* of the stem of *sudhā* and four *palas* in total of

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harītakī, bibhītaka, āmalakī, saindhava, sauvarcala, biḍa, audbhida and *sāmudra lavaṇa,* should be used in this recipe.

Vārtāku(ī) is one of the ingredients of this recipe which, alongwith others, is to be cooked according to *antardhūma* method. This alkali preparation should, thereafter, be triturated by adding the juice of *vārtāku* again and made to pills.

Fourth Recipe of Kṣāra

वत्सकातिविषे पाठां दुःस्पर्शां हिङ्गु चित्रकम्।
चूर्णीकृत्य पलाशाग्रक्षारे मूत्रस्रुते पचेत्।।१८६।।
आयसे भाजने सान्द्रात्तस्मात् कोलं सुखाम्बुना।
मद्यैर्वा ग्रहणीदोषशोथार्शःपाण्डुमान् पिबेत्।।१८७।।
इति चतुर्थक्षारः।

Vatsaka, ativiṣā, pāṭhā, duḥsparśā, hiṅgu and *citraka* should be made to a powder. This should then be mixed with the alkaline liquid of *palāśa-kṣāra* prepared by adding cow's urine and straining, and cooked in an iron-pan till it becomes semi-solid. One *kola* of this paste should be taken along with luke-warm water or alcohol by a person suffering from *grahaṇī-doṣa* (sprue syndrome), oedema, piles and anaemia.

Thus, ends the description of the fourth recipe of *kṣāra.*

[186-187]

Fifth Recipe of Kṣāra

त्रिफलां कटभीं चव्यं बिल्वमध्यमयोरजः।
रोहिणीं कटुकां मुस्तं कुष्ठं पाठां च हिङ्गु च।।१८८।।
मधुकं मुष्ककयवक्षारौ त्रिकटुकं वचाम्।
विडङ्गं पिप्पलीमूलं स्वर्जिकां निम्बचित्रकौ।।१८९।।
मूर्वाजमोदेन्द्रयवान् गुडूचीं देवदारु च।
कार्षिकं लवणानां च पञ्चानां पलिकान्पृथक्।।१९०।।
भागान् दध्नि त्रिकुडवे घृततैलेन मूर्च्छितम्।
अन्तर्धूमं शनैर्दग्ध्वा तस्मात् पाणितलं पिबेत्।।१९१।।
सर्पिषा कफवातार्शोग्रहणीपाण्डुरोगवान्।
प्लीहमूत्रग्रहश्वासहिक्काकासक्रिमिज्वरान् ।।१९२।।

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शोषातिसारौ श्वयथुं प्रमेहानाहहृद्ग्रहान्।
हन्यात् सर्वविषं चैव क्षारोऽग्निजननो वरः।।१९३।।
जीर्णे रसैर्वा मधुरैरश्नीयात् पयसाऽपि वा।
इति पञ्चमक्षारः।

One *karṣa* of each of *harītakī, bibhītaka, āmalakī, kaṭabhī, cavya,* pulp of *bilva*, powder (*bhasma*) of iron, *kaṭuka rohiṇī, mustā, kuṣṭha, pāṭhā, hiṅgu, madhuka,* alkali preparations of *muṣkaka* and *yava, śuṇṭhī, pippalī, marica, vacā, viḍaṅga, pippali-mūla, svarjikā, nimba, citraka, mūrvā, ajamodā, indra-yava, guḍūcī* and *devadāru*, and one *pala* of each of the five varieties of salt (-vide *Sūtra* 1 : 88-89) should be mixed with three *kuḍavas* of curd (yoghurt). It should then be mixed with small quantities of ghee and oil. This should then be cooked by air-tight (*antardhūma*) method over slow fire. Intake of one *pāṇitala* of this recipe along with ghee is useful for a patient suffering from *kaphaja* and *vātika* types of piles, *grahaṇī* (sprue syndrome) and *pāṇḍu* (anaemia). It cures *plīhan* (splenic disorders), *mūtra-graha* (anuria), asthma, hic-cup, cough, parasitic infection, fever, consumption, diarrhoea, oedema, *prameha* (obstinate urinary disorders including diabetes), *ānāha* (constipation), *hṛd-graha* (cardiac spasm) and all types of toxicosis. This alkali preparation is an excellent stimulant of gastric fire. After this potion is digested, the patient should take food along with meat-soup, sweet ingredients or milk.

Thus, ends the description of the fifth variety of alkali preparation (*kṣāra*). [188-$^1/_2$ - 194]

According to Cakrapāṇi, curd, ghee and oil-- all of them taken together should be three *kuḍavas* in quantity for preparing this recipe.

Treatment of Tridoṣaja Grahaṇī

त्रिदोषे विधिविद्वैद्यः पञ्च कर्माणि कारयेत्।।१९४।।
घृतक्षारासवारिष्टान् दद्याच्चाग्निविवर्धनान्।
क्रिया या चानिलादीनां निर्दिष्टा ग्रहणीं प्रति।।१९५।।
व्यत्यासात्तां समस्तां वा कुर्याद्दोषविशेषवित्।

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Grahaṇī (sprue syndrome) caused by the simultaneous vitiation of all the three *doṣas* (*tridoṣaja*) should be treated by the physician with the appropriate administration of *pañca-karma* (five specialised elimination therapies). The patient should be given medicated ghee, alkalies, *āsavas* (medicated wine) and *ariṣṭas* (medicated wine of another type) which stimulate the power of digestion (gastric fire).

For the patient suffering from different types of *grahaṇī*, various therapeutic measures for the alleviation of *vāyu*, etc., are described. These should be administered by the physician either separately or jointly after ascertaining the nature of the *doṣa*(s) involved in the causation of this ailment. [194$^1/_2$ - $^1/_2$196]

Śiro-virecana (inhalation therapy) is one of the five specialised therapies (*pañca-karma*) which is prohibited for the patient suffering from sprue syndrome. But in the above text, the entire *pañca-karma* therapy (including inhalation therapy) is recommended for the patient suffering from sprue syndrome caused by *tridoṣa* (simultaneous aggravation of all the three *doṣas*). Since four out of the five therapies of *pañca-karma* are indicated which constitute a major part, mention of *pañca-karma* as a whole in the present condition is not an error. Alternatively, it can be explained that if a *grahaṇī*-patient suffers from head-diseases, then even inhalation therapy can also be administered which justifies the mention of *pañca-karma* as a whole here.

Various therapies for the alleviation of *vāyu*, etc., are stated to be administered separately or jointly. In case of the former, the therapy for a particular *doṣa* should be changed after the concerned *doṣa* is alleviated, and a new therapy for the remaining *doṣa* should be given. In case of the latter, drugs and therapies meant for the alleviation of different *doṣas* should be pulled together and given to the patient simultaneously.

Summary of Therapies

स्नेहनं स्वेदनं शुद्धिर्लङ्घनं दीपनं च यत्।। १९६।।
चूर्णानि लवणक्षारमध्वरिष्टसुरासवाः।
विविधास्तक्रयोगाश्च दीपनानां च सर्पिषाम्।। १९७।।
ग्रहणीरोगिभिः सेव्याः,.....

The patient suffering from *grahaṇī* should, in brief, use the following categories of therapies :

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1. *Snehana* or oleation therapy (vide verse nos. 82-93);
2. *Svedana* of fomentation therapy (vide verse no. 78);
3. *Śuddhi* or elimination (purificatory) therapies (vide verse nos. 78-81, 122);
4. *Laṅghana* or fasting therapy (vide verse no. 73);
5. *Dīpana* or the therapy for the stimulation of the power of digestion (vide verse no. 76);
6. *Cūrṇa* or recipes in the form of powder (vide verse nos. 98-112, 129-140);
7. *Lavaṇa* or recipes containing salt (vide verse nos. 173-178);
8. *Kṣāra* or recipes containing alkalies (vide verse nos. 173-193);
9. *Madhvariṣṭa*, i.e. an alcoholic preparation containing honey (vide verse nos. 163-167);
10. *Surā* or alcohol (vide verse no. 145);
11. *Āsava* or a type of alcoholic preparation or wine (vide verse nos. 146-162);
12. *Takra-yoga* or various recipes containing butter-milk (vide verse nos. 117-121); and
13. *Dīpana-sarpis* or recipes of medicated ghee which stimulate the power of digestion (vide verse nos. 168-172).

[$196^{1}/_{2}$ - $^{1}/_{2}198$]

Treatment of Different Associated Conditions

.....क्रियां चावस्थिकीं शृणु।
ष्ठीवनं श्लैष्मिके रूक्षं दीपनं तिक्तसंयुतम्।। १९८।।
सकृद्रूक्षं सकृत्स्निग्धं कृशे बहुकफे हितम्।
परीक्ष्यामं शरीरस्य दीपनं स्नेहसंयुतम्।। १९९।।
दीपनं बहुपित्तस्य तिक्तं मधुरसंयुतम्।
बहुवातस्य तु स्नेहलवणाम्लयुतं हितम्।। २००।।
सन्धुक्षति तथा वह्निरेषां विधिवदिन्धनैः।

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The different conditions of the patient suffering from *grahaṇī* are to be treated as follows :

In *kaphaja* type of *grahaṇī, ṣṭhīvana* (spitting therapy) which is ununctuous and digestive stimulant, and which contains bitter drugs should be administered.

If *kapha* is excessively aggravated and the patient is weak, then alternatively ununctuous and unctuous therapies should be administered.

If the body is pervaded with *āma* (product of improper digestion and metabolism) then after proper examination, the patient should be given digestive stimulants along with *sneha* (ghee).

If *pitta* is aggravated in excess, then digestive stimulants which are bitter in taste should be administered along with sweet ingredients.

If *vāyu* is aggravated in excess, then the administration (of digestive stimulants) mixed with *sneha* (ghee) and saline as well as sour ingredients is useful.

The above mentioned recipes will work as fuel, and when appropriately administered, they will stimulate the gastric fire (power of digestion). [$198^{1}/_{2}$ - $^{1}/_{2}201$]

If the patient of *grahaṇī* is weak and *kapha* is aggravated, then administration of unctuous ingredients for the alleviation of *kapha* will make him weaker. If, however, unctuous ingredients are given to him because he is weak, then *kapha* will get aggravated. Therefore, to such patients occasionally ununctuous and occasionally unctuous therapies should be given in turn.

Use of Fats

स्नेहमेव परं विद्याद्दुर्बलानलदीपनम्।। २०१।।
नालं स्नेहसमिद्धस्य शमायान्नं सुगुर्वपि।
मन्दाग्निरविपक्वं तु पुरीषं योऽतिसार्यते।। २०२।।
दीपनीयौषधैर्युक्तां घृतमात्रां पिबेत्तु सः।
तया समानः पवनः प्रसन्नो मार्गमास्थितः।। २०३।।

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अग्नेः समीपचारित्वादाशु प्रकुरुते बलम्।
काठिन्याद्यः पुरीषं तु कृच्छ्रान्मुञ्चति मानवः॥ २०४॥
सघृतं लवणैर्युक्तं नरोऽन्नावग्रहं पिबेत्।
रौक्ष्यान्मन्दे पिबेत्सर्पिस्तैलं वा दीपनैर्युतम्॥ २०५॥

Ghee is excellent for stimulating the gastric fire. If the gastric fire is stimulated (kindled) by the fuel in the form of fat (ghee), then it cannot be suppressed even by too heavy food.

If the patient has weak digestive power and he voids undigested stool in excess, he should be given ghee cooked with *dīpanīya* drugs (ingredients that stimulate the power of digestion) to be taken in appropriate dose. The *samāna-vāyu* (which is located in the abdomen regulating the functions of gastric fire) starts functioning normally thereby takes recourse to its natural channel. Since this *samāna-vāyu* has its functions near the gastric fire, it instantaneously promotes the strength of the latter (gastric fire).

If the patient finds it difficult to void stool because of the latter's hardness, then he should take his food, the middle portion (*avagraha*) of which is mixed with ghee and salt.

If the gastric fire is suppressed because of the excessive intake of unctuous ingredients, then the patient should drink medicated ghee or medicated oil prepared by cooking with *dīpanīya* drugs (which stimulate the power of digestion).

[$201^1/_2$ - 205]

The term *sneha* used in the text means fat in general. In the present context, however, it refers to ghee.

The term *avipakva* (uncooked) mentioned in the text above qualifies the term *purīṣa* (stool) and it does not refer to *rasa* (chyle). In the latter case, the undigested *rasa* will be termed as *āma* and administration of ghee is contraindicated in that condition-vide *Sūtra* 13 : 55.

Even if the stool of a patient contains undigested fat (ghee), administration of medicated ghee is not contra-indicated. Alternatively, ghee cooked with *dīpanīya* drugs (digestive stimulants) does not transgress the properties of these *dīpanīya* drugs; hence such medicated ghee can be

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given whenever a person voids undigested stool.

Ghee in a recipe has properties that render the *vāyu*-function normally.

Generally (the aggravated) *vāyu* causes *vaiṣamya* (irregularity) of the gastric fire. But this *samāna-vāyu* if properly stimulated and properly placed promotes the strength of the gastric fire owing to its proximity to the latter.

Treatment of Suppressed Agni

अतिस्नेहात्तु मन्देऽग्नौ चूर्णारिष्टासवा हिताः।
भिन्ने गुदोपलेपात्तु मले तैलसुरासवाः।। २०६।।
उदावर्तात्तु मन्देऽग्नौ निरूहाः स्नेहबस्तयः।
दोषवृद्ध्या तु मन्देऽग्नौ शुद्धो दोषविधिं चरेत्।। २०७।।
व्याधियुक्तस्य मन्दे तु सर्पिरेवाग्निदीपनम्।
उपवासाच्च मन्देऽग्नौ यवागूभिः पिबेद्धृतम्।। २०८।।
अन्नावपीडितं बल्यं दीपनं बृंहणं च तत्।
दीर्घकालप्रसङ्गात्तु क्षामक्षीणकृशान्नरान्।। २०९।।
प्रसहानां रसैः साम्लैर्भोजयेत् पिशिताशिनाम्।
लघु, तीक्ष्णोष्णशोधित्वाद्दीपयन्त्याशु तेऽनलम्।। २१०।।
मांसोपचितमांसत्वात्तथाऽऽशुतरबृंहणाः ।

If the gastric fire becomes suppressed because of excessive intake of ghee (lit. fat), then recipes in the form of powder, *āsava* (medicated wine) and *ariṣṭa* (another type of medicated wine) are useful.

If the anus gets adhered with stool because of loose motions [and there is suppression of the gastric fire], then the patient should be given oil, *surā* (alcohol) and *āsava* (medicated wine).

If the gastric fire gets suppressed because of *ūrdhva-vāta* (upward movement of the *vāyu*), the patient should be given *nirūha* and *anuvāsana* types of medicated enema.

If the gastric fire gets suppressed because of aggravated *doṣas*, then the patient should be given appropriate purificatory therapies (*pañca-karma*), and thereafter, he should take appropriate medicines for the alleviation of the concerned aggravated *doṣas*.

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If the gastric fire gets suppressed because of the affliction by diseases (*grahaṇī* and others), then the patient should be given medicated ghee which stimulates the power of digestion.

If the gastric fire gets suppressed because of fasting (*upavāsa*), then the patient should take ghee along with *yavāgū* (a type of gruel). The ghee should be added to the middle portion of the gruel while taking. This recipe promotes strength, stimulates the power of digestion and enhances nourishment.

If the suppression of the gastric fire has become chronic as a result of which the patient has become indolent, weak and emaciated, then he should be given the meat-soup of *prasaha* type of animals (that eat food by snatching), who are carnivorous and whose meat is light for digestion. Such meat-soups instantaneously stimulate the gastric fire because of their sharp, hot and *śodhana* (which purifies the body by elimination of *doṣas*) properties. The meat of these carnivorous animals is nourished by the meat of other animals; hence it causes nourishment of the body more quickly. [206 - $^{1}/_{2}$211]

Birds and animals belonging to *prasaha* group (those who eat by snatching) are described in *Sūtra* 27 : 35-38. These can be classified into two different categories, viz., *herbivorous* and *carnivorous*. The statement in verse no. 210 refers to the latter category because of which the word '*prasahānāṃ*' is qualified by the epithet '*piśitāśinām*'. Thus meat of cow, etc., who are herbivorous are prohibited here. In *Sūtra* 27 : 56-57, the meat of these animals are described as too heavy for digestion. The description here implies that the meat of these animals is light for digestion which is contradictory. This apparent contradiction is resolved by the use of the term '*laghu*' meaning 'light'. By implication, the meat of such of those animals which is lighter is to be used for preparing the soup and which should be given to the patient along with light diet. According to some scholars, among the *prasahas*, there are animals and birds whose meat is lighter than the meat of others. It is the meat of these (lighter) animals and birds which is to be given to the patient suffering from *grahaṇī*.

According to some other scholars, even if the meat of *prasaha* type of animals and birds is generally heavy for digestion, while preparing the soup, etc., some ingredients like sour drugs should be added by which the

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soup becomes light for digestion. This justifies the description of the properties of *prasaha* type of animals in *Cikitsā* 8 : 155 as light, etc.

Food and Gastric Fire

नाभोजनेन कायाग्निर्दीप्यते नातिभोजनात्।। २११।।
यथा निरिन्धनो वह्निरल्पो वाऽतीन्धनावृतः।
स्नेहान्नविधिभिश्चित्रैश्चूर्णारिष्टसुरासवैः ।। २१२।।
सम्यक्प्रयुक्तैर्भिषजा बलमग्नेः प्रवर्धते।
यथा हि सारदार्वग्निः स्थिरः संतिष्ठते चिरम्।। २१३।।
स्नेहान्नविधिभिस्तद्वदन्तरग्निर्भवेत् स्थिरः।
हितं जीर्णे मितं चाश्नंश्चिरमारोग्यमश्नुते।। २१४।।
अवैषम्येण धातूनामग्निवृद्धौ यतेत ना।
समैर्दोषैः समो मध्ये देहस्योष्माऽग्निसंस्थितः।। २१५।।
पचत्यन्नं तदारोग्यपुष्टचायुर्बलवृद्धये।
दोषैर्मन्दोऽतिवृद्धो वा विषमैर्जनयेद्गदान्।। २१६।।
वाच्यं मन्दस्य तत्रोक्तमतिवृद्धस्य वक्ष्यते।

The gastric fire is not stimulated either by non-eating (including taking less quantity of food) or by over-eating just as the physical fire is not kindled without fuel or with too much of fuel or with dispropostate to its small burning capacity.

Intake of ghee (lit. fat) along with food according to the prescribed procedure, and with the appropriate administration of the different recipes of powders, *ariṣṭas* (medicated wines) and *āsavas* (another types of wine), the strength of the gastric fire gets enhanced. As the physical fire for which hard-wood is used as fuel remains stable for a long time, similarly intake of ghee with food according to the prescribed procedure brings about stability in the gastric fire. Intake of wholesome food in appropriate quantity after the digestion of the previous meal helps a person to enjoy good health for a long time. A person should strive to promote the gastric fire without provoking the discordance of *dhātus* (tissue elements including *doṣas*).

The heat of the gastric fire located in the interior of the body remains in an equilibriated state if there is equilibrium amongst

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the *doṣas*. This type of *agni* (gastric fire) helps in proper digestion of food resulting in good health, proper nourishment and promotion of longevity as well as strength.

If there is discordance amongst these *doṣas*, then the gastric fire becomes either weak or exceedingly sharp (*ati-vṛddha*) giving rise to several diseases.

The management of the condition caused by the weak gastric fire is already explained. The same in respect of the gastric fire which is exceedingly sharp is going to be spelt out in the succeeding verses. [$211^1/_2$ - $^1/_2217$]

A person taking wholesome food in appropriate quantity is considered to be maintaining good health. But he may suffer from diseases because of temporal or seasonal vagaries. However, the statement in verse no. 214 implies that the person taking wholesome food may not suffer from diseases which are caused by food.

While striving to stimulate the gastric fire (*agni*), one should be careful about maintaining the equilibrium of *doṣas*. If *pitta* is aggravated, then the *agni* may get excessively stimulated which is a morbid condition called *atyagni*, and such a situation should be avoided.

Discordance of *doṣas* is stated (verse nos. 216-217) to cause weakness or excessive sharpness of the *agni* (gastric fire). By implication, when *kapha* is aggravated, then the person suffers from *mandāgni* (weak gastric fire); when *pitta* is aggravated, then person suffers from *tīkṣṇāgni* (sharp gastric fire); and aggravation of *vāyu* causes *viṣamāgni* (irregular gastric fire).

Etiology and Pathogenesis of Atyagni

नरे क्षीणकफे पित्तं कुपितं मारुतानुगम्।। २१७।।
स्वोष्मणा पावकस्थाने बलमग्नेः प्रयच्छति।
तदा लब्धबलो देहे विरूक्षे सानिलोऽनलः।। २१८।।
परिभूय पचत्यन्नं तैक्ष्ण्यादाशु मुहुर्मुहुः।
पक्त्वाऽन्नं स ततो धातूञ्छोणितादीन् पचत्यपि।। २१९।।
ततो दौर्बल्यमातङ्कान्मृत्युं चोपनयेन्नरम्।

If, in a person with diminished *kapha, pitta* located in the site of *agni* (gastric fire) gets aggravated, then along with *vāyu*, this aggravated *pitta*, of its own makes the *agni* very strong. Because

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of the undernourishment of the body, along with *vāyu*, the strengthened *agni* surrounds the food, and by its sharpness (*taikṣṇya*), immediately digests the food taken (even) frequently. After digesting the food, it even consumes tissue elements, namely blood, etc. Thereafter, the patient becomes weak and succumbs to death being afflicted by diseases.[217$^{1}/_{2}$ - $^{1}/_{2}$220]

The aggravated *pitta*, when assoociated with *vāyu* causes excessively sharp *agni* (gastric fire). Normally aggravated *pitta* causes *tīkṣṇāgni* which is not very harmful. But because of *pitta's* association with *vāyu* which is different in attributes, this discordent ailment in the form of *atyagni* (excessively sharp gastric fire) is caused.

Signs and Symptoms of Atyagni

भुक्तेऽन्ने लभते शान्तिं जीर्णमात्रे प्रताम्यति।। २२०।।
तृट्श्वासदाहमूर्च्छाद्या व्याधयोऽत्यग्निसंभवाः।

A person having *atyagni* (excessively sharp gastric fire) feels pacified after eating food. But after the food is digested, he gets tremors. Because of this *atyagni*, he suffers from morbid thirst, dyspnoea, burning sensation in the body, fainitng, etc.

[220$^{1}/_{2}$ - $^{1}/_{2}$221]

Agni is the heating attribute (*ūṣmā*) of *pitta*. That is to say, *agni* is the substance which originates (*janya*) and *pitta* is the source of origin (*janaka*). Because of this difference between the *janaka* and the *janya*, the aggravated *pitta* might even reduce the *agni*. It is only in association with *vāyu* that the aggravated *pitta* causes *atyagni*.

Management of Atyagni

तमत्यग्निं गुरुस्निग्धशीतैर्मधुरविज्जलैः।। २२१।।
अन्नपानैर्नयेच्छान्तिं दीप्तमग्निमिवाम्बुभिः।
मुहुर्मुहुरजीर्णेऽपि भोज्यान्यस्योपहारयेत्।। २२२।।
निरिन्धनोऽन्तरं लब्ध्वा यथैनं न विपादयेत्।
पायसं कृशरां स्निग्धं पैष्टिकं गुडवैकृतम्।। २२३।।
अद्यात्तथौदकानूपपिशितानि भृतानि च।
मत्स्यान्विशेषतः श्लक्ष्णान्स्थिरतोयचरांस्तथा।। २२४।।
आविकं च भृतं मांसमद्यादत्यग्ननाशनम्।
यवागूं समधूच्छिष्टां घृतं वा क्षुधितः पिबेत्।। २२५।।

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गोधूमचूर्णमन्थं वा व्यधयित्वा सिरां पिबेत्।
पयो वा शर्करासर्पिर्जीवनीयौषधैः शृतम्।। २२६।।
फलानां तैलयोनीनामुत्क्रुञ्चाश्च सशर्कराः।
मार्दवं जनयन्त्यग्नेः स्निग्धा मांसरसास्तथा।। २२७।।
पिबेच्छीताम्बुना सर्पिर्मधूच्छिष्टेन संयुतम्।
गोधूमचूर्णं पयसा ससर्पिष्कं पिबेन्नरः।। २२८।।
आनूपरससिद्धान् वा त्रीन् स्नेहांस्तैलवर्जितान्।
पयसा संमितं चापि घनं त्रिस्नेहसंयुतम्।। २२९।।
नारीस्तन्येन संयुक्तां पिबेदौदुम्बरीं त्वचम्।
ताभ्यां वा पायसं सिद्धमद्यादत्यग्निशान्तये।। २३०।।
श्यामात्रिवृद्विपक्वं वा पयो दद्याद्विरेचनम्।
असकृत् पित्तशान्त्यर्थं पायसप्रतिभोजनम्।। २३१।।
प्रसमीक्ष्य भिषक् प्राज्ञस्तस्मै दद्याद्विधानवित्।
यत्किञ्चिन्मधुरं मेद्यं श्लेष्मलं गुरुभोजनम्।। २३२।।
सर्वं तदत्यग्निहितं भुक्त्वा प्रस्वपनं दिवा।
मेद्यान्यन्नानि योऽत्यग्नावप्रतान्तः समश्नुते।। २३३।।
न तन्निमित्तं व्यसनं लभते पुष्टिमेव च।
कफे वृद्धे जिते पित्ते मारुते चानलः समः।। २३४।।
समधातोः पचत्यन्नं पुष्ट्यायुर्बलवृद्धये।

As a burning fire is extinguished by water, similarly the *atyagni* (excessively strong gastric fire) should be pacified with heavy, unctuous, cold, sweet and slimy food and drinks.

Even if the previous meal is not digested, the patient of *atyagni* should be given food frequently so that it does not cause any harm to the patient by afflicting (entering into) the interior of the body (tissue elements) in the absence of fuel (food). He should be given *pāyasa* (milk-pudding), *kṛśarā* (thick gruel prepared of rice and lentils), pastries added with ghee (fat), preparations of jaggery and minced as well as roasted meat of aquatic and marshy-land-inhabiting creatures. He should particularly take fish without scales (smooth skinned) inhabiting stagnant water and minced as well as roasted meat of sheep which counteract the excessively sharp gastric fire.

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The patient, when hungry should take *yavāgū* (thick gruel) mixed with bee's wax or should take ghee or should take wheat-flour mixed with liberal quantity of water (*mantha*) after venesection. He may also take milk boiled with life-promoting group of drugs (*Jīvanīya-gaṇa*) after adding sugar and ghee.

Intake of the paste (*utkruñcā* or *utkārikā*) of oil-bearing seeds (lit. fruits) along with sugar, and meat-soup mixed with ghee (fat) reduces the excessive sharpness of the *agni* (gastric fire).

The patient should take ghee mixed with bee's wax along with cold water. He may also take wheat-flour added with milk and mixed with ghee.

For the alleviation of *atyagni* (excessively sharp gastric fire), the patient may take the following recipes :

1. Excluding oil, three unctuous substance [out of the four]. viz.:, ghee, *vasā* (muscle fat) and *majjā* (bone-marrow) boiled with the soup of the meat of the marshy-land-inhabiting birds/ animals;
2. Wheat-flour mixed with milk;
3. Curd mixed with ghee, *vasā* (muscle fat) and *majjā* (bone-marrow);
4. Powder of the bark of *udumbara* mixed with woman's milk; and
5. Milk-pudding (*pāyasa*) prepared with the powder of the bark of *udumbara* and woman's milk.

For the alleviation of *pitta*, purgation therapy should be administered frequently with the milk boiled by adding *śyāmā* and *trivṛt*. The purgation therapy should be followed by a diet of milk-pudding (*pāyasa*). This therapy should be administered after proper examination by an expert physician who is proficient in these methods.

Intake of any of such ingredients of food as are sweet, fatty,

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aggravators of *kapha* and heavy for digestion, and sleep during the day time after meals are useful for the patient suffering from *atyagni* (excessively sharp gastric fire).

If a patient of *atyagni*, even if he is not hungry, takes different types of fatty of fat-producing food, he does not succumb to death. On the other hand, this type of food causes robustness of such patients.

When the *kapha* is aggravated and *pitta* as well as *vāta* are subdued, then the *agni* (gastric fire) regains its normal (equilibrium) state. In a patient whose tissue elements (*dhātus*) are in a state of equilibrium, the gastric fire digests food resulting in the promotion of robustness, longevity and strength.

[$221^1/_2$ - $^1/_2235$]

The fish inhabiting stagnant water, has less of activities to perform because of which it is very heavy for digestion and, thus, useful for the patient suffering from *atyagni*.

When sesame-seed, almonds, etc., are triturated in a pestle and mortar, and kneaded by adding hot water, the preparation is called *utkārikā* or *utkuñcā*.

Different Types of Meal

भवन्ति चात्र

पथ्यापथ्यमिहैकत्र भुक्तं समशनं मतम्।। २३५।।
विषमं बहु वाऽल्पं वाऽप्यप्राप्तातीतकालयोः।
भुक्तं पूर्वान्नशेषे तु पुनरध्यशनं मतम्।। २३६।।
त्रीण्यप्येतानि मृत्युं वा घोरान् व्याधीन्सृजन्ति वा।
प्रातराशे त्वजीर्णेऽपि सायमाशो न दुष्यति।। २३७।।
दिवा प्रबुध्यतेऽर्केण हृदयं पुण्डरीकवत्।
तस्मिन्विबुद्धे स्रोतांसि स्फुटत्वं यान्ति सर्वशः।। २३८।।
व्यायामाच्च विहाराच्च विक्षिप्तत्वाच्च चेतसः।
न क्लेदमुपगच्छन्ति दिवा तेनास्य धातवः।। २३९।।
अक्लिन्नेष्वन्नमासिक्तमन्यत्तेषु न दुष्यति।
अविदग्ध इव क्षीरे क्षीरमन्यद्विमिश्रितम्।। २४०।।
नैव दूष्यति तेनैव समं संपद्यते यथा।

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रात्रौ तु हृदये म्लाने संवृतेष्वयनेषु च।
यान्ति कोष्ठे परिक्लेदं संवृते देहधातवः।। २४१।।
क्लिन्नेष्वन्यदपक्वेषु तेष्वासिक्तं प्रदुष्यति।
विदग्धेषु पयःस्वन्यत् पयस्तप्तमिवार्पितम्।। २४२।।
नैशेष्वाहारजातेषु नाविपक्वेषु बुद्धिमान्।
तस्मादन्यत्समश्नीयात्पालयिष्यन्बलायुषी ।। २४३।।

Thus it is said :

When the wholesome and unwholesome ingredients of food are taken together, intake of such mixed food, according to this treatise, is called *samaśana* (mixed food).

If the food is too much or too little in quantity, and if it is taken too early or too late (of the appropriate meal time), then it is called *viṣamāśana* (irregular food). If food is taken again, even before the previous meal is digested, then it is called *adhyaśana* (predigestion-food).

All the above mentioned three types of meal cause death or give rise to serious diseases.

However, taking food in the evening even if the morning meal is not digested, is not injurious. As a lotus flower blossoms during the day time because of the sun, similarly the heart of a person becomes awakened (more active) during the day time, and because of this awakened (stimulated) heart, all the channels in the body become more dilated. Because of exercise and physical as well as mental activities, during the day time, the tissue elements of a person do not develop stickiness (*kleda*). As a result of this non-stickiness, when the food-products (after digestion) of the subsequent meal reach these tissue elements and get mixed up, this does not cause any harm. This is on the analogy of the unspoiled milk being added with fresh milk which do not get spoiled (curdled) and gets mixed up uniformly.

In the night, however, the heart becomes sluggish (*mlāna*) or contracted, and thus, the channels of circulation become contracted. Therefore, the food in the *koṣṭha* (abdominal and

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thorasic visceras) become sticky, and it surrounds (adheres to) the tissue elements. If these sticky undigested material is further added with other similar material, then this produces injurious effects. This is on the analogy of adding warm milk to curdled milk both of which get spoiled. Therefore, a wise person, with a view to protecting his strength and life, should avoid taking food if the night meal is not digested. [$235^{1}/_{2}$ - 243]

The term *samaśana* generally means 'harmonious or wholesome food'. But in the present context, it is used with a specific meaning i.e. mixture of wholesome and unwholesome food. To make clear this deviation, in the verse no. 235, the word '*iha*' meaning 'in the present context or treatise' is used. [Cakrapāṇi refers to this word *samaśana*, used earlier in this text. This however is not traceable].

When *śāli* type of rice (which is wholesome) is mixed with barley (which is unwholesome) and taken, this is called *samaśana*.

During the day-time, the channels remain dilated because of which the *rasa* (plasma carrying the nutrition for tissues) flows without any inhibition. The channels, thus, do not get adhered with stickiness, and the sticky material in these channels gets dried up because of exercise, etc. Therefore, taking meal in the evening even if the morning meal is not digested is not harmful.

To Sum Up

तत्र श्लोकाः

अन्तरग्निगुणा देहं यथा धारयते च सः।
यथाऽन्नं पच्यते यांश्च यथाऽऽहारः करोत्यपि॥ २४४॥
येऽग्नयो यांश्च पुष्यन्ति यावन्तो ये पचन्ति यान्।
रसादीनां क्रमोत्पत्तिर्मलानां तेभ्य एव च॥ २४५॥
वृष्याणामाशुकृद्धेतुर्धातुकालोद्भवक्रमः ।
रोगैकदेशकृद्धेतुरन्तरग्निर्यथाऽधिकः ॥ २४६॥
प्रदुष्यति यथा दुष्टो यान् रोगाञ्जनयत्यपि।
ग्रहणी या यथा यच्च ग्रहणीदोषलक्षणम्॥ २४७॥
पूर्वरूपं पृथक् चैव व्यञ्जनं सचिकित्सितम्।
चतुर्विधस्य निर्दिष्टं यथा चावस्थिकी क्रिया॥ २४८॥
जायते च यथाऽत्यग्निर्यच्च तस्य चिकित्सितम्।
उक्तवानिह तत् सर्वं ग्रहणीदोषके मुनिः॥ २४९॥

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In this chapter dealing with the treatment of *grahaṇī-doṣa* (sprue syndrome), the topics described by the sage are as follows :

1. Attributes of *antaragni* (enzymes inside the body that help in the digestion and metabolism) (vide verse nos. 3-4);
2. The manner in which the *agni* helps in the sustenance of the body (vide verse no. 5);
3. The process of food-digestion (vide verse nos. 6-11);
4. The ultimate functions of the food [vide verse no. 12];
5. Various types of the *agni* and their support to different attributes of the body [vide verse no. 13];
6. The method of providing nourishment to different attributes in the body [vide verse no. 14];
7. Different *agnis* which help in the nourishment of different tissue elements [vide verse no. 15];
8. The order of synthesis of tissue elements, etc., seriatim [vide verse nos. 16-17];
9. The waste products coming out of the tissue elements during the metabolic process [vide verse nos. 18-19];
10. The reasons why aphrodisiacs produce their effects instantaneously [vide verse no. 20];
11. The time taken for the synthesis of tissue-elements [vide verse no. 21];
12. The reason for the location of diseases in a particular part of the body [vide verse nos. 36 - $^{1}/_{2}$38];
13. The importance of *antaragni* or *jāṭharāgṇi* [vide verse nos. 38$^{1}/_{2}$ - 39];
14. The manner in which abnormal *agni* produces diseases [vide verse nos. 40-44];
15. The diseases which are caused by the abnormal *agni* [vide verse nos. 50-54];
16. Identification of *grahaṇī* [vide verse nos. 56-57];

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17. Signs and symptoms of *grhanī-doṣa* in general [vide verse nos. 45-49];
18. Premonitory signs and symptoms of *grahaṇī-doṣa* [vide verse no. 55];
19. Signs and symptoms of four different types of *grahaṇī-doṣā* [vide verse nos. 58-72];
20. Treatment of different types of *grahaṇī-doṣa* [vide verse nos. 73-197];
21. Treatment of different states of *grahaṇī-doṣa* [vide verse nos. 198-216];
22. Causative factors of *atyagni* [vide verse nos. 217 - $^{1}/_{2}$ 221]; and
23. Treatment of *atyagni* [vide verse nos. 221$^{1}/_{2}$ - $^{1}/_{2}$235].

[244-249]

Colophon

इत्यग्निवेशकृते तन्त्रेऽप्राप्ते दृढबलसंपूरिते चिकित्सास्थाने ग्रहणीचिकित्सितं नाम पञ्चदशोऽध्यायः ।।१५।।

Thus, ends the fifteenth Chapter in *Cikitsā-sthāna* (section on treatment of diseases) dealing with 'the Treatment of *Grahaṇī* (Sprue-syndrome)' in the work of Agniveśa which was redacted by Caraka, and because of its non-availability supplemented by Dṛḍhabala.

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CHAPTER - XVI

TREATMENT OF ANEMIA

षोडशोऽध्यायः ।

अथातः पाण्डुरोगचिकित्सितं व्याख्यास्यामः ।। १ ।।
इति ह स्माह भगवानात्रेयः ।। २ ।।

Now we shall expound the Chapter on the Treatment of *Pāṇḍu* (Anemia).

Thus, said Lord Ātreya. [1-2]

In the previous chapter dealing with the treatment of *grahaṇī-doṣa* (sprue syndrome), the various causative factors for the aggravation of *pitta* are described. As the aggravation of *pitta* constitutes a predominant factor in the causation of *pāṇḍu*, therefore, the description of the treatment of this disease follows the treatment of *grahaṇī-doṣa* [The extant text of Cakrapāṇi refers to *tīkṣṇa* (sharp), etc., mentioned in the previous chapter as the causative factors of *grahaṇī-doṣa*. However, the causative factors of different types of *grahaṇī-doṣa* enumerated in verses 59, 65 & 67 do not mention about *tīkṣṇa* drugs. Another reading of '*tīkṣṇādinā*' is '*tikṣṇāgninā*'. That too does not fit in the present context because it is also not mentioned. Instead of it, there is a reference to this topic in *Vimāna* 6 : 12].

In the text, while describing the signs and symptoms of different types of this disease, several types of complexion like *harita* (green) are described. But all of these are dominated by *pāṇḍutā* (pale-yellow colour) because of which this disease is called *pāṇḍu-roga*, and this is supported by an identical statement in *Suśruta* : *Uttara-tantra* 44 : 2.

The treatment of *kāmalā* and *halīmaka* is described in this chapter because they, as a matter of fact, represent different stages of the disease itself. And it is because of this, that the names of these diseases are not mentioned in the title of this chapter. Alternatively, the compound form '*pāṇḍu-roga*' itself includes *pāṇḍu-ādi* (*pāṇḍu*, etc.); so *kāmalā, halīmaka* are automatically included in the title.

Varities of Pāṇḍu-Roga

पाण्डुरोगाः स्मृताः पञ्च वातपित्तकफैस्त्रयः ।
चतुर्थः सन्निपातेन पञ्चमो भक्षणान्मृदः ।। ३ ।।

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Pāṇḍu-roga is of five varieties as follows :

1. *Pāṇḍu-roga* caused by *vāyu*;
2. *Pāṇḍu-roga* caused by *pitta*;
3. *Pāṇḍu-roga* caused by *kapha*;
4. *Pāṇḍu-roga* caused by the simultaneous aggravation of all the three *doṣas* (*sānnipātika*); and
5. *Pāṇḍu-roga* caused by eating clay or *mṛttikā* (geophagism).

[3]

In *Sūtra* 19 : 3-4, *pāṇḍu-roga* is described to be of five types. [The extant text of Cakrapāṇi mentions '*Triśothīya*' (*Sūtra* : 18) while refering to five-fold division of this disease. Evidently, there is some editorial error in this statement; it should read as '*Aṣṭodarīya*' (*Sūtra* : 19)].

Repetition of the same statement regarding the five-fold divison of *pāṇḍu* is intended to refute the four-fold division of this disease as mentioned in *Suśruta* : *Uttara-tantra* 44 : 2. It seems, the variety of *pāṇḍu* caused by clay-eating (described here) is included in the *sānnipātika* variety of *pāṇḍu* by Suśruta.

Pathogenesis in General

दोषाः पित्तप्रधानास्तु यस्य कुप्यन्ति धातुषु।
शैथिल्यं तस्य धातूनां गौरवं चोपजायते।। ४।।
ततो वर्णबलस्नेहा ये चान्येऽप्योजसो गुणाः।
व्रजन्ति क्षयमत्यर्थं दोषदूष्यप्रदूषणात्।। ५।।
सोऽल्परक्तोऽल्पमेदस्को निःसारः शिथिलेन्द्रियः।
वैवर्ण्यं भजते, तस्य हेतुं शृणु सलक्षणम्।। ६।।

When the *doṣas*, with *pitta* as the most predominant one, are aggravated in the *dhātus*, then the *dhātus* get afflicted, with the result that they become weak (*śithila*) and heavy. Thereafter, the complexion, strength and unctuousness, and the properties of *ojas* get exceedingly reduced on account of the vitiation of the *doṣas* and *dhātus*. So the patient becomes poor in blood, fat and vitality; his sense organs become weak; and he suffers from discoloration. The *hetu* (etiology and pathogenesis) and the signs including symptoms of this disease will be explained hereafter.

[4-6]

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Pathogenesis of *pāṇḍu* (anemia) is briefly stated here. The term '*doṣāḥ*' in plural actually refers to *vāta* and *kapha*. According to normal grammatical practice, it should have been in dual number, i.e. '*doṣau*'. But even each one of these two *doṣas* is of five types. This justifies the use of plural number. [As a matter of fact, here aggravation of all the three *doṣas* is considered to be the causative factor for *pāṇḍu* with the only difference that while *vāyu* and *kapha* are aggravated generally, the *pitta* is affected predominantly].

"Heaviness of *dhātus* is caused due to their lack of potency to perform their normal functions. So it is pointed out that the tissue elements of the patient of *pāṇḍu* lose their vitality."

The expression "*ojaso guṇāḥ*" refers to the properties of *rakta-dhātu* (blood) which gets reduced. Alternatively, it refers to the ten properties of *ojas* that are similar to those of milk (vide *Sūtra* 27 : 217-218).

Loss of unctuousness automatically follows the loss of the properties of *ojas* described in the verse 5. But this loss of unctuousness is repeated here (in the same verse) in order to emphasise the special nature of this pathogenic process.

The expression '*doṣa-dūṣya-pradūṣaṇāt*' connotes the excessive vitiation of the *dhātus* by the *doṣas*.

The term '*niḥsāra*' in verse 6 stands for the loss (of potency) of all the eight varieties (described in *Vimāna* 8 : 102-111) of *sāra* (excellence) of *dhātus* (tissue elements).

Rakta and *pitta* are homogenous inasmuch as both of them are originated from *tejas*. Normally, therefore, the aggravation of *pitta* should result in the growth (increase) of *rakta*. Then how is it that, in the case of *pāṇḍu*, the aggravation of *pitta* brings about the reduction of *rakta* (blood) ? As a matter of fact, the aggravation of *pitta* brings about the diminution of the specific portion of *rasa* responsible for the nourishment of *rakta* as a result of which there is no production of the nutrient factor to nourish the *rakta* (haemoglobin fraction of the blood). Similarly, *tejas* is considered to be the original source of both *pitta* as well as complexion (*varṇa*) (vide *Śārīra* 8 : 15), so what is stated above about *rakta*, applies to complexion also. But as *pitta* is vitiated on account of this aggravation, so it brings about vitiation of the complexion also.

Etiology and Pathology

क्षाराम्ललवणात्युष्णविरुद्धासात्म्यभोजनात् ।
निष्पावमाषपिण्याकतिलतैलनिषेवणात् ॥ ७ ॥

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विदग्धेऽन्ने दिवास्वप्नाद्व्यायामान्मैथुनात्तथा।
प्रतिकर्मर्तुवैषम्याद्वेगानां च विधारणात्।। ८।।
कामचिन्ताभयक्रोधशोकोपहतचेतसः ।
समुदीर्णं यदा पित्तं हृदये समवस्थितम्।। ९।।
वायुना बलिना क्षिप्तं संप्राप्य धमनीर्दश।
प्रपन्नं केवलं देहं त्वङ्मांसान्तरमाश्रितम्।। १०।।
प्रदूष्य कफवातासृक्त्वङ्मांसानि करोति तत्।
पाण्डुहारिद्रहरितान् वर्णान् बहुविधांस्त्वचि।। ११।।
स पाण्डुरोग इत्युक्तः .....

Pitta gets aggravated by the following :

1. [Excessive] intake of alkaline, sour, saline, hot and mutually contradictory food, unwholesome food, *niṣpāva* (a type of *śimba*), *māṣa*, *piṇyāka* (oil cake) and til oil;
2. Sleeping during day time, and exercise as well as sexual intercourse even before the food is not properly digested;
3. Improper administration of *pañca-karma* therapies and transgression of prescribed seasonal regimens (*rtu-vaiṣamya*); and
4. Suppression of natural urges.

If in a person with his mind afflicted with passion, worry, fear, anger and grief, such aggravation of *pitta* located in the cardiac region takes place, then this *pitta* being forcefully propelled by *vāyu*, enters into the ten vessels [attached to the heart] and circulates in the entire body. Being located between the skin and the muscle tissue, this aggravated *pitta* vitiates *kapha*, *vāyu*, *asṛk* (blood), skin and muscles as a result of which different types of coloration, like *pāṇḍu* (pale- yellow), *hāridra* (yellow) and *harita* (green) appear in the skin. This is called *pāṇḍu-roga* (a type of anemia). [7 - $^{1}/_{2}$ 12]

Intake of alkaline substance, etc., is the common aggravating factor of *pitta*. The physical exercise and sexual intercourse, if performed before the food is digested, may lead to the aggravation of *pitta* and may affect the health adversely. Transgression of the prescribed processes of *pañca-karma* therapies and the seasonal regimens may also aggravate *pitta*. The

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ten vessels (*dhamanīs*) attached to the heart are described in *Sūtra* 30 : 3. Verse-11 has a variant reading '*kaphapittāsṛk*' in the place of '*kaphavātāsṛk*'. If the former reading is accepted then it would mean that the aggravated *pitta* chiefly located in the cardiac region vitiates the *pittas* located in other places.

Pathogenesis of the disease described here is merely an elaboration of what is described earlier in verses 4-6.

Premonitory Signs and Symptoms

..... तस्य लिङ्गं भविष्यतः।
हृदयस्पन्दनं रौक्ष्यं स्वेदाभावः श्रमस्तथा।। १२।।

The premonitory signs and symptoms of *pāṇḍu* are the palpitation, ununctuousness, absence of sweating and fatigue. [$12^1/_2$]

Signs and Symptoms of Pāṇḍu in General

संभूतेऽस्मिन् भवेत् सर्वः कर्णक्ष्वेडी हतानलः।
दुर्बलः सदनोऽन्नद्विट् श्रमभ्रमनिपीडितः।। १३।।
गात्रशूलज्वरश्वासगौरवारुचिमान्नरः ।
मृदितैरिव गात्रैश्च पीडितोन्मथितैरिव।। १४।।
शूनाक्षिकूटो हरितः शीर्णलोमा हतप्रभः।
कोपनः शिशिरद्वेषी निद्रालुः ष्ठीवनोऽल्पवाक्।। १५।।
पिण्डिकोद्वेष्टकटचूरुपादरुक्सदनानि च।
भवन्त्यारोहणायासैर्विशेषश्चास्य वक्ष्यते।। १६।।

As and when any of the varieties of *pāṇḍu-roga* is manifested, the patient suffers from tinitus (*karṇa-kṣveḍa*), suppression of the power of digestion, weakness, prostration, repugnance against food, fatigue, giddiness, pain in the body, fever, dyspnoea, heaviness and anorexia. He feels as if all the limbs of his body are being kneaded, squeezed and churned. He suffers from swelling of the orbital region. His complexion becomes green; the small hair of his body fall out; he loses his bodily lustre; he becomes irritable; he dislikes cold things; he feels sleepy; he spits in excess; he avoids speaking; he suffers from cramps in the calf region; and while making efforts for climbing, he suffers from

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pain and weakness in the lumber region, thighs and feet.

The signs and symptoms specific to each variety of *pāṇḍu* will be described hereafter. [13-16]

Two terms having similar connotations, viz., '*annadviṭ*' and '*arucimān*' are used above, among others, as the symptoms of *pāṇḍu*. There is, however, a subtle difference; while the former connotes repugnance against food, the latter connotes incapability for the intake of food asked for.

Pāṇḍu is caused by the aggravation of *pitta*, and as such the patient suffering from this disease should have a natural liking for cold things which are alleviators of *pitta*. In the case of *pāṇḍu-roga*, however, inspite of aggravation of *pitta*, the patient develops aversion for cold things which is the specific feature of this disease (*roga-mahimā*).

The term '*ārohaṇāyāsaiḥ*', i.e. 'efforts for climbing' is interpreted differently by some physicians. According to them, '*ārohaṇa*', i.e. climbing and '*āyāsaiḥ*', i.e. physical exertion are the two factors which cause the symptoms like pain in the lumber region, etc.

Etiology, Signs and Symptoms of Vātika Pāṇḍu

आहारैरुपचारैश्च वातलैः कुपितोऽनिलः।
जनयेत्कृष्णपाण्डुत्वं तथा रूक्षारुणाङ्गताम्।। १७।।
अङ्गमर्दे रुजं तोदं कम्पं पार्श्वशिरोरुजम्।
वर्चःशोषास्यवैरस्यशोफानाहबलक्षयान् ।। १८।।

Vāta gets vitiated by the *vāyu*-aggravating diet and regimen which brings about black and pale-yellow complexion, ununctuousness, reddishness of the body, malaise, ache, pricking pain, tremor, pain in the sides of the chest, headache, dryness of faces, distaste in the mouth, swelling, constipation and weakness. [17-18]

The signs and symptoms of *pāṇḍu-roga* in general are already described in verses 13-16 above. In the present text, the signs and symptoms specific to *vātika-pāṇḍu* are described. [Hereafter, in verses 19-22, those specific to *paittika-pāṇḍu*; in verses 23-25, those specific to *kaphaja-pāṇḍu*; and in verse 26, those specific to *sānnipātika-pāṇḍu* will be described]

Etiology, Signs and Symptoms of Paittika Pāṇḍu

पित्तलस्याचितं पित्तं यथोक्तैः स्वैः प्रकोपणैः।
दूषयित्वा तु रक्तादीन् पाण्डुरोगाय कल्पते।। १९।।

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स पीतो हरिताभो वा ज्वरदाहसमन्वितः।
तृष्णामूर्च्छापिपासार्तः पीतमूत्रशकृन्नरः।। २०।।
स्वेदनः शीतकामश्च न चान्नमभिनन्दति।
कटुकास्यो न चास्योष्णमुपशेतेऽम्लमेव च।। २१।।
उद्गारोऽम्लो विदाहश्च विदग्धेऽन्नेऽस्य जायते।
दौर्गन्ध्यं भिन्नवर्चस्त्वं दौर्बल्यं तम एव च।। २२।।

If a person of *pitta-prakṛti* (whose constitution is dominated by *pitta*) takes recourse to *pitta*-aggravating diet and regime as stated in verses 7-9 above, then the *pitta* thus, accumulated vitiates blood, etc. and causes *pittala* type of *pāṇḍu-roga* giving rise to signs and symptoms as follows :

1. His complexion becomes yellow or green;
2. He suffers from fever and burning sensation;
3. He faints because of excessive thirst and suffers from morbid thirst;
4. His urine and stool become yellow in colour;
5. He suffers from sweating and develops longing for cold things;
6. He does not relish food; pungent taste appears in his mouth; and hot and sour things do not suit him;
7. He gets eructation associated with sour taste and burning sensation due to misdigestion of food;
8. Foul smell comes out of his mouth; and
9. He gets loose motions, weakness and fainting. [19-22]

Aggravated *pitta* is the causative factor of all the types of *pāṇḍu*. But in *pittala* type of *pāṇḍu, pitta* is aggravated much in excess, and no other *doṣa* is involved in its pathogenesis. Similar is the case with the *paittika* type of *rakta-pitta* (a disease characterised by bleeding from different parts of the body) - vide *Cikitsā* 4 : 12.

While describing other types of *pāṇḍu*, terms like *vātala* and *śleṣmala* meaning a person having *vāyu-prakṛti* and *kapha-prakṛti* respectively are not used. But special use of the term '*pittala*' here implies that this type of

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pāṇḍu occurs only in a person having *pitta-prakṛti* in whom *pitta* normally is predominant.

Use of the term '*raktādin*' meaning blood, etc., implies that, in addition, strength, *vāyu*, etc., are also afflicted in this type of *pāṇḍu*.

In the term "*tṛṣṇā-mūrcchā-pipāsārtaḥ*", two words, viz., *tṛṣṇā* and *pipāsā* having identical meaning are used. But it is not a repetition. The first term, i.e. '*tṛṣṇā*' is compounded with *mūrcchā* which means "fainting caused by excessive thirst", and the second term, i.e. '*pipāsā*' means only "morbid thirst". According to some physicians, the term '*tṛṣṇā*' used here implies appetite. Some others follow a different reading of this text, viz., "*tṛṣṇā-mūrcchā-parītasya*" meaning "of the patient afflicted with morbid thirst and fainting". [A variant reading of this term as given in the foot-note is "*chardi-mūrcchā-pipāsārtaḥ*" meaning "the patient suffering from vomiting, fainting and morbid thirst" cf. 32. This seems to be a better reading, and Cakrapāṇi's effort to stretch the meaning, though grammatically correct, appears to be superfluous].

Etiology, Signs and Symptoms of Kaphaja Pāṇḍu

विवृद्धः श्लेष्मलैः श्लेष्मा पाण्डुरोगं स पूर्ववत्।
करोति गोरवं तन्द्रां छर्दिं श्वेतावभासताम्।। २३।।
प्रसेकं लोमहर्षं च सादं मूर्च्छां भ्रमं क्लमम्।
श्वासं कासं तथाऽऽलस्यमरुचिं वाक्स्वरग्रहम्।। २४।।
शुक्लमूत्राक्षिवर्चस्त्वं कटुरूक्षोष्णकामताम्।
श्वयथुं मधुरास्यत्वमिति पाण्ड्वामयः कफात्।। २५।।

Kapha vitiated by *kapha*-aggravating [food and drinks] gives rise to *kaphaja* type of *pāṇḍu* as per the pathogenesis described before. The signs and symptoms of this type of *pāṇḍu* are as follows :

1. Heaviness, drowsiness, vomiting, whitish complexion, salivation, horripilation, prostration, fainting, giddiness, mental fatigue, dyspnoea, cough, laziness, anorexia, obstruction in speech and voice, whitishness of urine, eyes and faces;
2. Longing for pungent, ununctuous and hot things; and
3. Oedema and sweet taste in the mouth. [23-25]

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Etiology, Signs and Symptoms of Tridoṣaja Pāṇḍu-Roga

सर्वान्नसेविनः सर्वे दुष्टा दोषस्त्रिदोषजम्।
त्रिदोषलिङ्गं कुर्वन्ति पाण्डुरोगं सुदुःसहम्।। २६।।

If a person indulges in all types of unwholesome food (described as the causative factors of *vātika, paittika* and *kaphaja pāṇḍu*), then all the three *doṣas* get vitiated to cause *tridoṣaja-pāṇḍu* (where all the three *doṣas* get simultaneously vitiated). This type of *sānnipātika pāṇḍu* is extremely intolerable (difficult of cure). [26]

In this type of *pāṇḍu*, all the signs and symptoms earlier described in respect of all the three types of *pāṇḍu*, are simultaneously manifested.

Etiology, Signs and Symptoms of Mṛd-bhakṣaṇaja Pāṇḍu

मृत्तिकादनशीलस्य कुप्यत्यन्यतमो मलः।
कषाया मारुतं, पित्तमूषरा, मधुरा कफम्।। २७।।
कोपयेन्मृद्रसार्दीश्च रौक्ष्याद्धुक्तं विरूक्षयेत्।
पूरयत्यविपक्वैव स्त्रोतांसि निरुणद्धि च।। २८।।
इन्द्रियाणां बलं हत्वा तेजो वीर्यौजसी तथा।
पाण्डुरोगं करोत्याशु बलवर्णाग्निशनम्।। २९।।
शूनगण्डाक्षिकूटभ्रूः शूनपान्नाभिमेहनः।
क्रिमिकोष्ठोऽतिसार्येत मलं सासृक् कफान्वितम्।। ३०।।

Habitual indulgence in eating clay (*mṛttikā*) aggravates one of the three *doṣas*. If the mud is of astringent taste, then it aggravates *vāyu*; if it is saline with alkaline as subsidiary taste, then *pitta* gets aggravated; and if it is sweet in taste, then *kapha* gets aggravated. Because of its ununctuousness, the clay (*mṛt*) causes dryness in the *rasa* (chyle) and the ingredients of food. Thus, the undigested clay, i.e. in its crude form, fills up the channels of circulation and blocks them. It afflicts the sharpness of senses, lustre, energy and *ojas* (vital essence). It thus, instantaneously causes *pāṇḍu-roga* which results in the loss of strength, complexion and *agni* (power of digestion and metabolism). In this type of *pāṇḍu*, the signs and symptoms manifested are as follows :

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1. Oedema in the cheek, eye-sockets and eye-bones;
2. Oedema in feet, umbilical region and the pudendum;
3. Appearance of worms in the *koṣṭha* (intestine); and
4. Loose motions, the stool being associated with blood and mucus (*kapha*). [27-30]

Clay-eating gives rise to three types of *pāṇḍu*, viz., *vātika, paittika* and *kaphaja*. Eventhough, this ailment is related to three *doṣas*, the clay-eating is the most predominant causative factor of this type of *pāṇḍu*. That is why this type of *pāṇḍu* is separately categorised inasmuch as its signs, symptoms and treatment are different.

Clay is of different types; the astringent type aggravates *vāta*, the alkaline type aggravates *pitta*, and the sweet type aggravates *kapha*.

Prognosis

पाण्डुरोगश्चिरोत्पन्नः खरीभूतो न सिध्यति ।
कालप्रकर्षाच्छूनो ना यश्च पीतानि पश्यति ।। ३१ ।।
बद्धाल्पविट्कं सकफं हरितं योऽतिसार्यते ।
दीनः श्वेतातिदिग्धाङ्गश्छर्दिमूर्च्छातृषार्दितः ।। ३२ ।।
स नास्यत्यसृक्क्षयाद्यश्च पाण्डुः श्वेतत्वमाप्नुयात् ।
इति पञ्चविधस्योक्तं पाण्डुरोगस्य लक्षणम् ।। ३३ ।।

The signs, symptoms and other conditions indicating incurability of *pāṇḍu-roga* are as follows :

1. When the disease becomes chronic;
2. When excessive dryness has appeared in the patient;
3. When the patient is afflicted with oedema owing to chronicness of this disease;
4. When the patient gets yellow vision;
5. When the patient is fully or partially constipated;
6. When the patient passes loose stool which is green in colour and which is mixed with mucus;
7. When the patient feels exceedingly prostrated;
8. When the body is exceedingly white as if besmeared (with whiteness);

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9. When the patient is exceedingly afflicted with vomiting, fainting and morbid thirst; and
10. When the body of the patient becomes pale on account of loss of blood. Such a patient never survives.

Thus, the signs and symptoms of all the five types of *pāṇḍu-roga* (*vātika, paittika, kaphaja, sānnipātika* and *mṛd-bhakṣaṇaja*) are discussed in the foregoing verses. [31-33]

Kāmalā (Jaundice)

पाण्डुरोगी तु योऽत्यर्थं पित्तलानि निषेवते।
तस्य पित्तमसृग्मांसं दग्ध्वा रोगाय कल्पते।। ३४।।
हारिद्रनेत्रः स भृशं हारिद्रत्वङ्नखाननः।
रक्तपीतशकृन्मूत्रो भेकवर्णो हतेन्द्रियः।। ३५।।
दाहाविपाकदौर्बल्यसदनारुचिकर्षितः ।
कामला बहुपित्तैषा कोष्ठशाखाश्रया मता।। ३६।।

If the patient suffering from *pāṇḍu* indulges in *pitta*-aggravating [diet and regimens], the *pitta* so aggravated burns the *rakta* (blood) and *māṃsa* (muscle tissue) to cause the disease [*kāmalā* = jaundice]. The signs and symptoms of *kāmalā* are as follows :

1. The eyes, skin, nails and face of the patient become exceedingly yellow;
2. His blood and urine become red and yellow in colour;
3. He develops complexion like that of a frog;
4. His senses get impaired; and
5. He gets emaciated being afflicted with burning sensation, indigestion, weakness, prostration and anorexia.

This *kāmalā* (jaundice) is caused by excess of *pitta*. It is of two types-- one is located in the gastro-intestinal tract (*koṣṭhāśraya*) and the other is located in the peripheral tissues (*śākhāśraya*). [34-36]

The term '*pāṇḍu-roga*' in verse no. 34 in the context of the pathogenesis

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of *kāmalā* implies that the disease *kāmalā* just represents a state of the *pāṇḍu-roga* associated with specific etiological factors. That is why the *Hārīta-saṃhitā* also accepts *kāmalā*, etc., just as parts of *pāṇḍu-roga*. According to Hārīta, *pāṇḍu-roga* is of eight types, viz., *vātika*, *paittika*, *kaphaja*, *sānnipātika*, *mṛd-bhakṣaṇaja*, *kāmalā* (*śākhāśrita* and *koṣṭhāśrita*) and *halīmaka*.

The *kāmalā* as described in the *Suśruta-saṃhitā* (*Uttara-tantra* 44 : 9) is however a different entity. According to *Suśruta*, at the end of *pāṇḍu-roga* or of any other disease, if a patient, all of a sudden, indulges in sour and other unwholesome ingredients of diet, his *pitta* gets aggravated and renders his face exceedingly pale-yellow, and also causes drowsiness and emaciation [thereby giving rise to *kāmalā*].

According to Vāgbhaṭa (*Aṣṭāṅga-hṛdaya* : *Nidāna* 13 : 15-17), *kāmalā* which is caused by aggravated *pitta*, may occur with or even without *pāṇḍu-roga*. As carbuncles may occur with or without *prameha* (obstinate urinary disorders including diabetes), so also *kāmalā* may occur with or even without *pāṇḍu-roga*.

According to some scholars, both the *koṣṭhāśraya* and *śākhāśraya* types of *kāmalā*, if associated with excess of *pitta*, are the subsequent developments of *pāṇḍu-roga*. If however, it is only *śākhāśrita* type which is associated with less of aggravated *pitta*, then it can take place even independent of *pāṇḍu-roga*. That is why independent etiological factors are described for *kāmalā* in verse 125 of this chapter.

According to these scholars, the term '*bahu-pitta*' implies that it is only in *koṣṭhāśrita-kāmalā*, that *pitta* is aggravated in excess and in *śākhāśrita-kāmalā*, *pitta* is less aggravated. Keeping this in view, in verses 128-129, sour and pungent drugs are prescribed for the treatment of the patient suffering from *śākhāśrita-kāmalā* which bring down the *pitta* from *śākhā* (peripheral region) to the *koṣṭha* (gastro-intestinal tract).

Kumbha-Kāmalā

कालान्तरात् खरीभूता कृच्छ्रा स्यात् कुम्भकामला।
कृष्णपीतशकृन्मूत्रो भृशं शूनश्च मानवः॥ ३७॥
सरक्ताक्षिमुखच्छर्दिर्विण्मूत्रो यश्च ताम्यति।
दाहारुचितृषानाहतन्द्रामोहसमन्वितः ॥ ३८॥
नष्टाग्निसंज्ञः क्षिप्रं हि कामलावान् विपद्यते।

After some time, [if not treated properly], the *kāmalā* (jaundice) becomes deep-seated (*kharībhūta* = lit. hardened)

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and thus, becomes difficult of cure. This condition is called *kumbha-kāmalā* (a type of jaundice). The signs and symptoms of this ailment are as follows :

1. The stool and urine of the patient become black and yellow;
2. Excess of oedema in the body;
3. Blood appears in the eyes and face of the patient;
4. His vomit, stool and urine are mixed with blood;
5. The patient develops tremors;
6. He is afflicted with burning sensation, anorexia, morbid thirst, constipation, drowsiness and fainting; and
7. He loses *agni* (the power of digestion and metabolism) and consciousness.

A person having this type of *kumbha-kāmalā* succumbs to death quickly. [37 - $^1/_2$ 39]

The term *kumbha-kāmalā* connotes the advanced stage of *koṣṭhāśrita-kāmalā* (jaundice having its location in the gastro-intestinal tract). *Kumbha* is one of the synonyms of *koṣṭha*. The *kāmalā* which is located in the *koṣṭha* is called *kumbha-kāmalā*.

Oedema constitutes on of the most conspicuous signs of *kumbha-kāmalā* -- cf. *Suśruta* : *Uttara-tantra* 44 : 10.

Line of Treatment : Pañcakarma - Therapy

साध्यानामितरेषां तु प्रवक्ष्यामि चिकित्सितम्।। ३९।।
तत्र पाण्ड्वामयी स्निग्धस्तीक्ष्णैरूर्ध्वानुलोमिकैः।
संशोध्यो मृदुभिस्तिक्तैः कामली तु विरेचनैः।। ४०।।
ताभ्यां संशुद्धकोष्ठाभ्यां पथ्यान्यन्नानि दापयेत्।
शालीन् सयवगोधूमान् पुराणान् यूषसंहितान्।। ४१।।
मुद्गाढकीमसूरैश्च जाङ्गलैश्च रसैर्हितैः।
यथादोषं विशिष्टं च तयोर्भैषज्यमाचरेत्।। ४२।।
पञ्चगव्यं महातिक्तं कल्याणकमथापि वा।
स्नेहनार्थं घृतं दद्यात् कामलापाण्डुरोगिणे।। ४३।।

Now the treatment of other curable patients of *pāṇḍu-roga* (those free from signs, symptoms and conditions described in

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verses 31-33 above) and *kāmalā* (jaundice) are being described.

The patient suffering from *pāṇḍu-roga* (anemia) should be given emetic and purgation therapies with unctuous and sharp drugs for the cleansing of his body (by the elimination of *doṣas*). On the other hand, the patient suffering from *kāmalā* (jaundice) should be given purgation therapy with mild and bitter drugs. After the gastro-intestinal tract is cleansed by the above mentioned elimination therapies, both these types of patients should be given wholesome food containing old *śāli* type of rice, barley and wheat mixed with the *yūṣa* (vegetable soup) of *mudga, āḍhakī* and *masūra*, and the *rasa* (meat-soup) of animals inhabiting arid zone. On the basis of the *doṣas* aggravated to cause these diseases, specific medicines are to be administered to these two categories of patients (which will be described later in this chapter).

For the purpose of oleation, the patient suffering from *pāṇḍu* (anemia) and *kāmalā* (jaundice) should be given *Pañcagavya-ghṛta, Mahā-tikta-ghṛta* and *Kalyāṇaka-ghṛta*. [$39^1/_2$ - 43]

Emetic therapy helps in the removal of *doṣas* through the upward tract and purgation therapy helps in their removal through the downward tract. The former is generally given for the elimination of *kapha doṣa*, and the latter for the *pitta doṣa*. In the case of *pāṇḍu-roga*, however, both these therapies are to be given for the elimination of all these *doṣas*. Therefore, in the verse-58 of this chapter, *harītakī* soaked in cow's urine [which is a purgative] is stated to be administered in *pāṇḍu-roga* caused by *kapha*.

Dāḍimādya-Ghṛta

दाडिमात् कुडवो धान्यात् कुडवार्धं पलं पलम्।
चित्रकाच्छृङ्गवेराच्च पिप्पल्यष्टमिका तथा।। ४४।।
तैः कल्कैर्विंशतिपलं घृतस्य सलिलाढके।
सिद्धं हृत्पाण्डुगुल्मार्शःप्लीहवातकफार्तिनुत्।। ४५।।
दीपनं श्वासकासघ्नं मूढवाते च शस्यते।
दुःखप्रसविनीनां च वन्ध्यानां चैव गर्भदम्।। ४६।।
इति दाडिमाद्यं घृतम्।

Twenty *palas* of ghee should be cooked by adding one

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āḍhaka of water, and the paste of one *kuḍava* of *dāḍima*, half *kuḍava* of *dhānya*, one *pala* of each of *citraka* and *śṛṅgavera*, and one *aṣṭamikā* of *pippalī*. This medicated ghee stimulates the power of digestion. It is useful in curing asthma, bronchitis, *mūḍha-vāta* (claudication of *vāyu*) and *duḥkha-prasava* (difficult labour). It also helps a sterile woman to beget an offspring.

Thus, ends the description of *Dāḍimādya-ghṛta*. [44-46]

One *aṣṭamikā* is equivalent to two *karṣas* -- vide *Kalpa* 12 : 91.

Kaṭukādya-Ghṛta

कटुका रोहिणी मुस्तं हरिद्रे वत्सकात् पलम्।
पटोलं चन्दनं मूर्वा त्रायमाणा दुरालभा।। ४७।।
कृष्णा पर्पटको निम्बो भूनिम्बो देवदारु च।
तैः कार्षिकैर्घृतप्रस्थः सिद्धः क्षीरचतुर्गुणः।। ४८।।
रक्तपित्तं ज्वरं दाहं श्वयथुं सभगन्दरम्।
अर्शांस्यसृग्दरं चैव हन्ति विस्फोटकांस्तथा।। ४९।।
इति कटुकाद्यं घृतम्।

One *prastha* of ghee should be cooked by adding four *prasthas* of milk and the paste of one *pala* each of *kaṭuka*, *rohiṇī*, *mustā*, *haridrā*, *dāru-haridrā* and *vatsaka*, and one *karṣa* of each of *paṭola*, *candana*, *mūrvā*, *trāyamāṇā*, *durālabhā*, *kṛṣṇā*, *parpaṭaka*, *nimba*, *bhūnimba* and *devadāru*. This medicated ghee cures *rakta-pitta* (a disease characterised by bleeding from different parts of the body), fever, burning syndrome, oedema, fistula-in ano, piles, menorrhagia and *visphoṭaka* (a disease characterised by pustular eruptions in the body).

Thus, ends the description of *Kaṭukādya-ghṛta*. [47-49]

Pathyā-Ghṛta

पथ्याशतरसे पथ्यावृन्तार्धशतकल्कवान्।
प्रस्थः सिद्धो घृतात् पेयः स पाण्ड्वामयगुल्मनुत्।। ५०।।
इति पथ्याघृतम्।

One *prastha* of ghee should be cooked by adding the decoction of one hundred fruits of *harītakī*, and the paste of fifty stalks of *harītakī*-fruit. This medicated ghee cures *pāṇḍu* (anemia)

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and *gulma* (phantom tumour).

Thus, ends the description of *Pathyā-ghṛta.* [50]

For the preparation of the above mentioned decoction, one hundred fruits of *harītakī* should be added with one *droṇa* of water, boiled, reduced to one-fourth, and strained. Thus, the quantity of the decoction will be four times of the quantity of ghee which is in conformity with the *paribhāṣā* (general rule prescribed for pharmaceutical processes).

The term '*pathyā-vṛnta*' means the (*vṛnta*) attached to the fruit of *harītakī* (*pathyā*). Some physicians, however, interpret this term as the powder of the pulp of *harītakī*-fruit (which is free from the seed of stone).

Dantī-Ghṛta

दन्त्याश्चतुष्पलरसे पिष्टैर्दन्तीशलाटुभिः।
तद्वत्प्रस्थो घृतात्सिद्धः प्लीहपाण्ड्वर्तिशोफजित्।।५१।।
इति दन्तीघृतम्।

Accordingly, one *prastha* of ghee should be cooked by adding [one *prastha* of] the decoction of four *palas* of *dantī*, and the paste of the cut-pieces of green fruits of *dantī*. Intake of this medicated ghee cures *plīhan* (splenic disorders), *pāṇḍu* (anemia) and oedema.

Thus, ends the description of *Dantī-ghṛta.* [51]

In the above mentioned recipe of medicated ghee, four *palas* of *dantī* is described to be boiled by adding sixteen times of water and reduced to one fourth. Thus, the quantity of this decoction will be sixteen *palas* or one *prastha*. One *prastha* of ghee should be cooked by adding equal quantity of decoction which is not in conformity with *paribhāṣā* (general rule prescribed for pharmaceutics). This is, therefore, a special case, and an exception to the general rule. In another text, while describing this recipe, it is clearly stated that one *prastha* of the ghee should be cooked by adding one *prastha* of the decoction. [The quantity of the paste is not specified here. Therefore, according to the general rule, the quantity of the paste of *dantī* should be one-fourth *prastha*, i.e. one-fourth of the quantity of ghee].

Drākṣā-Ghṛta

पुराणसर्पिषः प्रस्थो द्राक्षार्धप्रस्थसाधितः।
कामलागुल्मपाण्ड्वर्तिज्वरमेहोदरापहः ।।५२।।
इति द्राक्षाघृतम्।

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One *prastha* of old ghee should be added with half a *prastha* of *drākṣā* [and cooked]. This medicated ghee cures jaundice, *gulma* (phantom tumour), anemia, fever, *meha* (obstinate urinary diseases including diabetes) and *udara* (obstinate abdominal diseases including ascites).

Thus, ends the description of *Drākṣā-ghṛta*. [52]

In the above mentioned recipe, according to *paribhāṣā*, four *prasthas* (four times of the quantity of ghee) of water is to be added while cooking, because no liquid is specified. *Drākṣā* is to be added to the ghee in a paste form while cooking.

Haridrādī-Ghṛta

हरिद्रात्रिफलानिम्बबलामधुकसाधितम् ।
सक्षीरं माहिषं सर्पिः कामलाहरमुत्तमम्।।५३।।
इति हरिद्रादिघृतम्।

Ghee collected from buffalo-milk should be cooked by adding milk and [the paste of] *haridrā, triphalā, nimba, balā* and *madhuka*. This medicated ghee is an excellent recipe for the cure of jaundice.

Thus, ends the description of *Haridrādi-ghṛta*. [53]

In the above mentioned recipe, milk should be added in the quantity of four times of ghee as no other liquid is mentioned. [*Haridrā*, etc., should be added in paste form, and the total quantity of the paste should be one fourth of ghee.

Two Recipes of Medicated Ghee

गोमूत्रे द्विगुणे दार्व्याः कल्काक्षद्वयसाधितः।
दार्व्याः पञ्चपलक्वाथे कल्के कालीयके परः।।५४।।
माहिषात् सर्पिषः प्रस्थः पूर्वः पूर्वे परे परः।

One *prastha* of ghee collected from buffalo-milk should be boiled by adding two *prasthas* of cow's urine, and two *akṣas* of the paste of *dārvī*. This medicated ghee cures *pāṇḍu-roga* (anemia).

One *prastha* of the ghee collected from buffalo-milk should be boiled by adding the decoction of five *palas* of *dārvī*, and the

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paste of *kālīyaka*. This medicated ghee cures *kāmalā* (jaundice). [54 - $^{1}/_{2}$ 55]

In the second recipe described above, the quantity of the decoction of *dārvī* should be two *prasthas*, i.e. double the quantity of ghee. Therefore, five *palas* of *dārvī* should be added with eight *prasthas* of water, boiled and reduced to one fourth, i.e. to two *prasthas*. The paste of *kālīyaka* should be two *akṣas* in quantity on the line suggested for the quantity of paste in the first recipe.

Purgation Therapy

स्नेहैरेभिरुपक्रम्य स्निग्धं मत्वा विरेचयेत्।।५५।।
पयसा मूत्रयुक्तेन बहुशः केवलेन वा।
दन्तीफलरसे कोष्णे काश्मर्याञ्जलिना श्रृतम्।।५६।।
द्राक्षाञ्जलिं मृदित्वा वा दद्यात् पाण्ड्वामयापहम्।
द्विशर्करं त्रिवृच्चूर्णे पलार्धे पैत्तिकः पिबेत्।।५७।।
कफपाण्डुस्तु गोमूत्रक्लिन्नयुक्तां हरीतकीम्।
आरग्वधं रसेनेक्षोर्विदार्यामलकस्य च।।५८।।
सत्र्यूषणं बिल्वपत्रं पिबेन्ना कामलापहम्।
दन्त्यर्धपलकल्कं वा द्विगुडं शीतवारिणा।।५९।।
कामली त्रिवृतां वाऽपि त्रिफलाया रसैः पिबेत्।

After the patient is properly oleated by the intake of the above mentioned recipes of medicated ghee, he should be given purgation therapy frequently with the following recipes :

1. Milk added with cow's urine;
2. Milk alone;
3. Luke-warm infusion of *dantī*, sprinkled with the powder of one *añjali* of *kāśmarya* (fruit of *gambhārī*) or mixed with the paste of one *añjali* of *drākṣā*;

The above mentioned recipes cure *pāṇḍu-roga* (anemia) in general.

4. The patient suffering from *paittika* type of *pāṇḍu-roga* should take half *pala* of the powder of *trivṛt* mixed with one *pala* of sugar;
5. The patient suffering from *kaphaja* type of *pāṇḍu-roga*

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should take *harītakī* impregnated with cow's urine;

6. The patient suffering from *kāmalā* (jaundice) should take *āragvadha* added with *śuṇṭhī, pippalī, marica* and leaves of *bilva* along with the juice of sugar-cane, *vidārī* and *āmalakī* for the cure of the disease;
7. The patient suffering from *kāmalā* (jaundice) may also take the paste of half *pala* of *dantī* mixed with one *pala* of jaggery along with cold water; and
8. The patient suffering from *kāmalā* (jaundice) may also take *trivṛt* along with the decoction of *triphalā*. [$55^1/_2$ - $^1/_2$ 60]

Viśālādi-Phāṇṭa

विशालात्रिफलामुस्तकुष्ठदारुकलिङ्गकान् ।। ६०।।
कार्षिकानर्धकर्षांशां कुर्यादतिविषां तथा।
कर्षौ मधुरसाया द्वौ सर्वमेतत् सुखाम्बुना।। ६१।।
मृदितं तं रसं पूतं पीत्वा लिह्याच्च मध्वनु।
कासं श्वासं ज्वरं दाहं पाण्डुरोगमरोचकम्।। ६२।।
गुल्मानाहामवातांश्च रक्तपित्तं च नाशयेत्।

One *karṣa* of each of *viśālā, harītakī, bibhītaka, āmalakī, mustā, kuṣṭha, devadāru* and *kaliṅgaka,* half *karṣa* of *ativiṣā*, two *karṣas* of *madhurasā* (*mūrvā*) should be made to a paste by triturating with luke-warm water, and strained. After taking this infusion, the patient should take honey. This *phāṇṭa* cures bronchitis, asthma, fever, burning sensation, *pāṇḍu-roga* (anemia), anorexia, *gulma* (phantom tumour), *ānāha* (constipation), *āmavāta* (rheumatism) and *rakta-pitta* (a disease characterised by bleeding from different parts of the body). [$60^1/_2$ - $^1/_2$ 63]

The above mentioned recipe is a *phāṇṭa* (influsion). Therefore, according to senior physicians, *viśālā*, etc., should be added with four times of water for the preparation of this recipe.

Recipes

त्रिफलाया गुडूच्या वा दार्व्या निम्बस्य वा रसम्।। ६३।।
शीतं मधुयुतं प्रातः कामलार्तः पिबेन्नरः।
क्षीरमूत्रं पिबेत् पक्षं गव्यं माहिषमेव वा।। ६४।।

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पाण्डुर्गोमूत्रयुक्तं वा सप्ताहं त्रिफलारसम्।
तरुजान् ज्वलितान्मूत्रे निर्वाप्यामृद्य चाङ्गुरान्।। ६५।।
मातुलुङ्गस्य तत् पूतं पाण्डुशोथहरं पिबेत्।
स्वर्णक्षीरी त्रिवृच्छ्यामे भद्रदारु सनागरम्।। ६६।।
गोमूत्राञ्जलिना पिष्टं मूत्रे वा क्वथितं पिबेत्।
क्षीरमेभिः श्रृतं वाऽपि पिबेद्दोषानुलोमनम्।। ६७।।
हरीतकीं प्रयोगेण गोमूत्रेणाथवा पिबेत्।
जीर्णे क्षीरेण भुञ्जीत रसेन मधुरेण वा।। ६८।।
सप्तरात्रं गवां मूत्रे भावितं वाऽप्ययोरजः।
पाण्डुरोगप्रशान्त्यर्थं पयसा पाययेद्भिषक्।। ६९।।

Other recipes which are useful for these ailments are as follows :

1. The patient suffering from *kāmalā* (jaundice) should take in the morning the decoctions of *triphalā; guḍūcī, devadāru* or *nimba* after cooling and adding honey;
2. The patient suffering from *pāṇḍu-roga* (anemia) may take milk or urine of cow or buffalo for one fortnight;
3. The patient suffering from *pāṇḍu-roga* (anemia) may also take the decoction of *triphalā* along with cow's urine for one week;
4. The tender branches of *mātuluṅga* should be set on fire, and then immersed in cow's urine. Thereafter, a paste should be prepared of these tender branches and strained. The liquid, thus obtained, should be used by a patient suffering from anemia and oedema;
5. *Suvarṇa-kṣīrī, trivṛt, śyāmā-trivṛt, bhadra-dāru* and *nāgara* should be triturated by adding one *añjali* of cow's urine, or should be made to a decoction by adding cow's urine. The above mentioned drugs may also be boiled with milk. Intake of these potions causes downward movement (elimination) of *doṣas* [causing *pāṇḍu*];
6. Alternatively, the patient [suffering from *pāṇḍu-roga*] should

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take a course [for seven days] of *harītakī* along with cow's urine, and after the digestion of the recipe, he should take food with milk or sweetened meat-soup; and

7. The powder (*bhasma*) of iron should be impregnated with cow's urine for seven nights. The physician should administer this potion along with milk for the alleviation of *pāṇḍu-roga* (anemia). [$63^1/_2$ - 69]

Navāyasa-Cūrṇa

त्र्यूषणत्रिफलामुस्तविडङ्गचित्रकाः समाः।
नवायोरजसो भागास्तच्चूर्णं क्षौद्रसर्पिषा।। ७०।।
भक्षयेत् पाण्डुहृद्रोगकुष्ठार्शःकामलापहम्।
नवायसमिदं चूर्णं कृष्णात्रेयेण भाषितम्।। ७१।।
इति नवायसचूर्णम्।

One part of each of the powders of *śuṇṭhī, pippalī, marica, harītakī, bibhītaka, āmalakī, musta, viḍaṅga* and *citraka*, and nine parts of the powder (*bhasma*) of iron should be mixed together. Intake of this recipe along with honey and ghee cures anemia, heart diseases, *kuṣṭha* (obstinate skin diseases including leprosy), piles and jaundice. This recipe propounded by Kṛṣṇātreya is called *Navāyasa-cūrṇa.*

Thus, ends the description of *Navāyasa-cūrṇa.* [70-71]

Two Recipes of Maṇḍūravaṭaka

गुडनागरमण्डूरतिलांशान्मानतः समान्।
पिप्पलीद्विगुणां कुर्याद्गुटिकां पाण्डुरोगिणे।। ७२।।
त्र्यूषणं त्रिफला मुस्तं विडङ्गं चव्यचित्रकौ।
दार्वीत्वङ्माक्षिको धातुर्ग्रन्थिकं देवदारु च।। ७३।।
एतान् द्विपलिकान्भागांश्चूर्णं कुर्यात् पृथक् पृथक्।
मण्डूरं द्विगुणं चूर्णाच्छुद्धमञ्जनसन्निभम्।। ७४।।
गोमूत्रेऽष्टगुणे पक्त्वा तस्मिंस्तत् प्रक्षिपेत्ततः।
उदुम्बरसमान्कृत्वा वटकांस्तान् यथाग्निना।। ७५।।
उपयुञ्जीत तक्रेण सात्म्यं जीर्णे च भोजनम्।
मण्डूरवटका ह्येते प्राणदाः पाण्डुरोगिणाम्।। ७६।।

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कुष्ठान्यजीर्णकं शोथमूरुस्तम्भं कफामयान्।
अर्शांसि कामलां मेहं प्लीहानं शमयन्ति च॥७७॥
इति मण्डूरवटकाः।

One part of each of jaggery, *śuṇṭhī*, *manḍūra* and *tila*, and two parts of *pippalī* should be triturated [by adding water] and made to pills. This recipe is useful for patients suffering from anemia.

Two *palas* of each of *śuṇṭhī*, *pippalī*, *marica*, *harītakī*, *bibhītaka*, *āmalakī*, *mustā*, *viḍaṅga*, *cavya*, *citraka*, bark of *dāru-haridrā*, *mākṣika* (copper pyrite), *granthika* (*pippalī-mūla*) and *deva-dāru* should be made to powders separately. The powder of 56 *palas* of *maṇḍūra*, which is dark in colour like collyrium should be cooked by adding eight times of cow's urine, and to this, the powders of the above mentioned drugs should be added. From out of this (paste), *vaṭakas* (large-size pills) of the shape of the fruit of *udumbara* should be prepared. This should be taken by the patient in appropriate dose depending upon his *agni* (power of digestion and metabolism) along with butter-milk. After its digestion, the patient should take wholesome food. These pills are called *Maṇḍūra-vaṭaka*, and these are the life-givers for the patient suffering from anemia. In addition, these pills cure *kuṣṭha* (obstinate skin diseases including leprosy), indigestion, oedema, *ūru-stambha* (stiffening of the thighs), diseases caused by the aggravation of *kapha*, piles, jaundice, *meha* (obstinate urinary diseases including diabetes) and splenic diseases.

Thus, ends the description of (two types of) *Maṇḍūra-vaṭaka*. [72-77]

The old rust-iron is called *maṇḍūra*.

Tāpyādi-Yoga

ताप्याद्रिजतुरूप्यायोमलाः पञ्चपलाः पृथक्।
चित्रकत्रिफलाव्योषविडङ्गैः पलिकैः सह॥७८॥
शर्कराष्टपलोन्मिश्राश्चूर्णिता मधुनाऽऽप्लुताः।

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अभ्यस्यास्त्वक्षमात्रा हि जीर्णे हितमिताशिना ।। ७९ ।।
कुलत्थकाकमाच्यादिकपोतपरिहारिणा ।

Five *palas* of each of *tāpya* (*svarṇa-mākṣika*), *śilājatu*, silver (*bhasma* or powder) and *maṇḍūra* should be added with (the powders of) one *pala* of each of *citraka*, *harītakī*, *bibhītaka*, *āmalakī*, *śuṇṭhī*, *pippalī*, *marica* and *viḍaṅga*, and eight *palas* of sugar. This recipe should be taken habitually [by the patient suffering from *pāṇḍu* or anemia] in the dose of one *karṣa* along with adequate quantity of honey. After the digestion of this potion, the patient should take wholesome food in small quantity. He should avoid taking *kulattha*, *kākamācī*, etc., and the meat of *kapota* (pigeon). [78 - $^{1}/_{2}$ 80]

Yogarāja

त्रिफलायास्त्रयो भागास्त्रयस्त्रिकटुकस्य च ।। ८० ।।
भागश्चित्रकमूलस्य विडङ्गानां तथैव च ।
पञ्चाश्मजतुनो भागास्तथा रूप्यमलस्य च ।। ८१ ।।
माक्षिकस्य च शुद्धस्य लौहस्य रजसस्तथा ।
अष्टौ भागाः सितायाश्च तत्सर्वं सूक्ष्मचूर्णितम् ।। ८२ ।।
माक्षिकेणाप्लुतं स्थाप्यमायसे भाजने शुभे ।
उदुम्बरसमां मात्रां ततः खादेद्यथाग्निना ।। ८३ ।।
दिने दिने प्रयुञ्जीत जीर्णे भोज्यं यथेप्सितम् ।
वर्जयित्वा कुलत्थानि काकमाचीं कपोतकम् ।। ८४ ।।
योगराज इति ख्यातो योगोऽयममृतोपमः ।
रसायनमिदं श्रेष्ठं सर्वरोगहरं शिवम् ।। ८५ ।।
पाण्डुरोगं विषं कासं यक्ष्माणं विषमज्वरम् ।
कुष्ठान्यजीर्णकं मेहं शोषं श्वासमरोचकम् ।। ८६ ।।
विशेषाद्धन्त्यपस्मारं कामलां गुदजानि च ।
इति योगराजः ।

One part of each of *harītakī*, *bibhītaka*, *āmalakī*, *śuṇṭhī*, *pippalī*, *marica*, root of *citraka* and *viḍaṅga*, five parts of each of *śilājatu*, *raupya mala* (silver rust), purified *mākṣika*, and powder (*bhasma*) of iron, and eight parts of sugar should be made to a fine powder. This potion should be mixed with adequate quantity of

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honey and kept in a clean iron jar. This recipe should be taken by the patient in a quantity equal to a fruit of *udumbara* according to his power of digestion every day. After its digestion, he should be given the desired food excluding *kulattha*, *kākamācī* and meat of *kapota*. This ambrosia-like receipe is called *Yogarāja*. It is an excellent rejuvenative recipe which cures all diseases and bestows auspiciousness. It specially cures anemia, poisoning, bronchitis, tuberculosis, *viṣama jvara* (irregular fever), *kuṣṭha* (obstinate skin diseases including leprosy), indigestion, *meha* (obstinate urinary disorders including diabetes), consumption, asthma, anorexia, epilepsy, jaundice and piles.

Thus, ends the description of *Yogarāja*. [$80^1/_2$ - $^1/_2$ 87]

The term '*raupya-mala*' (rust of silver) described in the verse 81 may also be interpreted as *śilājatu* derived from the stone containing silver - vide *Cikitsā* 1 : 3 : 58.

Śilājatu-Vaṭaka

कौटजत्रिफलानिम्बपटोलघननागरैः ॥ ८७॥
भावितानि दशाहानि रसैर्द्विस्त्रिगुणानि वा।
शिलाजतुपलान्यष्टौ तावती सितशर्करा ॥ ८८॥
त्वक्क्षीरी पिप्पली धात्री कर्कटाख्या पलोन्मिता।
निदिग्ध्याः फलमूलाभ्यां पलं युक्त्या त्रिगन्धकम् ॥ ८९॥
चूर्णितं मधुनः कुर्यान्त्रिपलेनाक्षिकान् गुडान्।
दाडिमाम्बुपयःपक्षिरसतोयसुरासवान् ॥ ९०॥
तान् भक्षयित्वाऽनुपिबेन्निरन्नो भुक्त एव वा।
पाण्डुकुष्ठज्वरप्लीहतमकार्शोभगन्दरान् ॥ ९१॥
पूतिहच्छुक्रमूत्राग्निदोषशोषगरोदरान् ।
कासासृग्दरपित्तासृक्शोथगुल्मगलामयान् ॥ ९२॥
ते च सर्वव्रणान् हन्युः सर्वरोगहराः शिवाः।
इति शिलाजतुवटकाः।

Eight *palas* of *śilājatu* should be impregnated for ten, twenty or thirty days with the decoction of the fruit of *kuṭaja, harītakī, bibhītaka, āmalakī, nimba, paṭola, ghana,* and *nāgara*. To this *śilājatu*, eight *palas* of sugar, and the powder of one *pala* of each

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of *tvak-kṣīrī* (*vaṃśa-locana*), *pippalī, dhātrī* and *karkaṭa-śṛṅgī,* half *pala* of each of the fruit and root of *nidigdhikā,* and adequate quantity of the powder of *tvak, elā* and *patra* should be added. By adding three *palas* of honey to this powder, *vaṭakas* or *guḍas* (large-size pills) of one *akṣa* each should be prepared. Having taken these pills on empty stomach or after taking food, the patient should drink the juice of *dāḍima*, milk, soup of the meat of birds, water, alcohol or *āsava* (medicated wine). It cures anemia, *kuṣṭha* (obstinate skin diseases including leprosy), fever, splenic disorders, *tamaka* type of asthma, piles, fistula-in-ano, putified ulcers, heart diseases, diseases of semen, urine and *agni* (power of digestion), consumption, poisoning, *udara* (obstinate abdominal diseases including ascites), bronchitis, menorrhagia, *rakta-pitta* (a disease characterised by bleeding from different parts of the body), oedema, *gulma* (phantom tumour), diseases of the throat, and all types of ulcer. It cures all types of diseases, and bestows auspiciousness.

Thus, ends the description of *Śilājatu-vaṭaka.*

[87 $^1/_2$ - $^1/_2$ 93]

For the preparation of the decoction to be used for the impregnation of *śilājatu*, the quantity of drugs, viz., *kuṭaja*, etc., should be the same as that of *śilājatu*. These drugs should be boiled by adding four times of water and reduced to one fourth. After filtration, when the decoction is still warm, *śilājatu* should be added. When the decoction gets absorbed, and the *śilājatu* is dried up, then more of the decoction should be added again and again. This rule is equally applicable to all recipes where *bhāvanā* (impregnation) is prescribed.

Three aromatic drugs are to be added to this recipe in appropriate quantity so that the preparation bears a good smell. The term '*trisugandha*' implies three aromatic drugs, viz., *tvak, elā,* and *patra* which are to be taken in equal quantities. If *nāgakeśara* is added to these, then these are collectively called *caturjātaka* (four aromatic drugs).

Punarnavā-Maṇḍūra

पुनर्नवा त्रिवृद्वचोषविडङ्गं दारु चित्रकम्।। ९३।।
कुष्ठं हरिद्रे त्रिफला दन्ती चव्यं कलिङ्गकाः।

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पिप्पली पिप्पलीमूलं मुस्तं चेति पलोन्मितम्।। ९४।।
मण्डूरं द्विगुणं चूर्णाद्गोमूत्रे द्व्याढके पचेत्।
कोलवद्गुटिकाः कृत्वा तक्रेणालोड्य ना पिबेत्।। ९५।।
ताः पाण्डुरोगान् प्लीहानमर्शांसि विषमज्वरम्।
श्वयथुं ग्रहणीदोषं हन्युः कुष्ठं क्रिमींस्तथा।। ९६।।
इति पुनर्नवमण्डूरम्।

Powder of one *pala* of each of *punarnavā, trivṛt, śuṇṭhī, pippalī, marica, viḍaṅga, deva-dāru, citraka, kuṣṭha, haridrā, dāru-haridrā, harītakī, bibhītaka, āmalakī, dantī, cavya, kaliṅgaka, pippalī, pippalī-mūla* and *mustā*, and forty *palas* of *maṇḍūra* (rust of iron) should be cooked in two *āḍhakas* of cow's urine. From out of this, *guṭikās* (pills) of the size of *kola* should be prepared. These pills should be mixed with butter-milk, and taken. This *maṇḍūra* cures anemia, splenic disorders, piles, *viṣama-jvara* (irregular fever), oedema, *grahaṇī-doṣa* (sprue syndrome), *kuṣṭha* (obstinate skin diseases including leprosy) and parasitic infestation.

Thus, ends the description of *Punarnava-maṇḍūra.*

[$93^{1}/_{2}$ - 96]

Dārvyādi-Leha

दार्वीत्वक् त्रिफला व्योषं विडङ्गमयसो रजः।
मधुसर्पिर्युतं लिह्यात् कामलापाण्डुरोगवान्।। ९७।।

The powder of the bark of *dāru-haridrā, harītakī, bibhītaka, āmalakī, śuṇṭhī, pippalī, marica, viḍaṅga* and iron (*bhasma*) should be mixed with ghee and honey, and taken as a linctus by the patients suffering from jaundice and anemia. [97]

Two Recipes

तुल्या अयोरजः पथ्याहरिद्राः क्षौद्रसर्पिषा।
चूर्णिताः कामली लिह्याद् गुडक्षौद्रेण वाऽभयाः।। ९८।।

The patient suffering from jaundice should take the powder of one part of each of iron (*bhasma*), *harītakī* and *haridrā* along with honey and ghee. He may also take the linctus of the powder

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of *abhayā* prepared by mixing with jaggery and honey. [98]

Dhātryavaleha

द्विपलांशां तुगाक्षीरीं नागरं मधुयष्टिकाम्।
प्रास्थिकीं पिप्पलीं द्राक्षां शर्करार्धतुलां शुभाम्।।१००।।
धात्रीफलरसद्रोणे चूर्णितं लेहवत् पचेत्।
शीतं मधुप्रस्थयुतं लिह्यात् पाणितलं ततः।।१०१।।
हन्त्येष कामलां पित्तं पाण्डुं कासं हलीमकम्।
इति धात्र्यवलेहः।

The powder of two *palas* of each of *vaṃśa-locana, śuṇṭhī* and *madhu-yaṣṭi,* one *prastha* of each of *pippalī* and *drākṣā,* and half a *tulā* of crystal sugar should be added with one *droṇa* of the juice of *āmalakī*-fruit, and cooked till the whole thing becomes a linctus. After it is cooled down, one *prastha* of honey should be added. Intake of one *pāṇitala* of this linctus cures jaundice, diseases caused by *pitta,* anemia, bronchitis and *halīmaka* (a type of jaundice).

Thus, ends the description of *Dhātryavaleha.*

[100 - $^{1}/_{2}$ 102]

Maṇḍūra-Vaṭaka (Another Recipe)

त्र्यूषणं त्रिफला चव्यं चित्रको दवेदारु च।।१०२।।
विडङ्गान्यथ मुस्तं च वत्सकं चेति चूर्णयेत्।
मण्डूरतुल्यं तच्चूर्णं गोमूत्रेऽष्टगुणे पचेत्।।१०३।।
शनैः सिद्धास्तथा शीताः कार्याः कर्षसमा गुडाः।
यथाग्नि भक्षणीयास्ते प्लीहपाण्ड्वामयापहाः।।१०४।।
ग्रहण्यर्शोनुदश्चैव तक्रवाटच्याशिनः स्मृताः।
इति मण्डूरवटकाः।

One part of each of *śuṇṭhī, pippalī, marica, harītakī, bibhītaka, āmalakī, cavya, citraka, deva-dāru, viḍaṅga, mustā* and *vatsaka* (*kuṭaja*) should be made to a powder. To this, equal quantity (12 parts) of the powder of *maṇḍūra* (rust of iron) should be added. These powders should be boiled by adding eight times of cow's urine over mild fire. When the recipe becomes cool, pills of one

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akṣa each should be prepared and taken according to the power of digestion. This cures splenic diseases, anemia, *grahaṇī* (sprue syndrome) and piles. While taking these pills, the patient should take butter-milk and *vāṭya* (a preparation of roasted barley).

Thus, ends the description of *Maṇḍūra-vaṭaka*.

[102 $^{1}/_{2}$ - $^{1}/_{2}$105]

For the preparation of this recipe, *śuṇṭhī*, etc., should be taken in the quantity of twenty eight *palas* and *maṇḍūra* should be fifty six *palas*. Thus, the total quantity of the powder will be eighty-four *palas*.

Cakrapāṇi seems to have a different text of this recipe. According to him the term '*pṛthak*' [not found in the extant text] implies that the powder of *maṇḍūra* should be cooked separately with cow's urine, and during the process of cooking, the powders of *śuṇṭhī*, etc., should be added. The term '*śuddha*' [not found in the extant text], according to Cakrapāṇi, implies that *maṇḍūra* should be purified by heating, and then immersed in cow's urine.

According to some physicians, cow's urine should be eight times of the quantity of *maṇḍūra* alone (and not of the powders of all the drugs taken together). This interpretation seems to be correct.

Gauḍāriṣṭa

मञ्जिष्ठा रजनी द्राक्षा बलामूलान्ययोरजः ।। १०५ ।।
लोध्रं चैतेषु गौडः स्यादरिष्टः पाण्डुरोगिणाम्।
इति गौडोऽरिष्टः।

Mañjiṣṭhā, haridrā, drākṣā, roots of *balā*, powder (*bhasma*) of iron and *lodhra* should be (added with jaggery and) processed according to the method prescribed for *ariṣṭa* (a type of medicated wine). This is called *Gauḍāriṣṭa* which is useful for the patients suffering from anemia. [105 $^{1}/_{2}$ - $^{1}/_{2}$ 106]

Thus, ends the description of *Gauḍāriṣṭa*.

Bījakāriṣṭa

बीजकात्त्वोडशपलं त्रिफलायाश्च विंशतिः ।। १०६ ।।
द्राक्षायाः पञ्च लाक्षायाः सप्त द्रोणे जलस्य तत्।
साध्यं पादावशेषे तु पूतशेषे समावपेत् ।। १०७ ।।
शर्करायास्तुलां प्रस्थं माक्षिकस्य च कार्षिकम्।
व्योषं व्याघ्रनखोशीरं क्रमुकं सैलवालुकम् ।। १०८ ।।

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मधुकं कुष्ठमित्येतच्चूर्णितं घृतभाजने।
यवेषु दशरात्रं तद्ग्रीष्मे द्विः शिशिरे स्थितम्।। १०९।।
पिबेत्तद्ग्रहणीपाण्डुरोगार्शःशोथगुल्मनुत् ।
मूत्रकृच्छ्राश्मरीमेहकामलासन्निपातजित् ।। ११०।।
बीजकारिष्ट इत्येष आत्रेयेण प्रकीर्तितः।
इति बीजकारिष्टः।

Sixteen *palas* of *bījaka* (*asana*), twenty *palas* of *triphalā*, five *palas* of *drākṣā* and seven *palas* of *lākṣā* should be added with one *droṇa* of water, and boiled till one fourth of water remains. Water should then be taken out by straining. To this, one *tulā* of sugar and one *prastha* of honey, and one *pala* of the powder of each of *śuṇṭhī*, *pippalī*, *marica*, *vyāghra-nakha* (a type of *nakhī*), *uśīra*, *kramuka*, *elavāluka*, *madhuka* and *kuṣṭha* should be added. The potion should be stored in a jar smeared with ghee, and kept inside a heap of barley for ten nights during summer, and for twenty nights in winter. Intake of this potion cures *grahaṇī* (spure syndrome), anemia, piles, oedema, *gulma* (phantom tumour), dysuria, stone in urinary tract, *meha* (obstinate urinary disorders including diabetes), jaundice and *sannipāta* (diseases caused by the silmultaneous vitiation of all the three *doṣas*). This is called *Bījakāriṣṭa* and it was propounded by Ātreya.

[106 $^{1}/_{2}$ - $^{1}/_{2}$ 111]

Thus, ends the description of *Bījakāriṣṭa*.

The term "*bījakāt ṣoḍaśa-palaṃ*" has a variant reading, viz., *dvibījaka-palānyaṣṭau*". Both of them convey the same meaning.

Dhātryariṣṭa

धात्रीफलसहस्रे द्वे पीडयित्वा रसं तु तम्।। १११।।
क्षौद्राष्टांशेन संयुक्तं कृष्णार्धकुडवेन च।
शर्करार्धतुलोन्मिश्रं पक्षं स्निग्धघटे स्थितम्।। ११२।।
प्रपिबेन्मात्रया प्रातर्जीर्णे हितमिताशनः।
कामलापाण्डुहृद्रोगवातासृग्विषमज्वरान् ।। ११३।।
कासहिक्कारुचिश्वासांश्चैषोऽरिष्टः प्रणाशयेत्।
इति धात्र्यरिष्टः।

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Two thousand fruits of *āmalakī* should be crushed and their juice should be extracted. To this, one-eighth the quantity of honey, half *kuḍava* of *pippalī*, and half *tulā* of sugar should be added. It should then be kept in a ghee-smeared earthen jar for one fortnight. It should be taken in approprite dose in the morning. After the recipe is digested, the patient should take wholesome food in small quantity. This *ariṣṭa* (medicated wine) cures jaundice, anemia, heart diseases, *vāta-rakta* (gout), *viṣama-jvara* (irregular fever), bronchitis, hiccup, anorexia, and asthma.

Thus, ends the description of *Dhātryriṣṭa*.

[111 $^{1}/_{2}$ - $^{1}/_{2}$ 114]

Drinks

स्थिरादिभिः श्रृतं तोयं पानाहारे प्रशस्यते।। ११४।।
पाण्डूनां, कामलार्तानां मृद्वीकामलकीरसः।

Water boiled with the drugs belonging to *Sthirādi* group (*śāla-parṇī*, etc., - vide *Sūtra* 4 : 17) is useful for drinking, and for the preparation of food for the patient suffering from anemia. For the patient of jaundice, the juice of *drākṣā* and *āmalakī* is useful (as drink and for the preparation of food).

[114 $^{1}/_{2}$ - $^{1}/_{2}$ 115]

Line of Treatment in General

पाण्डुरोगप्रशान्त्यर्थमिति प्रोक्तं महर्षिणा।। ११५।।
विकल्प्यमेतद्भिषजा पृथग्दोषबलं प्रति।
वातिके स्नेहभूयिष्ठं, पैत्तिके तिक्तशीतलम्।। ११६।।
श्लैष्मिके कटुतिक्तोष्णं, विमिश्रं सान्निपातिके।

The above mentioned recipes are described by the great sage (Punarvasu Ātreya) for the cure of *pāṇḍu-roga* (anemia). The physician should make appropriate changes (permutations and combinations) depending upon the strength of the *doṣas* in the patient. For *vātika* type of *pāṇḍu*, the therapy should be dominated by unctuous drugs (oil, ghee, etc.,). For *paittika* type of *pāṇḍu*, it should be dominated by bitter and cooling drugs. For *kaphaja*

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type of *pāṇḍu*, the therapy should be dominated by pungent, bitter and hot drugs. For *sānnipātika* type of *pāṇḍu*, all the above mentioned ingredients should be combined.

[115 $^{1}/_{2}$ - $^{1}/_{2}$ 117]

Treatment of Mṛd-Bhakṣaṇaja-Pāṇḍu

निपातयेच्छरीरात्तु मृत्तिकां भक्षितां भिषक्।। ११७।।
युक्तिज्ञः शोधनैस्तीक्ष्णैः प्रसमीक्ष्य बलाबलम्।
शुद्धकायस्य सर्पींषि बलाधानानि योजयेत्।। ११८।।

The physician, well versed in therapeutics, should give sharp (strong) elimination therapy, keeping in view the strength or otherwise of the patient, in order to remove the swallowed mud from his body. After the body is cleansed, the patient should be given different types of medicated ghee for the promotion of his strength. [117 $^{1}/_{2}$ - 118]

Vyoṣādya-Ghṛta

व्योषं बिल्वं हरिद्रे द्वे त्रिफला द्वे पुनर्नवे।
मुस्तान्ययोरजः पाठा विडङ्गं देवदारु च।। ११९।।
वृश्चिकाली च भार्गी च सक्षीरैस्तैः समैर्घृतम्।
साधयित्वा पिबेद्युक्त्या नरो मृद्दोषपीडितः।। १२०।।
तद्वत् केशरयष्ट्याह्वपिप्पलीक्षारशाद्वलैः।

Ghee boiled with *śuṇṭhī, pippalī, marica, bilva, haridrā, dāru-haridrā, harītakī, bibhītaka, āmalakī, śveta-punarnavā, rakta-punarnavā, mustā*, powder (*bhasma*) of iron, *pāṭhā, viḍaṅga, deva-dāru, vṛścikālī, bhārgī* and milk should be appropriately taken by the patient who suffers from anemia because of swallowing clay (mud).

Similarly, ghee boiled with *keśara, yaṣṭi-madhu, pippalī, kṣāra* (alkali preparation) and *śādvala* (*dūrvā*) should be given to the patient suffering from *mṛd-bhaksaṇaja-pāṇḍu.*

[119 - $^{1}/_{2}$ 121]

Recipe for Causing Aversion for Mud

मृद्भक्षणादातुरस्य लौल्यादविनिवर्तिनः।। १२१।।

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द्वेष्यार्थं भावितां कामं दद्यात्तद्दोषनाशनैः।
विडङ्गैलातिविषया निम्बपत्रेण पाठया॥१२२॥
वार्ताकैः कटुरोहिण्या कौटजैर्मूर्वयाऽपि वा।

If the patient is unable to give up his clay-swallowing habits, he should be given clay impregnated with *viḍaṅga, elā, ativiṣā,* neem-leaf, *pāṭhā, vārtāka, kaṭu-rohiṇī, kuṭaja,* or *mūrvā* with a view to creating aversion in him (for clay). These drugs also counteract the adverse effects of clay-swallowing.

[121 $^{1}/_{2}$ -$^{1}/_{2}$ 123]

Line of Treatment of Mṛd-Bhakṣaṇaja-Pāṇḍu

यथादोषं प्रकुर्वीत भैषज्यं पाण्डुरोगिणाम्॥१२३॥
क्रियाविशेष एषोऽस्य मतो हेतुविशेषतः।

Depending upon the *doṣas* aggravated, different types of treatment should be given to the patient suffering from *mṛd-bhakṣaṇaja-pāṇḍu* (anemia caused by clay-swallowing). However, because of the specific nature of the causative factor, this type of anemia needs special type of treatment.

[123 $^{1}/_{2}$ - $^{1}/_{2}$ 124]

Śākhāśrita-Kāmalā

तिलपिष्टनिभं यस्तु वर्चः सृजति कामली॥१२४॥
श्लेष्मणा रुद्धमार्गं तत् पित्तं कफहरैर्जयेत्।
रूक्षशीतगुरुस्वादुव्यायामैर्वेगनिग्रहैः ॥१२५॥
कफसंमूर्च्छितो वायुः स्थानात् पित्तं क्षिपेद्बली।
हारिद्रनेत्रमूत्रत्वक् श्वेतवर्चस्तदा नरः॥१२६॥
भवेत् साटोपविष्टम्भो गुरुणा हृदयेन च।
दौर्बल्याल्पाग्निपार्श्वार्तिहिक्काश्वासारुचिज्वरैः ॥१२७॥
क्रमेणाल्पेऽनुसज्येत पित्ते शाखासमाश्रिते।

If a patient of jaundice voids stool having the colour of sesame-paste, then it indicates the obstruction to the bile-passage by *kapha*. Therefore, the *pitta* of such a patient should be eliminated by the administration of drugs which [also] alleviate *kapha*.

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Because of the [excessive] use of ununctuous, cold and sweet ingredients, because of excessive excercise, and because of the suppression of natural urges, *vāyu* infiltrated with *kapha* gets aggravated to cause displacement of *pitta*. Thus, the eyes, urine and skin of the patient become yellow in colour, and his stool becomes white in colour. In addition, the patient suffers from *āṭopa* (tymphanitis), *viṣṭambha* (constipation associated with flatulence) and heaviness in the cardiac region. Since the (displaced) *pitta* gets located in the periphery (skin and muscles), and there is reduction in the flow of *pitta* (to the gastro-intestinal tract), the patient gradually suffers from weakness, *agni-māndya* (suppression of the power of digestion), pain in the sides of the chest, hiccup, dyspnoea, anorexia and fever.

[124 $^1/_2$ - $^1/_2$ 128]

Because of the obstruction to the bile passage by *kapha*, the *pitta* in the periphery does not flow into the *koṣṭha* (gastro-intestinal tract), thus causing excess of *pitta* in the periphery. Since the *pitta* which imparts colour to the stool (*mala-rañjaka-pitta*) is not available in the gastro-intestinal tract, the patient voids white-coloured stool which is the characteristic feature of this type of jaundice (*śākhāśrita-kāmalā*).

Food for Śākhāśrita-Kāmalā

बर्हितित्तिरिदक्षाणां रूक्षाम्लैः कटुकै रसैः ।। १२८ ।।
शुष्कमूलककौलत्थैर्यूषैश्चान्नानि भोजयेत्।
मातुलुङ्गरसं क्षौद्रपिप्पलीमरिचान्वितम् ।। १२९ ।।
सनागरं पिबेत् पित्तं तथाऽस्यैति स्वमाशयम्।

The patient suffering from *śākhāśrita-kāmalā* should be given food along with the soup of the meat of pea-cock, partridge and cock sizzled with ununctuous, sour and pungent articles, and vegetable- soups of dry radish and *kulattha*. The patient should also be given the juice of *mātuluṅga* mixed with honey, *pippalī*, *marica* and *śuṇṭhī* in order to bring the (diverged) *pitta* to its own course.

[128 $^1/_2$ - $^1/_2$ 130]

The above mentioned recipe will agravate *pitta-doṣa* (while alleviating *kapha*) which is responsible for causing obstruction to the bile-passage. This aggravation of the *doṣa* is necessary in order to help its return from

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śākhā (periphery like skin and muscles) to the *koṣṭha* (gastro-intestinal tract). As it is already stated in *Sūtra* 28 : 33, the vitiated *doṣas* leave the periphery and come to the central part of the body, i.e. alimentary tract by their *vṛddhi* (further aggravation), *viṣyandana* (increase in the fluidity), suppuration, removal of the obstruction at the entrance of the channel of circulation, and reduced pressure of *vāyu*.

Duration of the Treatment

कटुतीक्ष्णोष्णलवणैर्भृशाम्लैश्चाप्युपक्रमः ।।१३०।।
आपित्तरागाच्छकृतो वायोश्चाप्रशमाद्भवेत्।
स्वस्थानमागते पित्ते पुरीषे पित्तरञ्जिते।।१३१।।
निवृत्तोपद्रवस्य स्यात् पूर्वः कामलिको विधिः।

The treatment with pungent, sharp, hot, saline and extremely sour drugs should be continued till the stool of the patient acquires the colour of *pitta* (yellow because of the presence of bile), and the *vāyu* gets alleviated. When *pitta* returns to its own habitat, the stool gets coloured with *pitta* (bile), and the patient is relieved of the complications, then the line of treatment prescribed earlier for the treatment of jaundice (*koṣṭhāśrita-kāmalā*) should be resumed. [$130^{1}/_{2}$ - $^{1}/_{2}132$]

Halīmaka Type of Jaundice

यदा तु पाण्डोर्वर्णः स्याद्धरितश्यावपीतकः।।१३२।।
बलोत्साहक्षयस्तन्द्रा मन्दाग्नित्वं मृदुज्वरः।
स्त्रीष्वहर्षोऽङ्गमर्दश्च श्वासस्तृष्णाऽरुचिर्भ्रमः।।१३३।।
हलीमकं तदा तस्य विद्यादनिलपित्ततः।

If the colour of the patient suffering from *pāṇḍu* (anemia) becomes green, black or yellow, and he suffers from diminution of strength and enthusiasm, drowsiness, *agnimāndya* (suppression of the power of digestion), mild fever, lack of libido, malaise, dyspnoea, morbid thirst, anorexia and giddiness, the ailment is called *halīmaka* which is caused by the aggravation of *vāyu* and *pitta*. [$132\ ^{1}/_{2}$ - $^{1}/_{2}$ 134]

This ailment *halīmaka* is also called *lāghava* and *alasa* in other classical works. It is stated in *Suśruta* : *Uttara-tantra* 44 : 12, "*Lāghava* and *alasa*, caused by the aggravation of *vāyu* and *pitta*, are characterised by

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fever, *aṅga-marda* (malaise), giddiness, burning sensation, drowsiness, consumption and green, yellow or blue coloration of the skin; and according to some, this ailment is called *halīmaka*.

Diarrhoea is only a symptom of this disease indicating only a stage of the disease *kāmalā* (jaundice). It is not a separate disease entity. As has been described in another text, "burning sensation, diarrhoea, yellowness in the interior and exterior of the body, pale-yellow coloration and morbidity in the eyes are the signs and symptoms of *pānakī* (a stage of jaundice).

Treatment of Halīmaka

गुडूचीस्वरसक्षीरसाधितं माहिषं घृतम्।। १३४।।
स पिबेन्त्रिवृतां स्निग्धो रसेनामलकस्य तु।
विरिक्तो मधुरप्रायं भजेत् पित्तानिलापहम्।। १३५।।
द्राक्षालेहं च पूर्वोक्तं सर्पींषि मधुराणि च।
यापनान् क्षीरबस्तींश्च शीलयेत्सानुवासनान्।। १३६।।
मार्द्वीकारिष्टयोगांश्च पिबेद्युक्त्याऽग्निवृद्धये।
कासिकं चाभयालेहं पिप्पलीं मधुकं बलाम्।। १३७।।
पयसा च प्रयुञ्जीत यथादोषं यथाबलम्।

The patient suffering from *halīmuka* should take the recipe prepared of the ghee from buffalo-milk by adding the juice of *guḍūcī* and milk. After he is oleated, the patient should take *trivṛt* mixed with the juice of *āmalakī* which causes purgation. Thereafter, he should take (food and drinks) which are dominated by sweet taste and are alleviators of *pitta* and *vāyu*.

He should take *Drākṣāleha* described earlier (vide verse nos. 100-102 of this chapter : the recipe is described with the caption *Dhātryavaleha*) and recipes of medicated ghee prepared by boiling with sweet drugs (vide verse nos. 51-52). He should habitually resort to different types of *yāpana-basti* (a type of medicated enema), *kṣīra-basti* and *anuvāsana-basti* (to be discussed in detail in *Siddhi* section). He should also take different recipes of *ariṣṭa* (medicated wine) prepared of grape (*Drākṣāriṣṭa*) for the promotion of the power of digestion. *Abhayā-leha* (*Agastya-harītakī*) described in the chapter dealing with the treatment of *kāsa* or bronchitis (vide *Cikitsā* 18 : 57-62)

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may be taken by him. Alternatively, he may take *pippalī*, *madhuka* and *balā* along with milk, depending upon the *doṣas* aggravated, and the strength of the patient. [134 $^{1}/_{2}$ - $^{1}/_{2}$ 138]

To Sum-Up

पाण्डोः पञ्चविधस्योक्तं हेतुलक्षणभेषजम्।। १३८।।
कामला द्विविधा तेषां साध्यासाध्यत्वमेव च।
तेषां विकल्पो यश्चान्यो महाव्याधिर्हलीमकः।
तस्य चोक्तं समासेन व्यञ्जनं सचिकित्सितम्।। १३९।।

In this chapter, the following topics are discussed :

1. Five types of *pāṇḍu* (anemia) along with etiology, signs and symptoms, and treatment;
2. Two types of *kāmalā* (jaundice), and their curability as well as incurability;
3. Different varieties (stages) of *kāmalā;* and
4. *Halīmaka* which is a serious disease along with its signs and symptoms, and treatment. [138 $^{1}/_{2}$ - 139]

Colophon

इत्यग्निवेशकृते तन्त्रेऽप्राप्ते दृढबलसंपूरिते चिकित्सास्थाने
पाण्डुरोगचिकित्सितं नाम षोडशोऽध्यायः।।१६।।

Thus, ends the sixteenth Chapter in *Cikitsā-sthāna* (section on the treatment of diseases) dealing with the treatment of *pāṇḍu-roga* (anemia) in the work of Agniveśa which was redacted by Caraka, and because of its non-availability (subsequently) supplemented by Dṛḍhabala.

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CHAPTER - XVII

TREATMENT OF HICCUP AND ASTHMA

सप्तदशोऽध्यायः।

अथातो हिक्काश्वासचिकित्सितं व्याख्यास्यामः।।१।।
इति ह स्माह भगवानात्रेयः।।२।।

We shall now expound the Chapter on the Treatment of *Hikkā* (Hiccup) and *Śvāsa* (asthma).

Thus, said Lord Ātreya. [1-2]

In the verse no. 14 of the previous chapter, *hikkā* or hiccup (though not included in the existing edition of the text referred to as such by Cakrapāṇi) and *śvāsa* (asthma) are described to be caused by *pāṇḍu-roga* (anemia). So the treatment of these two diseases follows the chapter on the treatment of *pāṇḍu-roga*. As both hiccup and asthma have common etiological factors and common treatment, so the treatment of both of them is included in one and the same chapter.

Serious Nature of Hikkā and Śvāsa-Roga

वेदलोकार्थतत्त्वज्ञमात्रेयमृषिमुत्तमम् ।
अपृच्छत् संशयं धीमानग्निवेशः कृताञ्जलिः।।३।।
य इमे द्विविधाः प्रोक्तास्त्रिदोषास्त्रिप्रकोपणाः।
रोगा नानात्मकास्तेषां कस्को भवति दुर्जयः।।४।।
अग्निवेशस्य तद्वाक्यं श्रुत्वा मतिमतां वरः।
उवाच परमप्रीतः परमार्थविनिश्चयम्।।५।।
कामं प्राणहरा रोगा बहवो न तु ते तथा।
यथा श्वासश्च हिक्का च प्राणानाशु निकृन्ततः।।६।।
अन्यैरप्युपसृष्टस्य रोगैर्जन्तोः पृथग्विधैः।
अन्ते संजायते हिक्का श्वासो वा तीव्रवेदनः।।७।।

Agniveśa, the learned disciple (once upon a time) with folded hands, asked Lord Punarvasu Ātreya, the illustrious sage proficient in spiritual and mundane knowledge, the following questions :

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"There are varieties of diseases classifiable into two categories which are produced by the aggravation of three *doṣas* as a result of three etiological factors. Which of these are difficult of cure?"

After having heard this query of Agniveśa, Lord Punarvasu, the wisest among the learned, was immensely pleased and made a decisive statement [as follows] :

"It is true that there are several diseases which can kill a patient. But none of these is as deadly as asthma and hiccup that can kill a patient instantaneously. Even if the patient has been ailing with several other types of diseases, ultimately (at the time of death) he falls a victim to hiccup and asthma that are immensely painful". [3-7]

Diseases are classified into two categories, viz., *sāmānya* (general) or *asāmānya* (specific). They could be mild or serious. They also could be *nija* (endogenous) or *āgantuja* (exogenous). Aggravation of *doṣas* may take place in respect of each of the three *doṣas* or in their combined form. The causative factors for the aggravation of *doṣas* are of three types, viz., (1) the unwholesome contacts of sense organs with their respective objects, (2) *pariṇāma* (advent of the maturity of time or seasonal vagaries), and (3) *prajñāparādha* (intellectual blashphemy).

There are several deadly diseases like (*sānnipātika* type of) fever, *śaṅkhaka* (a serious type of migrain and *rohiṇī* (diphtheria). But none of these can compare with the deadliness of hiccup and asthma. As a rule, either hiccup or asthma occurs as the terminal ailment before death.

Pathogenesis of Hikkā and Śvāsa

कफवातात्मकावेतौ पित्तस्थानसमुद्भवौ।
हृदयस्य रसादीनां धातूनां चोपशोषणौ।। ८।।
तस्मात् साधारणावेतौ मतौ परमदुर्जयौ।
मिथ्योपचरितौ क्रुद्धौ हत आशीविषाविव।। ९।।

Both these diseases (*hikkā* and *śvāsa*) originate from the site of *pitta*, and are caused by the simultaneous aggravation of *kapha* and *vāyu* (in the *sāmānya samprāpti* or general pathogenesis). They adversely affect the cardiac region (*hṛdaya*) and all the

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(seven categories) of tissue elements, like *rasa*, etc.

Thus, these two diseases, that are difficult of cure, have common pathogenesis. If these are not properly treated at the appropriate time or if the patient indulges in unwholesome regimens, these diseases being exacerbated become fatal like the deadly snake-venom. [8-9]

These two diseases, viz., hiccup and asthma originate from the upper part of the site of *pitta*. This, however, does not mean that *pitta* is involved in the *sāmānya-saṃprāpti* (general pathogenesis) of these diseases. As a matter of fact, the term '*pitta-sthāna*' implies stomach (*āmāśaya*) from where these two diseases originate.

Both these diseases have a common pathogenesis, and generally have identical line of treatment.

The simile of deadly snake in this context refers to the serpents who can kill an individual by transmitting their venom, even through their vision and breath. Ill-treatment or indulgence in unwholesome regimens can aggravate any ailment. But the simile of a snake implies that any such negligence in the context of these diseases can cause death instantaneously.

Varieties and Etiology of Hikkā and Śvāsa

पृथक् पञ्चविधावेतौ निर्दिष्टौ रोगसंग्रहे।
तयोः शृणु समुत्थानं लिङ्गं च सभिषग्जितम्।।१०।।
रजसा धूमवाताभ्यां शीतस्थानाम्बुसेवनात्।
व्यायामाद्ग्राम्यधर्माध्वरूक्षान्नविषमाशनात् ।।११।।
आमप्रदोषादानाहाद्रौक्ष्यादत्यपतर्पणात् ।
दौर्बल्यान्मर्मणो घाताद्द्वन्द्वाच्छुद्धचतियोगतः।।१२।।
अतीसारज्वरच्छर्दिप्रतिश्यायक्षतक्षयात् ।
रक्तपित्तादुदावर्ताद्विसूच्यलसकादपि ।।१३।।
पाण्डुरोगाद्विषाच्चैव प्रवर्तेते गदाविमौ।
निष्पावमाषपिण्याकतिलतैलनिषेवणात् ।।१४।।
पिष्टशालूकविष्टम्भिविदाहिगुरुभोजनात् ।
जलजानूपपिशितदध्यामक्षीरसेवनात् ।।१५।।
अभिष्यन्द्युपचाराच्च श्लेष्मलानां च सेवनात्।
कण्ठोरसः प्रतीघाताद्विबन्धैश्च पृथग्विधैः।।१६।।

Each of these two diseases is described in the *roga-saṅgraha*

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(topic dealing with the compilation of the varieties of diseases in *Sūtra* 19 : 3) as of five types. Etiology, signs and symptoms, and treatment (of these diseases) are being described hereafter. [Etiological factors of these diseases are as follows] :

1. Exposure to dust, smoke and wind;
2. Residing in a cold place and use of cold water;
3. Exercise, sexual intercourse and long walk beyond one's capacity;
4. Habitual intake of ununctuous food;
5. Intake of food, deficient or excessive in quantity, and before or long after the meal time;
6. Vitiation by *āma* (product of improper digestion and metabolism);
7. Constipation associated with flatulence (*ānāha*);
8. Dryness of the body;
9. Fasting in excess;
10. Weakness and injury to vital organs (*marmas*);
11. Use of mutually contradictory ingredients;
12. Excessive administration of elimination therapies;
13. As a consequence of diarrhoea, fever, vomiting, coryza, phthisis, consumption, *rakta-pitta* (a disease characterised by bleeding from different parts of the body), *udāvarta* (upward movement of the abdominal gases), cholera, *alasaka* (intestinal torpor), *pāṇḍu* (anaemia) and poisoning;
14. Habitual intake of *niṣpāva*, black-gram (*māṣa*), oil-cake, and sesame oil;
15. Intake of pastry, *śālūka* (rhizome of lotus), wind-forming ingredients, *vidāhi* (ingredients which cause burning sensation in the abdomen and chest) and heavy food;
16. Intake of the meat of aquatic and marshy animals and birds,
17. Intake of curd and unboiled milk;

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18. Intake of *abhiṣyandin* (ingredients which cause obstruction to the channels of circulation);
19. Intake of *kapha*-aggravating ingredients;
20. Injury to throat and chest; and
21. Different types of obstruction to the channels of circulation. [10-16]

In the chapter of *Aṣṭodarīya* (*Sūtra* 19 : 3), *hikkā* and *śvāsa* are described to be of five types each.

The etiological factors for the aggravation of *vāyu* leading to *hikkā* and *śvāsa* are described in the verse nos. 11 to $^{1}/_{2}$14 above, and those causing aggravation of *kapha* leading to these diseases are described in the remaining verses above. This indicates that *hikkā* and *śvāsa* can be caused by the aggravation of *vāta* or *kapha* independently, and these two *doṣas* may not necessarily be interdependant (*anubandha*) on each other [in the pathogenesis of these diseases].

Pathogenesis of Hikkā and Śvāsa

मारुतः प्राणवाहीनि स्त्रोतांस्याविश्य कुप्यति।
उरःस्थः कफमुद्धूय हिक्काश्वासान् करोति सः।।१७।।
घोरान् प्राणोपरोधाय प्राणिनां पञ्च पञ्च च।

Vāyu located in the chest after afflicting the channels carrying *elan vitae* (*prāṇavaha-srotas*), gets aggravated and stimulates *kapha*. This leads to the causation of these two deadly diseases, viz., hiccup and asthma which are of five varieties each, and which may lead to the death of the patient. [17 - $^{1}/_{2}$ 18]

The above mentioned description relates to the general pathogenesis (*sāmānya-samprāpti*) of hiccup and asthma. The specific pathogenesis (*viśiṣṭa-samprāpti*) will be described later.

Premonitory Signs of Hiccup and Asthma

उभयोः पूर्वरूपाणि शृणु वक्ष्याम्यतः परम्।।१८।।
कण्ठोरसोर्गुरुत्वं च वदनस्य कषायता।
हिक्कानां पूर्वरूपाणि कुक्षेराटोप एव च।।१९।।
आनाहः पार्श्वशूलं च पीडनं हृदयस्य च।
प्राणस्य च विलोमत्वं श्वासानां पूर्वलक्षणम्।।२०।।

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The premonitory signs and symptoms of hiccup are as follows :

1. Heaviness of the chest and throat;
2. Appearance of astringent taste in the mouth; and
3. Distension in the pelvic region (*kukṣi*).

The premonitory signs and symptoms of asthma are as follows :

1. Constipation with flatulence;
2. Pain in the sides of the chest;
3. Pain in the cardiac region; and
4. Reversion (*vilomatva*) of the respiratory functions (*prāṇa*).

[18 $^{1}/_{2}$ - 20]

Specific Pathogenesis of Hikkā

प्राणोदकान्नवाहीनि स्त्रोतांसि सकफोऽनिलः।
हिक्काः करोति संरुध्य तासां लिङ्गं पृथक् शृणु।। २१।।

Vāyu along with *kapha*, having obstructed the channels carrying vital breath, watery elements and food (*prāṇa-udaka-anna-vaha-srotas*), causes hiccup. The signs and symptoms of various types of hiccup will be described hereafter. [21]

Specific Pathogenesis, Signs and Symptoms of Mahā-Hikkā

क्षीणमांसबलप्राणतेजसः सकफोऽनिलः।
गृहीत्वा सहसा कण्ठमुच्चैर्घोषवतीं भृशम्।। २२।।
करोति सततं हिक्कामेकद्वित्रिगुणां तथा।
प्राणः स्त्रोतांसि मर्माणि संरुध्योष्माणमेव च।। २३।।
संज्ञां मुष्णाति गात्राणां स्तम्भं संजनयत्यपि।
मार्गं चैवान्नपानानां रुणध्द्युपहतस्मृतेः।। २४।।
साश्रुविप्लुतनेत्रस्य स्तब्धशङ्खच्युतभ्रुवः।
सक्तजल्पप्रलापस्य निर्वृतिं नाधिगच्छतः।। २५।।
महामूला महावेगा महाशब्दा महाबला।
महाहिक्केति सा नृणां सद्यः प्राणहरा मता।। २६।।

इति महाहिक्का।

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Vāta in association with *kapha* suddenly afflicts the throat of the patient who is denuded of muscle tissue, strength, *elan vitae* and lustre, and causes hiccup with exceedingly loud as well as resonant sound. This variety of hiccup is characterised by one, two or three bouts at a time with continuity. The *prāṇa-vāyu* obstructs the channels of circulation, vital parts (*marman*) as well as the heart of the patient. It makes the patient unconscious, and brings about stiffness of the body. This obstructs the channels of food and drinks. He loses memory; his eyes become full of tears, his eye-brows become displaced because of stiffness of the temples; he gets delirium accompanied by choaked voice; and he does not get any relief whatsoever. This disease is known as *mahā-hikkā*. It is exceedingly deep-rooted (*mahā-mūlā*); its attack is enormous (*mahā-vegā*); is causes the patient to produce exceedingly loud sound (*mahā-śabdā*); and its attacks are very strong (*mahā-balā*). It may cause death of the patient instantaneously.

Thus, ends the description of *mahā-hikkā*. [22-26]

The above verses deal with the pathogenesis of a specific type of *hikkā*, viz., *mahā-hikkā*. In this type of *hikkā*, one paroxysm of attack may involve one, two, three or more bouts of hiccup.

This type of *hikkā* is exceedingly deep-rooted, inasmuch as it is located in the deep-seated *doṣas*. Even though, the loud voice associated with this disease is already mentioned in the verse 22, the term *mahā-śabda* (meaning the same) is repeated in the verse - 26 as an epithet of *mahā-hikkā*. It is intended to convey the enormity of this noise which is invariably associated with this type of *hikkā*. So the name '*mahā-hikkā*' is justified.

Gambhīrā-Hikkā

हिक्कते यः प्रवृद्धस्तु कृशो दीनमना नरः।
जर्जरेणोरसा कृच्छ्रं गम्भीरमनुनादयन्।। २७।।
संजृम्भन् संक्षिपंश्चैव तथाऽङ्गानि प्रसारयन्।
पार्श्वे चोभे समायम्य कूजन् स्तम्भरुगर्दितः।। २८।।
नाभेः पक्वाशयाद्वाऽपि हिक्का चास्योपजायते।
क्षोभयन्ती भृशं देहं नामयन्तीव ताम्यतः।। २९।।

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रुणद्ध्युच्छ्वासमार्गं तु प्रनष्टबलचेतसः।
गम्भीरा नाम सा तस्य हिक्का प्राणान्तिकी मता।। ३०।।
इति गम्भीरा हिक्का।

The following are the signs and symptoms of *gambhīrā-hikkā* :

1. The patient is usually aged, emaciated and dispirited;
2. He frequently hiccups, and produces deep, painful and resonant sounds with his afflicted chest;
3. He yawns, contracts and expands his body;
4. He raises both the sides of his chest making murmuring sound, afflicted with stiffness and pain;
5. He gets hiccup from the umbilical and gastric regions with pain all over the body;
6. His body bends and he gets shivering;
7. His expiration is obstructed; and
8. There is impairment of strength and consciousness;

This type of *gambhīrā-hikkā* may cause death. [27-30]

As the patient produces a '*hik*' sound during the attack of this disease, it is called *hikkā*. Since this type of *hikkā* originates from the deep (*gambhīra*) *marman* inside the body, it is called *gambhīrā-hikkā*.

Vyapetā-Hikkā

व्यपेता जायते हिक्का याऽन्नपाने चतुर्विधे।
आहारपरिणामान्ते भूयश्च लभते बलम्।। ३१।।
प्रलापवम्यतीसारतृष्णार्तस्य विचेतसः।
जृम्भिणो विप्लुताक्षस्य शुष्कास्यस्य विनामिनः।। ३२।।
पर्याध्मातस्य हिक्का या जत्रुमूलादसन्तता।
सा व्यपेत्तेति विज्ञेया हिक्का प्राणोपरोधिनी।। ३३।।
इति व्यपेता हिक्का।

Vyapetā type of hiccup is produced during the course of the intake of the four types of food and drinks. It gets exceedingly aggravated after the digestion of food. Its signs and symptoms are as follows :

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1. Delirium, vomiting, diarrhoea, morbid thirst;
2. Yawning, tearful eyes, dryness of the mouth and contraction of the body; and
3. Flatulence all around the body.

It originates from the base of the clavicle, and the attack does not continue for a long time. This type of *hikkā* is called *vyapetā*, and it is injurious to life. [31-33]

The term '*vyapetā*' in the verse no. 31 stands for the post-digestive stage of the food. The *vyapetā* type of hiccup is, in fact, produced during the course of intake of food and drinks. But it gets exceedingly aggravated in the post-digestive stage. One of the characteristics of this disease is that the body bends (*vināma*) during its attack.

Kṣudrā-Hikkā (Minor Hikkā)

क्षुद्रवातो यदा कोष्ठाद्व्यायामपरिघट्टितः।
कण्ठे प्रपद्यते हिक्कां तदा क्षुद्रां करोति सः।। ३४।।
अतिदुःखा न सा चोरःशिरोमर्मप्रबाधिनी।
न चोच्छ्वासान्नपानानां मार्गमावृत्य तिष्ठति।। ३५।।
वृद्धिमायस्यतो याति भुक्तमात्रे च मार्दवम्।
यतः प्रवर्तते पूर्वं तत एव निवर्तते।। ३६।।
हृदयं क्लोम कण्ठं च तालुकं च समाश्रिता।
मृद्वी सा क्षुद्रहिक्केति नृणां साध्या प्रकीर्तिता।। ३७।।

When the *vāyu*, which is slightly aggravated in the gastro-intestinal region, is pushed up by physical exercise and arrives at the throat region, it causes *ksudrā-hikkā* (minor type of hiccup). It is not very painful. It does not exceedingly afflict the chest, head or vital organs (*marma*). It also does not obstruct the channels of breath, food and drinks. It gets aggravated during the course of exertion, and it becomes milder immediately after the meals. It subsides immediately after its onset. [By implication, it does not continue for a long period]. It is located in the cardiac region, *kloman* (lungs), throat and palate in a mild form. This is called *kṣudrā-hikkā*, and it is curable. [34-37]

Some scholars interpret '*kṣudra vāta*' as *udāna-vāyu* (which is responsible for the production of sound).

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[It is not clear why Cakrapāṇi correlates the term '*āyasyataḥ*' with '*mārdavam*'. If this interpretation is accepted, the attack of hiccup should become milder in the course of physical exertion which does not appear to be correct. In the translation above, the interpretation provided by Gaṅgādhara Sena in his *Jalpakalpa-taru* commentary is followed.]

Annajā-Hikkā

सहसाऽत्यभ्यवहृतैः पानान्नैः पीडितोऽनिलः ।
ऊर्ध्वं प्रपद्यते कोष्ठान्मद्यैर्वाऽतिमदप्रदैः ।। ३८ ।।
तथाऽतिरोषभाष्याध्वहास्यभारातिवर्तनैः ।
वायुः कोष्ठगतो धावन् पानभोज्यप्रपीडितः ।। ३९ ।।
उरःस्रोतः समाविश्य कुर्याद्धिक्कां ततोऽन्नजाम् ।
तथा शनैरसंबन्धं क्षुवंश्चापि स हिक्कते ।। ४० ।।
न मर्मबाधाजननी नेन्द्रियाणां प्रबाधिनी ।
हिक्का पीते तथा भुक्ते शमं याति च साऽन्नजा ।। ४१ ।।
इत्यन्नजा हिक्का ।

Vāta gets aggravated and moves upwards in the gastro-intestinal tract because of the following :

1. Sudden intake of drinks and food in large quantity;
2. Intake of excessively intoxicating alcohol; and
3. Excessive anger, speech, long walk, laughter for a long time, and carrying heavy weight.

Being pressed by the drinks and food, this aggravated *vāyu* located in the gastro-intestinal tract quickly moves up to the channels in the chest, and being located there, causes hiccup of *annajā* type. The patient hiccups slowly and with interruptions even while he sneezes. It does not cause any affliction of the vital spots (*marman*) and sense organs. This type of hiccup gets alleviated by the intake of drinks and food. This is called *annajā-hikkā*.

Thus, ends the description of *annajā-hikkā*. [38-41]

Even though *annajā* type of hiccup is directly caused by the intake of drinks, food etc., it is the aggravated *doṣas* which are originally responsible for its manifestation.

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Yamikā-Hikkā

अतिसंचितदोषस्य भक्तच्छेदकृशस्य च।
व्याधिभिः क्षीणदेहस्य वृद्धस्यातिव्यवायिनः ।। ४२।।
आसां या सा समुत्पन्ना हिक्का हन्त्याशु जीवितम्।
यमिका च प्रलापार्तितृष्णामोहसमन्विता ।। ४३।।
अक्षीणश्चाप्यदीनश्च स्थिरधात्विन्द्रियश्च यः।
तस्य साधयितुं शक्या यमिका हन्त्यतोऽन्यथा ।। ४४।।

If the vitiated *doṣas* are accumulated in excess, if there is weakness because of want of food, if the body is emaciated on account of diseases, if the patient is old, and if a person over-indulges in sex, he is liable to be afflicted by hiccup which can cause death instantaneously. This is called *yamikā-hikkā*. It is associated with delirium, pain, morbid thirst and unconsciousness. If the patient is not emaciated (nondepletion of muscle tissues), if he has not lost his will power (mental stamina) and if his *dhātus* (tissue elements) and *indriyas* (senses) are unimpaired, then the patient suffering from this ailment is curable. Otherwise, it (*yamikā*) is fatal. [42-44]

The disease *hikkā* is of five types, viz., *mahā-hikkā*, *gambhīrā-hikkā*, *vyapetā-hikkā*, *kṣudrā-hikkā* and *annajā-hikkā* (vide *Sūtra* 19 : 3). The first three of these are considered to be incurable. The last two types are curable. However, there are conditions where even these two types of *hikkā* are incurable. The conditions responsible for their curability or otherwise are spelt out in the above verses.

The hiccup manifesting itself in any of the five conditions spelt out above becomes fatal. It is known as *yamikā* because it is associated with two bouts of attack in one paroxysm.

Mahā-hikkā may also have two bouts in one paroxysm. But it is by nature incurable. *Kṣudrā-hikkā* and *annajā-hikkā*, on the other hand are generally curable. But these become incurable under the conditions spelt out above.

It may be stated in this connection that the first three varieties of hiccup are also not absolutely incurable. If the signs and symptoms of these varieties of hiccup are manifested only partially then they are curable. As regards the remaining two varieties of hiccup, these are normally curable

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even if all their signs and symptoms are manifested fully.

Some scholars are of the view that the first three viarieties of hiccup are also curable. The statements like '*prāṇāntaka*', etc., only imply that these are generally (and not necessarily) fatal. According to Jatūkarṇa, *mahā-hikkā* is difficult of cure. *Yamikā, gambhīrā* and *vyapetā* types of *hikkā* can cause instantaneous death if the patient, in addition, suffers from morbid thirst and unconsciousness.

[According to *Suśruta* (*Uttara-tantra* 50 : 7) and Vāgbhaṭa (*Aṣṭāṅga-hṛdaya* : *Nidāna* 4 : 19), *yamalā* (*yamikā*) is one of the five varieties of *hikkā*. Here in its place, another type, viz., *vyapetā* is described, and *yamikā* is described with reference to the curability or otherwise of this disease].

Pathogenesis of Śvāsa (Asthma)

यदा स्त्रोतांसि संरुध्य मारुतः कफपूर्वकः।
विष्वग्व्रजति संरुद्धस्तदा श्वासान्करोति सः।। ४५।।

If *vāta*, predominantly associated with *kapha*, obstructs the channels of circulation, and circulates all over the body, then being itself obstructed (in the circulatory course), this aggravated *vāyu* causes *śvāsa* (asthma). [45]

The channels of circulation, in the present context, refers to those carrying vital air (*prāṇa-vaha-srotas*) and liquid constituents (*udaka-vaha-srotas*).

Mahā-Śvāsa

उद्धूयमानवातो यः शब्दवद्दुःखितो नरः।
उच्चैः श्वसिति संरुद्धो मत्तर्षभ इवानिशम्।। ४६।।
प्रनष्टज्ञानविज्ञानस्तथा विभ्रान्तलोचनः।
विकृताक्ष्याननो बद्धमूत्रवर्चा विशीर्णवाक्।। ४७।।
दीनः प्रश्वसितं चास्य दूराद्विज्ञायते भृशम्।
महाश्वासोपसृष्टः स क्षिप्रमेव विपद्यते।। ४८।।
इति महाश्वासः।

Because of the upward movement of the aggravated *vāyu*, a patient takes deep breath associated with loud sound continuously, like an intoxicated bull, on account of obstruction to the respiratory channel. He loses his physical and mental senses; his eyes (eye-balls) become bewildered; his eyes and face become distorted; he

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suffers from anaemia and constipation; his voice becomes feeble; he loses mental stamina, and his deep inspiration becomes audible even from a distance. This ailment is called *mahā-śvāsa*. A patient suffering from this ailment succumbs to death instantaneously.

Thus, ends the description of *mahā-śvāsa*. [46-48]

The term '*dīnaḥ praśvasitam*' has a variant reading as *dīnam praśvasitam*' which latter implies 'feeble inspiration'. If this reading is accepted, it will go against the statement '*dūrād vijñāyate*', which implies that the inspiration is so loud that it can be heard even from a distance''.

Ūrdhva-Śvāsa

दीर्घं श्वसिति यस्तूर्ध्वं न च प्रत्याहरत्यधः।
श्लेष्मावृतमुखस्रोताः क्रुद्धगन्धवहार्दितः॥ ४९॥
ऊर्ध्वदृष्टिर्विपश्यंश्च विभ्रान्ताक्ष इतस्ततः।
प्रमुह्यन् वेदनार्तश्च शुष्कास्योऽरतिपीडितः॥ ५०॥
ऊर्ध्वश्वासे प्रकुपिते ह्यधःश्वासो निरुध्यते।
मुह्यतस्ताम्यतश्चोर्ध्वं श्वासस्तस्यैव हन्त्यसून्॥ ५१॥
इत्यूर्ध्वश्वासः।

Signs and symptoms of *ūrdhva-śvāsa* are as follows :

1. Prolonged expiration and inability to have inspiration :
2. Adhesion of the mouth and (breathing) channels with phlegm;
3. Affliction with aggravated *vāyu*;
4. Looking with the eye-balls moved upwards;
5. Bewildered eyes;
6. Unconsciousness;
7. Affliction with excessive pain;
8. Dryness of the mouth; and
9. Dislike for everything.

When the upward moving breath (expiration) is aggravated, obstruction is caused to the downward moving breath (inspiration), because of which the patient becomes unconscious with tremors

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in his body. The ailment having the above mentioned signs and symptoms is called *ūrdhva-śvāsa*, and it causes death (of the patient).

Thus, ends the description of *ūrdhva-śvāsa*. [49-51]

Chinna-Śvāsa

यस्तु श्वसिति विच्छिन्नं सर्वप्राणेन पीडितः।
न वा श्वसिति दुःखार्तो मर्मच्छेदरुगर्दितः॥५२॥
आनाहस्वेदमूर्च्छार्तो दह्यमानेन बस्तिना।
विप्लुताक्षः परिक्षीणः श्वसन् रक्तैकलोचनः॥५३॥
विचेताः परिशुष्कास्यो विवर्णः प्रलपन्नरः।
छिन्नश्वासेन विच्छिन्नः स शीघ्रं प्रजहात्यसून्॥५४॥
इति छिन्नश्वासः।

The signs and symptoms of *chinna-śvāsa* are as follows :

1. Interruption or stoppage of breath on account of affliction of all the channels carrying vital air (*prāṇa-vāyu*);
2. Great distress;
3. Affliction with pain as if a vital organ (*marman*) is injured;
4. Affliction with constipation associated with flatulence (*ānāha*), sweating and fainting;
5. Burning sensation in the region of the urinary bladder;
6. Excessive tears in the eyes;
7. Excessive emaciation;
8. One of the eyes becomes red while the patient struggles for breath;
9. Mental bewilderment;
10. Dryness in the mouth;
11. Discoloration of the skin and delirium; and
12. Looseness of the joints.

The patient afflicted with *chinna-śvāsa*, having the above mentioned signs and symptoms succumbs to death instantaneously.

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Thus, ends the description of *chinna-śvāsa.* [52-54]

[It seems that the original text had somewhat a different reading of the second line of the verse-53. The reading in the extant text is "*dahyamānena bastinā*" which is translated as "burning sensation in the region of the urinary bladder". Cakrapāṇi Datta, however, refers to *basti-nirodha*, i.e. obstruction to urination. It is possible that the reading followed by Cakrapāṇi Datta was "*rudhyamānena bastina*" in the place of "*dahyamānena bastinā*"].

The above mentioned three types of *śvāsa*, viz., *mahā-śvāsa, ūrdhva - śvāsa* and *chinna - śvāsa* are inherently incurable.

It is the specific nature of this disease (*vyādhi-prabhāva*) that only one of the eyes becomes red.

Tamaka - Śvāsa

प्रतिलोमं यदा वायुः स्त्रोतांसि प्रतिपद्यते।
ग्रीवां शिरश्च संगृह्य श्लेष्माणं समुदीर्य च।।५५।।
करोति पीनसं तेन रुद्धो घुर्घुरुकं तथा।
अतीव तीव्रवेगं च श्वासं प्राणप्रपीडकम्।।५६।।
प्रताम्यत्यतिवेगाच्च कासते सन्निरुध्यते।
प्रमोहं कासमानश्च स गच्छति मुहुर्मुहुः।।५७।।
श्लेष्मण्यमुच्यमाने तु भृशं भवति दुःखितः।
तस्यैव च विमोक्षान्ते मुहूर्तं लभते सुखम्।।५८।।
अथास्योद्धवंसते कण्ठः कृच्छ्राच्छक्नोति भाषितुम्।
न चापि निद्रां लभते शयानः श्वासपीडितः।।५९।।
पार्श्वे तस्यावगृह्णाति शयानस्य समीरणः।
आसीनो लभते सौख्यमुष्णं चैवाभिनन्दति।।६०।।
उच्छ्रिताक्षो ललाटेन स्विद्यता भृशमर्तिमान्।
विशुष्कास्यो मुहुः श्वासो मुहुश्चैवावधम्यते।।६१।।
मेघाम्बुशीतप्राग्वातैः श्लेष्मलैश्चाभिवर्धते।
स याप्यस्तमकश्वासः साध्यो वा स्यान्नवोत्थितः।।६२।।
इति तमकश्वासः।

Vāyu moving in the reverse order pervades the channels (of vital breath), afflicts the neck and head, and stimulates phlegm to cause rhinitis. This *vāyu*, thus obstructed, produces the following signs and symptoms :

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1. *Ghurghuraka* (wheezing or murmuring sound);
2. Dyspnoea of exceedingly deep velocity which is immensely injurious to life;
3. Because of acute spasms, the patient gets tremors and coughs, and becomes motionless;
4. He faints again and again while coughing;
5. Since the phlegm does not come out, he becomes all the more restless;
6. He is relieved (of restlessness) for sometime soon after the phlegm comes out;
7. His throat is choaked because of which he is unable to speak freely;
8. He does not get sleep. While lying down (for sleep), he gets (more of) dyspnoea because the sides of chest in that position get afflicted by *vāyu*. But he is relieved of this discomfort in sitting posture;
9. He develops special liking for hot things;
10. His eye-balls become prominent (project outside);
11. Too much of sweating appears in his forehead and he becomes restless;
12. His mouth becomes dry frequently;
13. He gets frequent paroxysms of dyspnoea; and
14. The attack gets aggravated when clouds appear in the sky, when he is exposed to water (humidity), and cold when the easterly wind blows, and when he resorts to *kapha*-aggravating food and regimens.

This disease *tamaka-śvāsa* is generally palliable. But it is curable in its primary stage. [55-62]

Aggravation of *kapha* is already described in the general pathogenesis (*sāmānya-samprāpti*) of *śvāsa-roga* (asthma). It is repeated here in order to emphasise the special nature of this variety of *śvāsa*.

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According to Gaṅgādhara Sena, the phrase '*muhuścaivāvadhamyte* (verse 61 above) connotes the upward and downward movement of the body of the patient resembling a person who rides an elephant.

Pratamaka and Santamaka-Śvāsa

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ज्वरमूर्च्छापरीतस्य विद्यात् प्रतमकं तु तम्।
उदावर्तरजोऽजीर्णक्लिन्नकायनिरोधजः ॥ ६३॥
तमसा वर्धतेऽत्यर्थं शीतैश्चाशु प्रशाम्यति।
मज्जतस्तमसीवाऽस्य विद्यात् संतमकं तु तम्॥ ६४॥
इति प्रतमकसंतमकश्वासौ।

If a patient suffering from *tamaka-śvāsa* gets afflicted with fever and fainting, then the condition is called *pratamaka*. This is caused by *udāvarta* (upward movement of *vāyu* in the abdomen), dust, indigestion, humidity (*kleda*) and suppression of the natural urges (*kāya-nirodha*). It gets aggravated in darkness (at night) and gets alleviated instantaneously by cooling regimens.

If such a patient feels as if he is submerged in darkness, then this condition is called *santamaka*.

Thus, ends the description of *pratamaka* and *santamaka* types of *śvāsa*. [63 - 64]

When in *tamaka-śvāsa*, *pitta* gets aggravated resulting in fever, etc., then the condition is called *pratamaka-śvāsa*.

[According to Cakrapāṇi, *pratamaka* and *santamaka* are synonymous. But the text indicates that these are two different ailments representing two different variants of *tamaka-śvāsa*].

The term '*klinna-kāya-nirodha*' may also be interpreted as suppression of natural urges by an old person (*klinna-kāya*).

The *pratamaka-śvāsa* gets aggravated by *tamas* meaning darkness or by regimens having *tāmasika* attributes.

As a matter of fact, cooling (*śīta*) regimen is one of the causative factors of *tamaka-śvāsa*. But in the present context, cooling regimen is described as the alleviator of *pratamaka-śvāsa*. It is already stated that *pratamaka* type of *śvāsa* is caused by *pitta*. Therefore, it is quite natural that it gets alleviated by a cooling regimen. An alternative explanation given in this context is that even if *kapha* (which always gets aggravated by cooling regimens) gets aggravated in the *sāmānya-samprāpti* of this disease, it can

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also be alleviated by cooling regimens on the analogy of the treatment of alcoholism by the administration of alcohol-containing medicines.

Pratamaka is only a variant of *tamaka*; so is *santamaka*. Therefore, there are only five varieties of *śvāsa*, viz., *mahāśvāsa, ūrdhvaśvāsa, chinnaśvāsa, tamakaśvāsa* (with *pratamaka* and *santamaka* as its variants) and *kṣudraśvāsa*.

Kṣudra - Śvāsa

रूक्षायासोद्भवः कोष्ठे क्षुद्रो वात उदीरयन् ।
क्षुद्रश्वासो न सोऽत्यर्थं दुःखेनाङ्गप्रबाधकः ।। ६५ ।।
हिनस्ति न स गात्राणि न च दुःखो यथेतरे ।
न च भोजनपानानां निरुणद्ध्युचितां गतिम् ।। ६६ ।।
नेन्द्रियाणां व्यथां नापि कांचिदापादयेद्बुजम् ।
स साध्य उक्तो बलिनः सर्वे चाव्यक्तलक्षणाः ।। ६७ ।।
इति श्वासाः समुद्दिष्टा हिक्काश्चैव स्वलक्षणैः ।

Vāyu, mildly aggravated in the *koṣṭha* (gastro-intestinal tract) on account of exertion and ununctuous regimens, causes *kṣudra - śvāsa* (mild dyspnoea). It does not cause much discomfort in the body. The body is not too much afflicted thereby. It is not as painful (difficult of cure) as other forms of *śvāsa* (asthma) are. It does not obstruct the proper movement of food and drinks. It does not cause any pain or complication in the sense organs. This variety of dyspnoea is curable.

All the other varieties of *śvāsa* (asthma) can also be cured if their signs and symptoms are not fully manifested and if the patient is strong (physically and mentally).

Thus, all the varieties of *śvāsa* (asthma) and *hikkā* (hiccup) are explained along with their signs and symptoms. [65-$^1/_2$68]

Three varieties of asthma, viz., *mahā - śvāsa, ūrdhva-śvāsa* and *chinna-śvāsa* described in verse nos. 46-56 are generally incurable. But they become curable only when their signs and symptoms are not fully manifested (and when the patient is physically and mentally strong). This is elucidated in the verse 67 above.

Prognosis

एषां प्राणहरा वर्ज्या घोरास्ते ह्याशुकारिणः ।। ६८ ।।

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भेषजैः साध्ययाप्यांस्तु क्षिप्रं भिषगुपाचरेत्।
उपेक्षिता दहेयुर्हि शुष्कं कक्षमिवानलः।। ६९।।

Patients suffering from the varieties of asthma which are fatal because of their serious nature (*ghora*), and because of their acuteness (*āśukārin*), should not be treated. On the other hand, the curable and palliable varieties of asthma should be treated with due care by medicines without loss of any time. For if ignored (in the beginning) even they can cause death, like fire spreading and burning out dry grass. [$68^1/_2$-69]

The physician is advised to avoid treatment of patients suffering from incurable types of asthma, if there signs and symptoms are fully manifested. The curable varieties of such ailments are too many because of which the plural form is used instead of dual number in the term '*sādhya-yāpyān*'.

Line of Treatment

कारणस्थानमूलैक्यादेकमेव चिकित्सितम्।
द्वयोरपि यथादृष्टमृषिभिस्तन्निबोधत।। ७०।।
हिक्काश्वासार्दितं स्निग्धैरादौ स्वेदैरुपाचरेत्।
आक्तं लवणतैलेन नाडीप्रस्तरसंकरैः।। ७१।।
तैरस्य ग्रथितः श्लेष्मा स्रोतःस्वभिविलीयते।
खानि मार्दवमायान्ति ततो वातानुलोमता।। ७२।।
यथाऽद्रिकुञ्जेष्वर्कांशुतप्तं विष्यन्दते हिमम्।
श्लेष्मा तप्तः स्थिरो देहे स्वेदैर्विष्यन्दते तथा।। ७३।।
स्विन्नं ज्ञात्वा ततस्तूर्णं भोजयेत् स्निग्धमोदनम्।
मत्स्यानां शूकराणां वा रसैर्दध्युत्तरेण वा।। ७४।।
ततः श्लेष्मणि संवृद्धे वमनं पाययेत्तु तम्।
पिप्पलीसैन्धवक्षौद्रैर्युक्तं वाताविरोधि यत्।। ७५।।
निर्हते सुखमाप्नोति स कफे दुष्टविग्रहे।
स्रोतःसु च विशुद्धेषु चरत्यविहतोऽनिलः।। ७६।।

The sages, on the basis of their experience, have prescribed the same line of treatment, both for hiccup and asthma, on account of their identity in etiology (external causative factors), location and the *doṣas* involved in their pathogenesis. Now, the details (of their line of treatment) are being explained.

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The physician should treat the patient afflicted with hiccup and asthma, in the beginning, with unctuous fomentation therapies like *nāḍī-sveda*, *prastara-sveda* and *saṅkara-sveda* after anointing the body with oil (unctuous substance) mixed with salt. The fomentation therapy renders the adhered (lit. knotted) *kapha* dissolved in the channel of circulation and softened thereby. These therapies also cause downward movement of *vāyu*. As the snow melts over the creepers in the mountain range, on account of the hot rays of the sun, so does the stable *kapha* in the body gets dissolved on account of the heat generated by these fomentation therapies.

After ascertaining that the patient is properly fomented, the patient should be given rice mixed with ghee, or the soup of the fish or pork, followed by the cream of curd (*dadhi-sāra*) to eat. This causes aggravation of *kapha*. The patient, should, then be given emetic therapy, mixed with *pippalī*, *saindhava* and honey. Care should be taken to ensure that no *vāta*-aggravating ingredients are added to the recipe.

The patient gets relief after the vitiated *kapha* is eliminated. When the channels of circulation are made clear (free from impediments), then *vāyu* moves (in the channels) at ease without any obstruction. [70-76]

While administering fomentation therapies, the body of the patient should be smeared with oil mixed with salt. There is, however, a variant reading '*snigdham*' in the place of '*snigdhaiḥ*' in the verse no. 71. If this reading is accepted then alternatively, the patient should, in the beginning, be given oleation therapy by the administration of ghee, etc., internally before administering fomentation therapy.

Aggravated *kapha* plays an important role in the pathogenesis of hiccup and asthma. Emetic therapy is *sine qua non* for the elimination of this aggravated *kapha*. But, in the patient suffering from these ailments, the aggravated *kapha* remains adhered to the channels of circulation, thus causing obstruction to these channels. Unless this adhered *kapha* is dissolved, it cannot be eliminated easily. For this dissolution of *kapha*, fomentation therapies are prescribed. But this accumulated *kapha* should be increased in quantity to enable it to be eliminated by the emetic therapy

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to be employed subsequently. For this, *kapha*-aggravating ingredients of food are prescribed before the patient is given emetic therapy.

In addition to *kapha*, aggravated *vāyu* also plays an important role in the pathogenesis of these ailments. It should be ensured that this *vāyu* is not further aggravated. For that, ununctuous food and sharp type of emetic therapy should be avoided.

Smoking-Therapy (Dhūma)

लीनश्चेद्दोषशेषः स्याद्धूमैस्तं निहरेद्बुधः।
हरिद्रां पत्रमेरण्डमूलं लाक्षां मनःशिलाम्।। ७७।।
सदेवदार्वलं मांसीं पिष्ट्वा वर्तिं प्रकल्पयेत्।
तां घृताक्तां पिबेद्धूमं यवैर्वा घृतसंयुतैः।। ७८।।
मधूच्छिष्टं सर्जरसं घृतं मल्लकसंपुटे।
कृत्वा धूमं पिबेच्छृङ्गं बालं वा स्नायु वा गवाम्।। ७९।।
स्योनाकवर्धमानानां नाडीं शुष्कां कुशस्य वा।
पद्मकं गुग्गुलं लोहं शल्लकीं वा घृताप्लुतम्।। ८०।।

If inspite of oleation, fomentation and emetic therapies, the residual *doṣa* still remains adhered to the channels, this should be eliminated by the administration of smoking therapy. For this purpose, a *varti* (cigarette or elongated pill) should be prepared with the paste of *haridrā*, *patra*, root of *eraṇḍa, lākṣā, manaḥ-śilā, deva-dāru, āla* (*haritāla*) and *jaṭāmāṃsī*. This cigarette (elongated pill) should be smeared with ghee, and used for smoking. Alternatively, barley mixed with ghee can also be used for this smoking therapy. Other recipes of smoking therapy which are also useful in these conditions are as follows :

1. Bees's wax and *sarja-rasa* (gum-resin from the tree called *sarja*) mixed with ghee should be covered all around with arsenic (*malla*) and kept inside two earthen plates. The fume which comes out of it by application of the heat by fire below, should be used for smoking;
2. Inside the above mentioned *śarāva-sampuṭa* (two earthen plates), the horn, hair and sinew of cattle can be mixed with ghee and kept, surrounded by arsenic. The fume which comes

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out by the application of the heat of fire can be used for this smoking therapy; and

3. *Padmaka, guggulu, aguru* (*loha*) and *śallakī* may, similarly, be added with ghee, surrounded by arsenic and kept inside the *śarāva-sampuṭa*. The fume which comes out of it by the application of heat below may be used in this smoking therapy.

The dried tender stems of *syonāka, eraṇḍa* (*vardhamāna*) and *kuśa* grass should be used as a pipe to enable the patient to smoke the fume of the above mentioned recipes placed inside the *śarāva- sampuṭa*. [77 - 80]

Different recipes for the elimination of residual *doṣas* after the administration of emetic therapy are described above. These recipes for smoking therapy can also be administered without the emetic therapy, if the *doṣas* involved are less aggravated.

For the preparation of cigar (*dhūma-varti*), the method prescribed in *Mātrāśitīya* chapter, i.e. *Sūtra* 5 : 23-25 [and not in *Tasyāśitīya* chapter, i.e. *Sūtra* 6 as mentioned in Cakrapāṇi's commentary] should be followed.

The measurement of the pipe for this inhalation therapy should be, as described in *Cikitsā* 18 : 66 in the context of the treatment of *kāsa*. All these three ailments, viz., hiccup (*hikkā*), asthma (*śvāsa*) and bronchitis (*kāsa*) are more or less similar from therapeutic point of view.

Mallaka-sampuṭa is prepared by keeping the drugs surrounded by arsenic inside two earthen plates kept on each other with their brims put together. The joints, between these two brims are sealed with mud-smeared cloth and dried. This is called *śarāva-sampuṭa*; it is to be placed over hot charcoal which causes the burning of the ingredients placed inside. For the smoke of these ingredients to come out of the earthen plates, it is necessary to have a hole in the upper earthen plate. A pipe is to be inserted in this hole and through this pipe, the emerging smoke is to be inhaled.

Treatment of Complications

स्वरक्षीणातिसारासृक्पित्तदाहानुबन्धजान्।
मधुरस्निग्धशीताद्यैर्हिक्काश्वासानुपाचरेत् ॥ ८१॥

If hiccup and asthma are associated with *svara-kṣaya* (thin voice or inability to speak), diarrhoea, *rakta-pitta* (a disease characterised by bleeding from different parts of the body) and

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burning sensation, then the patient should be treated with ingredients which are sweet, unctuous, cooling, etc. [81]

The above mentioned complications in a patient of hiccup and asthma arise out of the aggravation of *pitta*. Therefore, ingredients having *pitta*-alleviating attributes are to be used in the recipes for the treatment of such patients. Besides sweetness, unctuousness and cooling effect, these drugs should also have such other attributes like sliminess and tenderness.

Patients Unsuitable for Fomentation Therapy

न स्वेद्याः पित्तदाहार्ता रक्तस्वेदातिवर्तिनः।
क्षीणधातुबला रूक्षा गर्भिण्यश्चापि पित्तलाः।। ८२।।

Patients afflicted with the following ailments are unsuitable for fomentation therapy :

1. Burning sensation;
2. Diseases caused by *pitta*;
3. Excessive bleeding;
4. Excessive sweating;
5. Feebleness of tissue elements;
6. Dryness in excess; and
7. Pregnant woman and the patient who is of *pitta-prakṛti* (*paittika* constitution). [82]

According to Gaṅgādhara Sena, the above mentioned categories of patients should not be administered *nāḍī-sveda, prastara-sveda* and *saṅkara-sveda* as described in the verse-71 above.

Alternate Fomentation Therapy for Unsuitable Patients

कोष्णैः काममुरःकण्ठं स्नेहसेकैः सशर्करैः।
उत्कारिकोपनाहैश्च स्वेदयेन् मृदुभिः क्षणम्।। ८३।।
तिलोमामाषगोधूमचूर्णैर्वातहरैः सह।
स्नेहैश्चोत्कारिका साम्लैः सक्षीरैर्वा कृता हिता।। ८४।।

Depending upon the discretion of the physician, such patients could be given mild fomentation therapy for a moment in their chest and neck by sprinkling luke-warm oil (*sneha*) mixed with sugar, and thereafter, by applying *upanāha* with *utkārikā* (recipe

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for fomentation which is warm and which is in paste form).

Utkārikā, prepared with the powders of *vāyu*-alleviating ingredients like *tila*, *umā* and *māṣa* mixed with oil, and cooked with sour drugs or milk is useful for this type of fomentation. [83-84]

Patients of hiccup and asthma, belonging to the categories mentioned in the verse-82 are not suitable for *nāḍī-sveda*, *prastara-sveda* and *saṅkara-sveda*. Such patients, at the discretion of the physician, may, however, be administered fomentation therapy with *utkārikā* prepared according to the method described above.

The term '*svedyānām*' in Cakrapāṇi's commentary is to be read as '*asvedyānām*' with an *avagraha* mark(s) understood there.

Management of Complications

नवज्वरामदोषेषु रूक्षस्वेदं विलङ्घनम्।
समीक्ष्योल्लेखनं वाऽपि कारयेल्लवणाम्बुना ।। ८५ ।।
अतियोगोद्धतं वातं दृष्ट्वा वातहरैर्भिषक्।
रसाद्यैर्नातिशीतोष्णैरभ्यङ्गैश्च शमं नयेत् ।। ८६ ।।
उदावर्ते तथाऽध्माने मातुलुङ्गाम्लवेतसैः।
हिङ्गुपीलुबिडैश्चान्नं युक्तं स्यादनुलोमनम् ।। ८७ ।।

If the patient of hiccup and asthma suffers from fever (occured recently) or *āma-doṣa* (ailments caused by *āma* or uncooked products of food), then he should be administered *rūkṣa-sveda* (ununctuous type of fomentation) and fasting therapy. After proper examination, such patients may also be given emetic therapy by administering saline water.

If because of excessive administration of the emetic therapy, *vāyu* gets aggravated, then the physician should give the juice (decoction), etc., of *vāyu*-alleviating drugs or massage with such ingredients as are neither very cold nor very hot (i.e. luke-warm).

If the patient suffers from *udāvarta* (upward movement of *vāyu*) or *ādhmāna* (flatulence), then he should be given food along with *mātuluṅga*, *amla-vetasa*, *hiṅgu*, *pīlu* and *biḍa*. This type of food helps in the downward movement (*anulomana*) of *vāyu*. [85-87]

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Management of Four Different Conditions of Patients

हिक्काश्वासामयी ह्येको बलवान् दुर्बलोऽपरः।
कफाधिकस्तथैवैको रूक्षो बह्वनिलोऽपरः॥ ८८॥
कफाधिके बलस्थे च वमनं सविरेचनम्।
कुर्यात् पथ्याशिने धूमलेहादिशमनं ततः॥ ८९॥
वातिकान् दुर्बलान् बालान् वृद्धांश्चानिलसूदनैः।
तर्पयेदेव शमनैः स्नेहयूषरसादिभिः॥ ९०॥

Patients suffering from hiccup and asthma are of four categories as follows :

1. Those possessed of strength;
2. Those who are weak;
3. Those in whom *kapha* is predominant; and
4. Those in whom *vāyu* is predominant, and who are ununctuous.

If *kapha* is predominant and the patient has strength, then he should be given wholesome food, and be administered emetic and purgation therapies followed by other therapies like *dhūma* (smoking) and *leha* (linctus) for the alleviation of *doṣas*.

If *vāyu* is aggravated, if the patient is weak, and if the patient is either an infant or old, then he or she should be administered *vāyu*-alleviating drugs and nourishing recipes prepared of ghee (fat), vegetable-soup and meat-soup. [88-90]

The description above represents a brief statement of the line of treatment for all the four categories of patients. If however, there is a permutation and combination of these conditions (e.g. a patient who is strong but having the predominance of *vāyu*), then at the discretion of the physician, the patient can be given mixed and alternative therapies.

Contra-indications of Elimination Therapy

अनुत्क्लिष्टकफास्विन्नदुर्बलानां विशोधनात्।
वायुर्लब्धास्पदो मर्म संशोष्याशु हरेदसून्॥ ९१॥
दृढान् बहुकफांस्तस्माद्रसैरानूपवारिजैः।
तृप्तान्विशोधयेत्स्विन्नान् बृंहयेदितरान् भिषक्॥ ९२॥
बर्हितित्तिरिदक्षाश्च जाङ्गलाश्च मृगद्विजाः।
दशमूलीरसे सिद्धाः कौलत्थे वा रसे हिताः॥ ९३॥

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If elimination therapy is administered to a patient whose *kapha* is not loosened, who is not administered fomentation therapy and who is weak, the (aggravated) *vāyu* gets lodged in the vital spots (*marman*) like heart, etc., and causes their dryness, leading to instantaneous death. Therefore, to a patient who is strong and who has aggravated *kapha*, a (wise) physician should, first of all, administer fomentation therapy followed by the intake of soup of birds and animals living in marshy land (*ānūpa*) and water (*vārija*). This creates a sense of satisfaction (*tṛpti*) because of loosening of *kapha*. Only thereafter, elimination therapy should be administered to such patients.

If, however, the patient has aggravated *vāyu*, and if he is weak, then nourishing therapy should be administered. For this purpose, the meat of pea-cock, *tittiri* (partridge), cock, and birds and animals inhabiting arid zone boiled with the decoction of *daśa-mūla* or the soup of *kulattha*, is useful. [91-93]

When *kapha* in a patient is aggravated, normally *tarpaṇa* (nourishing or refreshing) therapy is contra-indicated. In the present context, however, such a therapy is prescribed in order to loosen the *kapha* adhered to the channels which facilitates its elimination by the emetic therapy.

The soup of pea-cock, etc., should be prepared by boiling with the decoction of *daśa-mūla* according to the rules prescribed in *pāka-śāstra* (the science of cooking).

Soups for Hiccup and Asthma

निदिग्धिकां बिल्वमध्यं कर्कटाख्यां दुरालभाम्।
त्रिकण्टकं गुडूचीं च कुलत्थांश्च सचित्रकान्।। ९४।।
जले पक्त्वा रसः पूतः पिप्पलीघृतभर्जितः।
सनागरः सलवणः स्याद्यूषो भोजने हितः।। ९५।।
रास्नां बलां पञ्चमूलं ह्रस्वं मुद्गान् सचित्रकान्।
पक्त्वाऽम्भसि रसे तस्मिन् यूषः साध्यश्च पूर्ववत्।। ९६।।
पल्लवान्मातुलुङ्गस्य निम्बस्य कुलकस्य च।
पक्त्वा मुद्गांश्च सव्योषान् क्षारयूषं विपाचयेत्।। ९७।।
दत्त्वा सलवणं क्षारं शिग्रूणि मरिचानि च।
युक्त्या संसाधितो यूषो हिक्काश्वासविकारनुत्।। ९८।।

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कासमर्दकपत्राणां यूषः शोभाञ्जनस्य च।
शुष्कमूलकयूषश्च हिक्काश्वासनिवारणः।। ९९।।
सदधिव्योषसर्पिष्को यूषो वार्ताकजो हितः।

Nidigdhikā, the pulp of (upripe) *bilva*, *karkaṭa*, *durālabhā*, *trikaṇṭaka*, *guḍūcī*, *kulattha* and *citraka* should be boiled by adding water, and the liquid should be filtered. This liquid (decoction) should be sizzled with *pippalī* and ghee. Intake of this soup, by adding the powder of *nāgara* and salt during meals is useful (for curing asthma and hiccup).

Rāsnā, *balā*, *śāla-parṇī*, *pṛśṇi-parṇī*, *bṛhatī*, *kaṇṭakāri*, *gokṣura*, *mudga* and *citraka* should be boiled by adding water and the decoction should be prepared. Soup of this decoction should be prepared as mentioned above and given to the patient (suffering from hiccup and asthma).

Tender leaves of *mātuluṅga*, *nimba* and *kulaka* should be mixed with *mudga* and boiled by adding water. To this decoction, salt, *kṣāra* (alkalies), *śigru* and *marica* should be added in appropriate quantity and cooked according to the prescribed procedure. Intake of this alkaline soup (*kṣāra-yūṣa*) cures hiccup and asthma.

The soup of the leaves of *kāsa-marda* or *śobhāñjana* or dry-radish cures hiccup and asthma.

Similarly, the soup of *vārtāka* prepared along with curd, *śuṇṭhī*, *pippalī*, *marica* and ghee is useful (in curing hiccup and asthma). [94 - $^{1}/_{2}$ 100]

For the preparation of the above mentioned soups, ingredients are to be taken in appropriate quantities as prescribed in the general rule (*paribhāṣā*). The term '*pippalī-ghṛta-bharjitaḥ*' in the verse-95 implies that the soup should be sizzled by ghee medicated by adding *pippalī* or by ghee and *pippalī* powder mixed together. This sizzling should be done in respect of all the soups described above.

Diet and Yavāgū for Hiccup and Asthma

शालिषष्टिकगोधूमयवान्नान्यनवानि च।। १००।।

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हिङ्गुसौवर्चलाजाजीबिडपौष्करचित्रकैः ।
सिद्धा कर्कटशृङ्ग्या च यवागूः श्वासहिक्किनाम् ।। १०१ ।।
दशमूलीशटीरास्नापिप्पलीमूलपौष्करैः ।
शृङ्गीतामलकीभार्गीगुडूचीनागराम्बुभिः ।। १०२ ।।
यवागूं विधिना सिद्धां कषायं वा पिबेन्नरः ।
कासहृद्ग्रहपार्श्वार्तिहिक्काश्वासप्रशान्तये ।। १०३ ।।
पुष्कराह्वशटीव्योषमातुलुङ्गाम्लवेतसैः ।
योजयेदन्नपानानि ससर्पिर्बिडहिङ्गुभिः ।। १०४ ।।

(The patient suffering from hiccup and asthma) should take food prepared of old *śāli*, old *ṣaṣṭika*, old wheat or old barley.

The *yavāgū* (thick gruel) prepared by boiling with *hiṅgu, sauvarcala, ajājī, viḍa, pauṣkara, citraka* and *karkaṭa-śṛṅgī* is useful for the patients suffering from hiccup and asthma.

Intake of the *yavāgū* prepared with the decoction of *daśa-mūla, śaṭī, rāsnā, pippalī-mūla, puṣkara-mūla, śṛṅgī, tāmalakī, bhārgī, guḍūcī* and *nāgara* is useful in bronchitis, heart disease, pain in the sides of the chest, hiccup and asthma. Intake of the decoction alone of these drugs is also useful in the above mentioned diseases.

Food and drinks of the patient suffering from hiccup and asthma should be added with *puṣkara* (*puṣkara-mūla*), *śaṭī, śuṇṭhī, pippalī, marica, mātuluṅga* and *āmla-vetasa* along with ghee, *viḍa* and *hiṅgu*. [$^1/_2$ 100-104]

The decoction of *daśa-mūla*, etc., described in verse-102 should be prepared by adding eight times of water, boiling and reducing to half because, in the preparation of this *yavāgū*, addition of other liquids is not mentioned. (According to general rule, the decoction of a drug is prepared by adding eight times of water, boiling and reducing it to one fourth).

Drinks for Hiccup and Asthma

दशमूलस्य वा क्वाथमथवा देवदारुणः ।
तृषितो मदिरां वाऽपि हिक्काश्वासी पिबेन्नरः ।। १०५ ।।
पाठां मधुरसां रास्नां सरलं देवदारु च ।
प्रक्षाल्य जर्जरीकृत्य सुरामण्डे निधापयेत् ।। १०६ ।।

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तं मन्दलवणं कृत्वा भिषक् प्रसृतसंमितम्।
पाययेत्तु ततो हिक्का श्वासश्चैवोपशाम्यति ।।१०७।।
हिङ्गु सौवर्चलं कोलं समङ्गां पिप्पलीं बलाम्।
मातुलुङ्गरसे पिष्टमारनालेन वा पिबेत् ।।१०८।।
सौवर्चलं नागरं च भार्गीं द्विशर्करायुतम्।
उष्णाम्बुना पिबेदेतद्धिक्काश्वासविकारनुत् ।।१०९।।
भार्गीनागरयोः कल्कं मरिचक्षारयोस्तथा।
पीतद्रुचित्रकास्फोतामूर्वाणां चाम्बुना पिबेत् ।।११०।।
मधूलिका तुगाक्षीरी नागरं पिप्पली तथा।
उत्कारिका घृते सिद्धा श्वासे पित्तानुबन्धजे ।।१११।।
श्वाविधं शशमांसं च शल्लकस्य च शोणितम्।
पिप्पलीघृतसिद्धानि श्वासे वातानुबन्धजे ।।११२।।
सुवर्चलारसो दुग्धं घृतं त्रिकटुकान्वितम्।
शाल्योदनस्यानुपानं वातपित्तानुगे हितम् ।।११३।।
शिरीषपुष्पस्वरसः सप्तपर्णस्य वा पुनः।
पिप्पलीमधुसंयुक्तः कफपित्तानुगे मतः ।।११४।।
मधुकं पिप्पलीमूलं गुडो गोश्वशकृद्रसः।
घृतं क्षौद्रं कासश्वासहिक्काभिष्यन्दिनां शुभम् ।।११५।।
खराश्वोष्ट्रवराहाणां मेषस्य च गजस्य च।
शकृद्रसं बहुकफे चैकैकं मधुना पिबेत् ।।११६।।

If the patient suffering from hiccup and asthma is thirsty, then he should take (drink) the decoction of either *daśa-mūla* or *deva-dāru*. He may also drink *madirā* (a type of alcoholic drink).

The physician should wash and crush *pāṭhā, madhu-rasā, rāsnā, sarala* and *deva-dāru*, and put these ingredients in *surā-maṇḍa* (a type of alcoholic drink). To this drink, small quantity of salt should be added and given to the patient to drink. The recipe so prepared cures hicup and asthma.

Hiṅgu, sauvarcala, kola, samaṅgā, pippalī and *balā* should be made to a paste by triturating them with the juice of *mātuluṅga*. This paste should be mixed with *āranāla* (a type of sour drink). Intake of this drink cures hiccup and asthma.

Sauvarcala, nāgara and *bhārgī* should be added with double

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the quantity of sugar. Intake of this potion along with warm water cures hiccup and asthma.

The paste of *bhārgī* and *nāgara*, or *marica* and *kṣāra* (alkali preparation), or *pītadru, citraka, āsphotā* and *mūrvā* should be mixed with warm water and given as a drink (to the patient suffering from hiccup and asthma).

Utkārikā (a preparation in paste form) should be prepared of *madhūlikā, tugā-kṣīrī, nāgara* and *pippalī* by cooking with ghee. Intake of this recipe is useful when asthma is caused by the association (*anubandha*) of *pitta*.

The meat of (*śvāvit śallaka*) or rabbit or the blood of *śallaka* should be cooked with *Pippalī-ghṛta* (vide commentary on verse-95). This recipe is useful when asthma is caused by the association (*anubandha*) of *vāyu*.

The juice of *sauvarcala*, milk or ghee should be mixed with the powder of *śuṇṭhī, pippalī* and *marica*. Intake of this as post-prandial drink (*anupāna*) after taking boiled *śāli*-rice is useful for the patient suffering from asthma caused by the association (*anubandha*) of *vāta* and *pitta*.

Intake of the juice of the flower of *śirīṣa* or *sapta-parṇa* along with *pippalī* and honey is useful for the patient suffering from asthma caused in association (*anubandha*) of *kapha* and *pitta*.

Intake of the potion prepared of *madhūka, pippalī-mūla*, jaggery, the juice of the dungs of cow and horse, ghee and honey is useful for the patient suffering from bronchitis, asthma, hiccup and *abhiṣyandin* (name of one of eye-diseases i.e. conjunctivitis; but in the present context, it refers to the obstrction of the channels of circulation by *āma*).

If *kapha* is aggravated in excess, then along with honey, the juice of the dungs of an ass, horse, camel, pig, sheep or elephant should be given to the patient. [105-106]

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Recipes of Linctus for Hiccup and Asthma

क्षारं चाप्यश्वगन्धाया लिह्यान्ना क्षौद्रसर्पिषा।
मयूरपादनालं वा शकलं शल्लकस्य वा।। ११७।।
श्वाविज्जाण्डकचाषाणां रोमाणि कुररस्य वा।
शृङ्गचेकद्विशफानां वा चर्मास्थीनि खुरांस्तथा।। ११८।।
सर्वाण्येकैकशो वाऽपि दग्ध्वा क्षौद्रघृतान्वितम्।
चूर्णं लीढ्वा जयेत् कासं हिक्कां श्वासं च दारुणम्।। ११९।।
एते हि कफसंरुद्धगतिप्राणप्रकोपजाः।
तस्मात्तन्मार्गशुद्ध्यर्थं देया लेहा न निष्कफे।। १२०।।

Intake of the alkali-preparation of *aśvagandhā* along with honey and ghee, in a linctus (*lehya*) form is useful for the patients suffering from hiccup and asthma.

The stalk of pea-cock feather, the quills of *śallaka*, hair of *śvāvit, jāṇḍaka* (?), *cāṣa* or *kurara*, skin, bones and hooves of horned animals, animals having one hoof or two hooves, all of these separately or together should be reduced to ashes by burning. Intake of these powders in the form of a linctus by adding honey and ghee cures bronchitis, hiccup, and serious types of asthma.

The above mentioned diseases (viz., bronchitis, hiccup and asthma) are caused by the aggravation of *prāṇa-vāyu* because of the obstruction to its path by *kapha*. Therefore, to cleanse the channel (of *prāṇa-vāyu* by alleviating *kapha*), these recipes of linctus should be administered. If, however, *kapha* is not involved in the causation of the diseases, then the above mentioned recipes of linctus should not be administered. [117-120]

Pañca-Karma Therapy

कासिने च्छर्दनं दद्यात् स्वरभङ्गे च बुद्धिमान्।
वातश्लेष्महरैर्युक्तं तमके तु विरेचनम्।। १२१।।
उदीर्यते भृशतरं मार्गरोधाद्बहज्जलम्।
यथा तथाऽनिलस्तस्य मार्गं नित्यं विशोधयेत्।। १२२।।

If, the patients suffering from hiccup and asthma get afflicted

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with bronchitis or hoarseness of voice, then they should be given emetic therapy by a wise physician. Patients suffering from *tamaka* type of asthma should be given purgation therapy. The ingredients for emetic and purgation therapies should such as would alleviate *vāyu* and *kapha*.

If the flowing water of a river gets obstructed on its way, then the level of water rises further. Similarly, if the channels carrying mobile *vāyu* (in the chest) get obstructed, then the *vāyu* located at the point of obstruction gets very much aggravated. Therefore, the channels of *vāyu* should always be cleansed [by the administration of *pañca-karma* therapies for elimination of obstructing *doṣas*]. [121 - 122]

Śaṭyādi-Cūrṇa

शटीचोरकजीवन्तीत्वङ्मुस्तं पुष्कराह्वयम्।
सुरसं तामलक्येला पिप्पल्यगुरु नागरम्।। १२३।।
वालकं च समं चूर्णं कृत्वाऽष्टगुणशर्करम्।
सर्वथा तमके श्वासे हिक्कायां च प्रयोजयेत्।। १२४।।

Śaṭī, coraka, jīvantī, tvak, mustā, puṣkara-mūla, surasā, tāmalakī, elā, pippalī, aguru, nāgara and *bālaka* should be taken in equal quantities and made to a powder. To this powder, eight parts of sugar should be added. This recipe should always be administered to the patient suffering from *tamaka-śvāsa* (a type of asthma) and hiccup. [123-124]

For the preparation of this recipe, one part each of *śaṭī*, etc., and eight parts of sugar should be added. This recipe should be used in drinks, food-preparations and in the form of a linctus.

Muktādya-Cūrṇa

मुक्ताप्रवालवैदूर्यशङ्खस्फटिकमञ्जनम् ।
ससारगन्धकाचार्कसूक्ष्मैलालवणद्वयम् ।। १२५।।
ताम्रायोरजसी रूप्यं ससौगन्धिकसीसकम् ।
जातीफलं शणाद्बीजमपामार्गस्य तण्डुलाः ।। १२६।।
एषां पाणितलं चूर्णं तुल्यानां क्षौद्रसर्पिषा ।
हिक्कां श्वासं च कासं च लीढमाशु नियच्छति ।। १२७।।

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अञ्जनात्तिमिरं काचं नीलिकां पुष्पकं तमः।
मल्यं कण्डूमभिष्यन्दमर्म चैव प्रणाशयेत्॥१२८॥
इति मुक्ताद्यं चूर्णम्।

One *pāṇi-tala* of the powder of each of *muktā, pravāla, vaidūrya, śaṅkha, sphaṭika, añjana, sasāra-gandha* (red variety of sandal-wood), *kāca, arka, sūkṣmailā, sauvarcala* and *saindhava-lavaṇa, tāmra-bhasma, lauha-bhasma, raupya-bhasma, gandhaka, nāga-bhasma, jātī-phala*, seeds of *śaṇa* and dehusked seeds of *apāmārga*, should be mixed with honey and ghee in equal quantities. Intake of this linctus instantaneously cures hiccup and asthma.

Application of this recipe in the form of collyrium cures *timira, kāca, nīlikā, puṣpaka, tamas, malya, kaṇḍū, abhiṣyanda* and *arman*.

Thus, ends the description of *Muktādya-cūrṇa*.[125-128]

The term '*sasāra*' in verse no. 125 has been interpreted by Cakrapāṇi as '*sphaṭika*' and '*saugandhya*' in the subsequent verse (in the text it is written as '*saugandhika*') as a variety of *māṇikya* (ruby). Since the term '*sphaṭika*' is already mentioned in the same verse no. 125, it seems, he had a different reading of this text while commenting. He has also interpreted the term '*kaseruka*' as a type of costly stone having slightly blue and yellow colour. This term is not found in the extant text dealing with this recipe but it finds a place in the foot-note indicating just a variant reading which justifies our assumption.

Recipes for Inhalation-Therapy, etc.

शटीपुष्करमूलानां चूर्णमामलकस्य च।
मधुना संयुतं लेह्यं चूर्णं वा काललोहजम्॥१२९॥
सशर्करां तामलकीं द्राक्षां गोश्वशकृद्रसम्।
तुल्यं गुडं नागरं च प्राशयेन्नावयेत्तथा॥१३०॥
लशुनस्य पलाण्डोर्वा मूलं गृञ्जनकस्य वा।
नावयेच्चन्दनं वाऽपि नारीक्षीरेण संयुतम्॥१३१॥
सुखोष्णं घृतमण्डं वा सैन्धवेनावचूर्णितम्।
नावयेन्माक्षिकीं विष्ठामलक्तकरसेन वा॥१३२॥

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नारीक्षीरेण सिद्धं वा सर्पिर्मधुरकैरपि।
पीतं नस्तो निषिक्तं वा सद्यो हिक्कां नियच्छति।। १३३।।
सकृदुष्णं सकृच्छीतं व्यत्यासाद्धिक्किनां पयः।
पाने नस्तःक्रियायां वा शर्करामधुसंयुतम्।। १३४।।

The powders of *śaṭī* and *puṣkara-mūla* or *āmalakī* or *kāla-loha* should be made to a linctus and taken by the patient suffering from hiccup and asthma.

Tāmalakī, drākṣā and the juice of the dung of a cow and a horse mixed with sugar should be given to the patient suffering from hiccup and asthma, to be taken as a linctus or to be used for the purpose of inhalation therapy. Similarly, jaggery and *śuṇṭhī*, taken in equal quantities can be used for the same purpose.

Mixed with the breast-milk of woman, *laśuna, palāṇḍu*, root of *gṛñjanaka* or *candana* can be administered as inhalation therapy to a patient suffering from hiccup and asthma.

Luke-warm *ghṛta-maṇḍa* (scum of ghee) sprinkled with the powder of rock-salt, may similarly be used for inhalation therapy.

The stool of flies mixed with the juice of *alaktaka*, or cooked by adding woman's breast-milk or added with the ghee medicated by boiling with drugs having sweet taste (belonging to *Jīvanīya* group) can be given as a drink, or for inhalation therapy which instantaneously cures hiccup.

Alternatly, hot and cold milk mixed with sugar and honey should be administered as a drink or for inhalation therapy to the patient suffering from hiccup. [129-134]

In the last recipe mentioned above, honey should be added only to cold milk and not to hot milk (which is to be administered alternately), because administration of honey with anything hot, is unwholesome (*viruddha*).

Recipes for Hiccup

अधोभागैर्घृतं सिद्धं सद्यो हिक्कां नियच्छति।
पिप्पलीमधुयुक्तौ वा रसौ धात्रीकपित्थयोः।। १३५।।
लाजालाक्षामधुद्राक्षापिप्पल्यश्वशकृद्रसान्।
लिह्यात् कोलमधुद्राक्षापिप्पलीनागराणि वा।। १३६।।

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Administration of the medicated ghee prepared by boiling with purgative drugs instantaneously cures hiccup. Similarly, the linctus prepared of *lājā, lākṣā, madhu, drākṣā, pippalī,* and the juice of the dung of a horse, or of *kola, madhu, drākṣā, pippalī* and *nāgara* cures hiccup. [135-136]

Regimens to Avert Attacks of Hiccup

शीताम्बुसेकः सहसा त्रासो विस्मापनं भयम्।
क्रोधहर्षप्रियोद्वेगा हिक्काप्रच्यावना मताः ।।१३७।।

Subjecting the patient to sudden sprinkling of cold water, intimidation, distraction of memory and fear, and exposing him to anger, exhilaration, love or anxiety averts the attack of hicccup. [137]

Eschewing the Etiological Factors

हिक्काश्वासविकाराणां निदानं यत् प्रकीर्तितम्।
वर्ज्यमारोग्यकामैस्तद्धिक्काश्वासविकारिभिः ।।१३८।।

The etiological factors described to be responsible for the manifestation of hiccup and asthma should be eschewed by the patients suffering from these diseases, if they want (to enjoy) good health. [138]

Administration of Medicated Ghee

हिक्काश्वासानुबन्धा ये शुष्कोरःकण्ठतालुकाः।
प्रकृत्या रूक्षदेहाश्च सर्पिर्भिस्तानुपाचरेत् ।।१३९।।

If the patient suffering from hiccup and asthma has the association (*anubandha*) of dryness of the chest, throat and palate, and if he has dryness of the body by nature (*prakṛti*), then he should be given recipes of medicated ghee. [139]

Daśamūlādya-Ghṛta

दशमूलरसे सर्पिर्दधिमण्डे च साधयेत्।
कृष्णासौवर्चलक्षारवयःस्थाहिङ्गुचोरकैः ।।१४०।।
कायस्थया च तत् पानाद्धिक्काश्वासौ प्रणाशयेत्।

Intake of the ghee boiled by adding the decoction of *daśa-*

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mūla, dadhi-maṇḍa (*mastu*), *kṛṣṇā, sauvarcala, kṣāra, vayaḥsthā* (*brāhmī*), *hiṅgu, coraka* and *kāyasthā* (*surasā*) cures hiccup and asthma. [140 - $^{1}/_{2}$ 141]

Tejovatyādi-Ghṛta

तेजोवत्यभया कुष्ठं पिप्पली कटुरोहिणी ।। १४१ ।।
भूतीकं पौष्करं मूलं पलाशश्चित्रकः शटी ।
सौवर्चलं तामलकी सैन्धवं बिल्वपेशिका ।। १४२ ।।
तालीसपत्रं जीवन्ती वचा तैरक्षसंमितैः ।
हिङ्गुपादैर्घृतप्रस्थं पचेत्तोये चतुर्गुणे ।। १४३ ।।
एतद्यथाबलं पीत्वा हिक्काश्वासौ जयेन्नरः ।
शोथानिलार्शोग्रहणीहृत्पार्श्वरुज एव च ।। १४४ ।।
इति तेजोवत्यादिघृतम् ।

One *prastha* of ghee should be cooked by adding four *prasthas* of water, one *akṣa* of each of *tejovatī* (*cavikā*), *abhayā, kuṣṭha, pippalī, kaṭu-rohiṇī, bhūtīka, puṣkara-mūla, palāśa, citraka, śaṭī, sauvarcala, tāmalakī, saindhava,* pulp of (unripe) *bilva, tālīsa-patra, jīvantī* and *vacā*, and one fourth *akṣa* of *hiṅgu*. Intake of this medicated ghee in a dose appropriate to the power of digestion cures hiccup, asthma, oedema, *vātika* type of *arśas* (piles), *grahaṇī* (sprue syndrome), heart-diseases and pain in the chest.

Thus, ends the description of *Tejovatyādi-ghṛta*.

[$141^{1}/_{2}$-144]

Manaḥśilādi-Ghṛta

मनःशिलासर्जरसलाक्षारजनिपद्मकैः ।
मञ्जिष्ठैलैश्च कर्षांशैः प्रस्थः सिद्धो घृताद्धितः ।। १४५ ।।
जीवनीयोपसिद्धं वा सक्षौद्रं लेहयेद्धृतम् ।
त्र्यूषणं दाधिकं वाऽपि पिबेद्वासाघृतं तथा ।। १४६ ।।
इति मनःशिलादिघृतम् ।

One *prastha* of ghee should be cooked by adding one *karṣa* of each of *manaḥśilā, sarja-rasa, lākṣā, rajanī, padmaka, mañjiṣṭhā* and *elā*. Intake of this medicated ghee made to a linctus

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form by adding honey is useful in hiccup and asthma. Similarly, ghee cooked by adding drugs belonging to *Jīvanīya*-group (vide *Sūtra* 4 : 9) should be taken along with honey.

Patients suffering from hiccup and asthma may also take *Tryūṣaṇa-ghṛta* (vide *Cikitsā* 18 : 39-42), *Dādhika-ghṛta* (vide *Hapuṣādya-ghṛta* in *Cikitsā* 5 : 71-73) and *Vāsā-ghṛta* (vide *Cikitsā* 5 : 126-127) [along with honey]. [145-146]

Line of Treatment in General

यत्किंचित् कफवातघ्नमुष्णं वातानुलोमनम्।
भेषजं पानमन्नं वा तद्धितं श्वासहिक्किने ॥१४७॥
वातकृद्वा कफहरं कफकृद्वाऽनिलापहम्।
कार्यं नैकान्तिकं ताभ्यां प्रायः श्रेयोऽनिलापहम् ॥१४८॥
सर्वेषां बृंहणे ह्यल्पः शक्यश्च प्रायशो भवेत्।
नात्यर्थं शमनेऽपायो भृशोऽशक्यश्च कर्शने ॥१४९॥
तस्माच्छुद्धानशुद्धांश्च शमनैर्बृंहणैरपि।
हिक्काश्वासार्दिताञ्जन्तून् प्रायशः समुपाचरेत् ॥१५०॥

Ingredients which cause alleviation of *vāyu* and *kapha*, which are hot in potency, and which cause downward movement of *vāyu* (*vātānulomana*) are useful as medicines, drinks and food preparations for the patients suffering from hiccup and asthma.

Ingredients, which exclusively alleviate *kapha* but aggravate *vāyu* or which exclusively alleviate *vāyu* but aggravate *kapha* must never be used in the treatment of hiccup and asthma. Between these two categories of treatment, however, the latter category, i.e. the administration of ingredients which alleviate *vāyu* but may aggravate *kapha* can, if necessary, be used in exceptional circumstances.

The patient suffering from hiccup and asthma can be given nourishing therapy (*bṛṃhaṇa*), and its adverse effects will be minimal and curable. Alleviation therapies (*śamana*) for such patients are free from any adverse effects. But the administration of depletion therapy (*karṣaṇa*) is likely to produce serious adverse effects which are difficult of cure.

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Therefore, the patient suffering from hiccup and asthma should generally be treated with nourishing (*bṛmhaṇa*) or alleviating (*śamana*) therapy, irrespective of the fact whether he has undergone elimination therapy (*śuddha*) or not (*aśuddha*). [147-150]

There are three categories of therapies for the treatment of the patient suffering from hiccup and asthma which are as follows :

(1) Therapy which alleviates both *kapha* and *vāyu*;

(2) Therapy which alleviate *kapha* but aggravates *vāyu*; and

(3) Therapy which alleviates *vāyu* but aggravates *kapha*.

Of the above mentioned three categories of therapies, the first type should always be preferred, as already spelt out in the text. Out of the remaining two categories, the last one can, however, be administered, if found essential, in exceptional circumstances. The second category of therapy should be avoided.

The therapy which alleviates *vāyu* is generally nourishing (*bṛṃhaṇa*). Administration of such therapy may produce some adverse effects, but such adverse effects would be minimal, and not difficult of cure because the patient will gain strength by the nourishing therapy as a result of which he can easily overcome these adverse effects. The depletion therapy (*karṣaṇa*), on the other hand, would create tremendous amount of adverse effects (because of the weakening effect of this therapy), which may be incurable. It is only the alleviation (*śamana*) therapy which is absolutely free from these adverse effects, and such category of therapy should be preferred for the treatment of hiccup and asthma.

Keeping the above general principle in view, the first (*vāta-kapha-hara*) and the third (*vāta-hara* but *kapha-kara*) categories of therapy can be administered in order of preference.

According to some physicians, the statement in the verse no. 150 implies that *śamana* (alleviation) therapy is to be admitted to those who have not undergone *śodhana* (elimination) therapy and *bṛṃhaṇa* (nourishing) therapy is to be given to those who are already administered these elimination therapies.

Some others, however, consider the alleviation therapy itself as a nourishing (*bṛṃhaṇa*) remedy.

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To Sum Up

तत्र श्लोकः—

दुर्जयत्वे समुत्पत्तौ क्रियैकत्वे च कारणम्।
लिङ्गं पथ्यं च हिक्कानां श्वासानां चेह दर्शितम्।। १५१।।

The following topics are discussed in this chapter :

1. The grounds responsible for making hiccup and asthma difficult of cure;
2. The origin or pathogenesis of hiccup and asthma;
3. The grounds for the identity of the treatment of hiccup and asthma;
4. The signs and symptoms of (different varieties of) hiccup and asthma; and
5. The wholesome regimens to be administered for the cure of hiccup and asthma. [151]

Colophon

इत्यग्निवेशकृते तन्त्रे चरकप्रतिसंस्कृतेऽप्राप्ते दृढबलसम्पूरिते
चिकित्सास्थाने हिक्काश्वासचिकित्सितं
नाम सप्तदशोऽध्यायः ॥ १७ ॥

Thus, ends the seventeenth chapter in *Cikitsā-sthāna* (section on the treatment of diseases) dealing with the treatment of *hikkā* (hiccup) and *śvāsa* (asthma) in the work of Agniveśa which was redacted by Caraka, and because of its non-availability [subsequently] supplemented by Dṛḍhabala.

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CHAPTER - XVIII

TREATMENT OF BRONCHITIS

अष्टादशोऽध्यायः ।

अथातः कासचिकित्सितं व्याख्यास्यामः ।। १ ।।
इति ह स्माह भगवानात्रेयः ।। २ ।।

We shall now expound the chapter on the treatment of *kāsa* (bronchitis).

Thus, said Lord Ātreya. [1-2]

The chapter on the treatment of *kāsa* (bronchitis) follows the chapter on the treatment of hiccup and asthma because the line of treatment of *kāsa* is similar to that of *hikkā* (hiccup) and *śvāsa* (asthma), and also because *hikkā*, *śvāsa* and *kāsa* are interrelated with each other.

Prologue

तपसा यशसा धृत्या धिया च परयाऽन्वितः ।
आत्रेयः कासशान्त्यर्थं प्राह सिद्धं चिकित्सितम् ।। ३ ।।

Lord Ātreya, endowed with the power of penance, fame, perseverance, and super-intellect expounded the infallible therapies for the treatment of *kāsa* (bronchitis). [3]

The statement regarding exposition about the treatment of *kāsa* (bronchitis) by Lord Ātreya implies Agniveśa's query on this topic. According to the ancient *śāstraika* tradition, a teacher is not expected to expound any topic all by himself unless there is an inquisitive query about it by the disciple.

Varieties of Kāsa

वातादिजास्त्रयो ये च क्षतजः क्षयजस्तथा ।
पञ्चैते स्युर्नृणां कासा वर्धमानाः क्षयप्रदाः ।। ४ ।।

There are five varieties of *kāsa* (bronchitis). If exacerbated, they may cause cachexia. These varieties are as follows :

1. *Vātika kāsa* (bronchitis caused by *vāyu*);

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2. *Paittika kāsa* (bronchitis caused by *pitta*);
3. *Kaphaja kāsa* (bronchitis caused by *kapha*);
4. *Kṣataja kāsa* (bronchitis caused by injury to the chest or phthisis); and
5. *Kṣayaja kāsa* (bronchitis caused by the diminution of tissue elements, i.e. consumption or tubercular bronchitis). [4]

Kṣayaja variety of *kāsa* is caused by the diminution of tissue elements (*dhātu-kṣaya*) which is associated with affliction by tuberculosis and old age (*jarā-kāsa*). Similarly, *kṣataja* type of bronchitis includes phthisis which precedes the attack of tuberculosis and *kṣata-kṣīṇa* (emaciation caused by injury to the chest).

By limiting the number of the varieties of *kāsa* to five, Lord Ātreya intends to take a comprehensive view of other sub-varieties of *kāsa*, and their treatment as will be explained hereafter.

The term '*kṣaya-pradaḥ*' stands for immense emaciation of the body leading to death. Alternativerly, this term stands for the diminution of tissue elements. That is to say that *kāsa* is caused by the diminution of the tissue elements, and in its turn causes diminution of the tissue elements. As it happens in the case of *rakta-pitta* which is caused by fever, and in its turn, it causes specific type of *jvara* (fever)--vide *Nidāna* 8 : 17.

Premonitory Signs and Symptoms of Kāsa

पूर्वरूपं भवेत्तेषां शूकपूर्णगलास्यता।
कण्ठे कण्डूश्च भोज्यानामवरोधश्च जायते।। ५।।

The following are the premonitory signs and symptoms of *kāsa* (bronchitis) :

1. A sensation as if the throat and month are filled with bristles (a feeling of congestion in the throat);
2. Itching sensation in the throat; and
3. Obstruction to the movement of food in the gullet. [5]

The patient, during the premonitory stage of *kāsa* becomes incapable of taking food because of associated anorexia, or because of his inability to swallow food [due to congestion in the throat].

Pathogenesis

अधःप्रतिहतो वायुरूर्ध्वस्त्रोतः समाश्रितः।
उदानभावमापन्नः कण्ठे सक्तस्तथोरसि।। ६।।

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आविश्य शिरसः खानि सर्वाणि प्रतिपूरयन्।
आभञ्जन्नाक्षिपन् देहं हनुमन्ये तथाऽक्षिणी।। ७।।
नेत्रे पृष्ठमुरःपार्श्वे निर्भुज्य स्तम्भयंस्ततः।
शुष्को वा सकफो वाऽपि कसनात्कास उच्यते।। ८।।

Being obstructed in the lower regeion of the body, *vāyu* moves upwards, afflicts the channels of circulation in the upper part of the body, takes over the function of *udāna-vayu* (i.e. the function of respiration), and gets lodged in the throat and the chest. This *vāyu* enters (afflicts) and fills up all the channels (cavities) of the head to cause bending (*ābhañjan* = lit. breaking) and streching (*ākṣipan*) of the body, jaws, sides of the neck (sterno-mastoid muscle) and eyes. Thereafter, this *vāyu* having caused contraction (*nirbhujya*) and stiffness (*stambhayan*) of the eyes, back, chest and sides of the chest, gives rise to coughing (*kasanāt*) which may be dry or with phlegm because of which it is called *kāsa*. [6-8]

This ailment is called *kāsa* because it involves the movement of *vāyu* (in the upper part of the body) and because it afflicts chest, etc., -- vide the root '*kas*' which implies 'to move' or 'to afflict'.

Causes of Variation in Pain, etc.

प्रतिघातविशेषेण तस्य वायोः सरंहसः।
वेदनाशब्दवैशिष्ट्यं कासानामुपजायते।। ९।।

Specific variations in the pain and sound associated with different types of *kāsa* are caused by the specific nature of the obstruction [by *kapha,* etc.,] to the forcefully moving *vāyu*. [9]

Etiology of Vātika Kāsa

रूक्षशीतकषायाल्पप्रमितानशनं स्त्रियः।
वेगधारणमायासो वातकासप्रवर्तकाः।। १०।।

The causative factors of *vātika* type of *kāsa* are as follows :

1. Intake of ununctuous, cold and astringent food;
2. Intake of food in less quantity or much less in quantity (*pramita*) or not taking food at all (*anaśana*);

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3. Excessive indulgence in sex;
4. Suppression of natural urges; and
5. Excessive physical strain. [10]

Signs and Symptoms of Vātika Kāsa

हत्पार्श्वोरःशिरःशूलस्वरभेदकरो भृशम्।
शुष्कोरःकण्ठवक्त्रस्य हृष्टलोम्नः प्रताम्यतः।। ११।।
निर्घोषदैन्यस्तननदौर्बल्यक्षोभमोहकृत् ।
शुष्ककासः कफं शुष्कं कृच्छ्रान्मुक्त्वाऽल्पतां व्रजेत्।। १२।।
स्निग्धाम्ललवणोष्णैश्च भुक्तपीतैः प्रशाम्यति।
ऊर्ध्ववातस्य जीर्णेऽन्ने वेगवान्मारुतो भवेत्।। १३।।

The signs and symptoms of *vātika* type of *kāsa* are as follows :

1. Excruciating pain in the cardiac region, in the sides of the chest and in the chest, and headache;
2. Excessive hoarseness of voice;
3. Dryness in the chest, throat and mouth;
4. Horripilation and fainting;
5. Resonant sound during coughing, feeling of prostration, hollow sound during coughing;
6. Weakness, agitation and unconsciousness;
7. Dry cough;
8. The phlegm that comes out with pain is semi-solid (dry);
9. The coughing gets alleviated by food and drinks that are unctuous, sour, saline and warm; and
10. The upward moving *vāyu* (which is the cause of this ailment) gets all the more aggravated after the digestion of food.

[11-13]

Etiology of Paittika Kāsa

कटुकोष्णविदाह्यम्लक्षाराणामतिसेवनम् ।
पित्तकासकरं क्रोधः संतापश्चाग्निसूर्यजः।। १४।।

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The causative factors of *paittika* type of *kāsa* are as follows :

1. Excessive intake of pungent, hot, *vidāhi* (which causes burning sensation), sour and alkaline food;
2. Anger; and
3. Exposure to the heat of the fire and sun. [14]

Signs and Symptoms of Paittika Kāsa

पीतनिष्ठीवनाक्षित्वं तिक्तास्यत्वं स्वरामयः।
उरोधूमायनं तृष्णा दाहो मोहोऽरुचिर्भ्रमः।।१५।।
प्रततं कासमानश्च ज्योतींषीव च पश्यति।
श्लेष्माणं पित्तसंसृष्टं निष्ठीवति च पैत्तिके।।१६।।

The signs and symptoms of *paittika* type of *kāsa* are as follows :

1. Yellowness of the sputum and eyes;
2. Bitterness in the mouth;
3. Impairment of voice;
4. A feeling as if smoke is being vomited out of the chest (smoky eructation);
5. Morbid thirst, burning sensation, unconsciousness, anorexia and giddiness;
6. Appearance of star like particles in front of the eyes while coughing continuously; and
7. The patient spits out phlegm mixed with *pitta*. [15-16]

The chest in which *kāsa* is manifested is the site of *kapha*. In this particular variety of *kāsa*, aggravated *pitta* plays an important role in pathogenesis (*samprāpti*). Therefore, phlegm (*kapha*) mixed with *pitta* comes out in spitting.

Etiology of Kaphaja Kāsa

गुर्वभिष्यन्दिमधुरस्निग्धस्वप्नाविचेष्टनैः ।
वृद्धः श्लेष्माऽनिलं रुद्ध्वाकफकासं करोति हि।।१७।।

The causative factors of *kaphaja* type of *kāsa* are as follows :

1. Intake of heavy, *abhiṣyandin* (ingredients which cause

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obstruction to the channels of circulation), sweet and unctuous ingredients [in excess]; and

2. Excessive sleep and indolence.

The *kapha* gets aggravated because of the above mentioned regimens and obstructs the movement of *vāyu* which gives rise to *kaphaja* type of *kāsa*. [17]

Signs and Symptoms of Kaphaja Kāsa

मन्दाग्नित्वारुचिच्छर्दिपीनसोत्क्लेशगौरवैः ।
लोमहर्षास्यमाधुर्यक्लेदसंसदनैर्युतम् ।।१८।।
बहुलं मधुरं स्निग्धं निष्ठीवति घनं कफम्।
कासमानो ह्यरुग् वक्षः संपूर्णमिव मन्यते।।१९।।

The signs and symptoms of *kaphaja* type of *kāsa* are as follows :

1. Suppression of the power of digestion;
2. Anorexia, vomiting, chronic rhinitis, nausea and feeling of heaviness in the body;
3. Horripilation, sweetness and stickiness in the mouth and asthenia;
4. Spitting of thick-phlegm in large quantity which is sweet in taste and unctuous;
5. No feeling of pain in the chest while coughing; and
6. Feeling of fullness in the chest. [18-19]

Etiology of Kṣataja Kāsa

अतिव्यवायभाराध्वयुद्धाश्वगजविग्रहैः ।
रूक्षस्योरःक्षतं वायुर्गृहीत्वा कासमावहेत्।। २०।।

The causative factors of *kṣataja* type of *kāsa* (bronchitis caused by phthisis) are as follows :

1. Excessive indulgence in sex;
2. Carrying excessively heavy load;
3. Walking excessively long distance;

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4. Indulgence in fighting; and
5. Excessive indulgence in restraining the movement of horses and elephants.

The above mentioned factors cause injury to the chest (lungs) and bring about ununctuousness in the body. This, in its turn, causes aggravation of *vāyu* which gives rise to *kṣataja* type of *kāsa* (bronchitis caused by phthisis). [20]

According to Gaṅgādhara Sena, the second *pāda* of the verse should be read as '*yuddhāśvagajanigrahaiḥ*' which seems to be more appropriate.

Signs and Symptoms of Kṣataja Kāsa

स पूर्वं कासते शुष्कं ततःष्ठीवेत् सशोणितम्।
कण्ठेन रुजताऽत्यर्थं विरुग्णेनेव चोरसा।। २१।।
सूचीभिरिव तीक्ष्णाभिस्तुद्यमानेन शूलिना।
दुःखस्पर्शेन शूलेन भेदपीडाभितापिना।। २२।।
पर्वभेदज्वरश्वासतृष्णावैस्वर्यपीडितः ।
पारावत इवाक्रूजन् कासवेगात्क्षतोद्भवात्।। २३।।

The signs and symptoms of *kṣataja* type of *kāsa* are as follows :

1. In the beginning, the patient coughs without any phlegm output, but thereafter, he spits out phlegm along with blood;
2. He experiences excessive pain in the throat, and feels as if the chest is cracking;
3. He feels pricking pain as if pricked by sharp needles;
4. He gets excruciating pain and discomfort by touch;
5. He feels miserable because of piercing type of pain;
6. He gets afflicted with pain in the joints of fingers and toes, fever, dyspnoea, morbid thirst and hoarseness of voice; and
7. While coughing, he produces cooing sound like that of a pigeon.

[21-23]

These causative factors, signs and symptoms of *kṣataja-kāsa* are similar to *yakṣmā* (tuberculosis) caused by *sāhasa* (exertion in excess of one's own capacity) -- vide *Nidāna* 6:4, and *Cikitsā* 8 : 13-19.

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Etiology of Kṣayaja Kāsa

विषमासात्म्यभोज्यातिव्यवायाद्वेगनिग्रहात् ।
घृणिनां शोचतां नृणां व्यापन्नेऽग्नौ त्रयो मलाः ।। २४ ।।
कुपिताः क्षयजं कासं कुर्युर्देहक्षयप्रदम् ।

The causative factors of *kṣayaja kāsa* are as follows :

1. Intake of *viṣama* or irregular (vide *Cikitsā* 15 : 236) type of meals and unwholesome food;
2. Excessive indulgence in sex;
3. Suppression of natural urges;
4. Immensely hateful disposition; and
5. Excessive worry.

Because of the above mentioned factors, the *agni* (gastric fire) gets adversely affected, and consequently, all the three *doṣas* get aggravated giving rise to *kṣayaja kāsa* which causes emaciation of the body. [24 -$^1/_2$ 25]

Rājayakṣmā or tuberculosis is caused by the following four factors (vide *Cikitsā* 8 : 13) :

1. *Sāhasa* (exertion in excess of one's capacity);
2. *Vega-sandhāraṇa* (suppression of natural urges);
3. *Kṣaya* (depletion of tissue elements); and
4. *Viṣamāśana* (intake of irregular diet).

The first item, i.e. *sāhasa*, gives rise to signs and symptoms which are similar to *kṣataja kāsa* which is already explained in the verse no. 23 above. The remaining three factors give rise to *kṣayaja kāsa* which is being presently explained.

Signs, Symptoms and Prognosis of Kṣayaja Kāsa

दुर्गन्धं हरितं रक्तं ष्ठीवेत् पूयोपमं कफम् ।। २५ ।।
स्थानादुत्कासमानश्च हृदयं मन्यते च्युतम् ।
अकस्मादुष्णशीतार्तो बह्वाशी दुर्बलः कृशः ।। २६ ।।
स्निग्धाच्छमुखवर्णत्वक् श्रीमद्दर्शनलोचनः ।
पाणिपादतलैः श्लक्ष्णैः सततासूयको घृणी ।। २७ ।।

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ज्वरो मिश्राकृतिस्तस्य पार्श्वरुक् पीनसोऽरुचिः।
भिन्नसंहतवर्चस्त्वं स्वरभेदोऽनिमित्ततः।। २८।।
इत्येष क्षयजः कासः क्षीणानां देहनाशनः।
साध्यो बलवतां वा स्याद्याप्यस्त्वेवं क्षतोत्थितः।। २९।।
नवौ कदाचित् सिध्येतामेतौ पादगुणान्वितौ।
स्थविराणां जराकासः सर्वो याप्यः प्रकीर्तितः।। ३०।।

The signs and symptoms of *kṣayaja kāsa* are as follows :

1. The patient spits phlegm which is foul smelling, green or red in colour, and which is like pus;
2. While coughing, he feels as if the heart is displaced (falling down from its normal location);
3. He is suddenly afflicted with both hot and cold sensations;
4. He consumes food in excessive quantity;
5. He becomes weak and emaciated;
6. His face, complexion and skin become clean and unctuous;
7. His appearance becomes gracious with his eyes glowing;
8. The soles of his hands and feet become smooth;
9. He always tries to find fault with others, and develops immensely hateful disposition;
10. He suffers from fever where signs and symptoms of all the aggravated *doṣas* are manifested;
11. He suffers from pain in the sides of the chest, chronic rhinitis, and anorexia;
12. Even without any plausible cause, his stool becomes sometimes compact in form and sometimes loose; and
13. His voice becomes hoarse.

This is called *kṣayaja kāsa* which leads to the death of the patient if he is already very weak. If the patient is strong, then the disease can be cured.

Kṣataja type of *kāsa* [described in the verse nos. 20-23] is

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palliable if the patient is strong. If these two ailments (*kṣataja kāsa* and *kṣayaja kāsa*) are in their initial stage, and if all the four limbs of treatment (viz., physician, drugs, attendants and the patient himself) are endowed with efficiency, then both of these are at times curable. All the types of *kāsa* are, however, palliable if the patient is old. [25 $^{1}/_{2}$ - 30]

Kṣataja type of *kāsa* is generally palliable. However, if it is in its initial stage, and if all the four limbs of treatment are endowded with efficiency, then this ailment as well as *kṣayaja kāsa*-both are curable.

The *kāsa* in old age is of two types, viz., one caused by *kṣaya* (diminution) of the tissue elements as a result of old age, and the other is caused by the aggravation of *doṣas*. The former is a variety of *kṣayaja kāsa*, and called *jarā-kāsa*, which is palliable. The latter is however curable. According to some physicians, all types of *jarā-kāsa* (bronchitis of old age) are caused by the aggravation of *doṣas* only.

Line of Management

त्रीन्साध्यान्साधयेत्पूर्वान् पथ्यैर्याप्यांश्च यापयेत्।
चिकित्सामत ऊर्ध्वं तु शृणु कासनिबर्हिणीम्।। ३१।।

The first three types of bronchitis [viz., *vātika kāsa, paittika kāsa* and *kaphaja kāsa*] should be treated [with appropriate drugs and diet]. The palliable varieties [viz., *kṣataja kāsa* and *jarā-kāsa*] should be palliated with appropriate wholesome ingredients.

The treatment of different types of *kāsa* is spelt out hereafter. [31]

Treatment of Vātika Kāsa : Line of Treatment

रूक्षस्यानिलजं कासमादौ स्नेहैरुपाचरेत्।
सर्पिर्भिर्बस्तिभिः पेयायूषक्षीररसादिभिः।। ३२।।
वातघ्नसिद्धैः स्नेहाद्यैर्धूमैर्लेहैश्च युक्तितः।
अभ्यङ्गैः परिषेकैश्च स्निग्धैः स्वेदैश्च बुद्धिमान्।। ३३।।
बस्तिभिर्बद्धविड्वातं शुष्कोर्ध्वं चोर्ध्वभक्तिकैः।
घृतैः सपित्तं सकफं जयेत् स्नेहविरेचनैः।। ३४।।

In the event of dryness pervading the body of the patient

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suffering from *vātika kāsa*, a wise physician should, first of all treat with unctuous material and administer medicated ghee, medicated enema (*anuvāsana* type), *peyā* (thin gruel), *yūṣa* (vegetable-soup), milk and *rasa* (meat-soup) prepared by boiling with *vāyu*-alleviating drugs. The patient should be given unctuous diet, smoking, linctus (medicated recipes), massage, *pariṣeka* (sprinkling of warm water) and unctuous fomentation appropriately.

If the *vātika* type of *kāsa* is associated with constipation and flatulence, then the patient should be treated with medicated enema. If the patient has dryness in the upper part of his body, and the ailment is associated with aggravated *pitta*, then he should be given medicated ghee after the intake of food (*ūrdhva-bhaktika*). If the patient has dryness of the upper part of the body, and the ailment is associated with aggravated *kapha*, then he should be given unctuous purgative. [32-34]

The term '*śuṣkordhvam*' in the verse-34 implies a patient, the upper part of whose body is dry. It may also mean 'a patient who is suffering from dry cough'.

Kaṇṭakārī-Ghṛta

कण्टकारीगुडूचीभ्यां पृथक् त्रिंशत्पलाद्रसे।
प्रस्थः सिद्धो घृताद्वातकासनुद्वह्निदीपनः ।। ३५ ।।
इति कण्टकारीघृतम्।

One *prastha* of ghee should be cooked by adding the juice (or decoction) of *kaṇṭakārī* and *guḍūcī*, thirty *palas* of each. Intake of this medicated ghee cures *vātika* type of *kāsa*. It also promotes the power of digestion.

Thus, ends the description of *Kaṇṭakārī-ghṛta*. [35]

Pippalyādi-Ghṛta

पिप्पलीपिप्पलीमूलचव्यचित्रकनागरैः ।
धान्यपाठावचारास्नायष्ट्याह्वक्षारहिङ्गुभिः ।। ३६ ।।
कोलमात्रैर्घृतप्रस्थाद्दशमूलीरसाढके ।
सिद्धाच्चतुर्थिकां पीत्वा पेयामण्डं पिबेदनु ।। ३७ ।।

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तच्छ्वासकासहृत्पार्श्वग्रहणीदोषगुल्मनुत् ।
पिप्पल्याद्यं घृतं चैतदात्रेयेण प्रकीर्तितम्।। ३८।।
इति पिप्पल्यादिघृतम्।

One *prastha* of ghee should be cooked by adding one *āḍhaka* of the decoction of *daśa-mūla*, and the paste of one *kola* of each of *pippalī, pippalī-mūla, cavya, citraka, nāgara, dhānya, pāṭhā, vacā, rāsnā, yaṣṭi-madhu, kṣāra* and *hiṅgu*. After taking one *caturthikā* (*pala*) of this medicated ghee, the patient should take *peyā-maṇḍa* (upper part of the thin gruel). This recipe called *Pippalyādi-ghṛta* is propounded by Ātreya. It cures asthma, bronchitis, heart diseases, pain in the sides of the chest, *grahaṇī-doṣa* (sprue syndrome) and *gulma* (phantom tumour).

Thus, ends the description of *Pippalyādi-ghṛta*. [36-38]

Tryūṣaṇādya-Ghṛta

त्र्यूषणं त्रिफलां द्राक्षां काश्मर्याणि परूषकम् ।
द्वे पाठे देवदार्वृद्धिं स्वगुप्तां चित्रकं शटीम्।। ३९।।
ब्राह्मीं तामलकीं मेदां काकनासां शतावरीम् ।
त्रिकण्टकं विदारीं च पिष्ट्वा कर्षसमं घृतात्।। ४०।।
प्रस्थं चतुर्गुणे क्षीरे सिद्धं कासहरं पिबेत् ।
ज्वरगुल्मारुचिप्लीहशिरोहृत्पार्श्वशूलनुत् ।। ४१।।
कामलार्शोऽनिलाष्ठीलाक्षतशोषक्षयापहम् ।
त्र्यूषणं नाम विख्यातमेतद्घृतमनुत्तमम्।। ४२।।
इति त्र्यूषणाद्यं घृतम्।

One *prastha* of ghee should be cooked by adding four *prasthas* of milk and the pastes of one *karṣa* each of *śuṇṭhī, pippalī, marica* [taken together these three drugs are called *tryūṣaṇa;* hence the title of the recipe is *Tryūṣaṇādya-ghṛta*]; *harītakī, bibhītaka, āmalakī, drākṣā, kāśmarya, parūṣaka,* two varieties of *pāṭhā, deva-dāru, ṛddhi, svaguptā, citraka, śaṭī, brāhmī, tāmalakī, medā, kākanāsā, śatāvarī, trikaṇṭaka* and *vidārī*. This is an effective recipe for the cure of *kāsa*. It also cures fever, *gulma* (phantom tumour), anorexia, splenic disorders,

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headache, pain in the cardiac region and sides of the chest, jaundice, piles, *vātika* type of *aṣṭhīlā* (hard tumour), phthisis, consumption and tuberculosis. This excellent recipe of medicated ghee is well known as *Tryūṣaṇādya-ghṛta.*

Thus, ends the description of *Tryūṣaṇādya-ghṛta.*[39-42]

Rāsnā-Ghṛta

द्रोणेऽपां साधयेद्रास्नां दशमूलीं शतावरीम्।
पलिकां माणिकांशांस्तु कुलत्थान्बदरान्यवान्॥ ४३॥
तुलार्धं चाजमांसस्य पादशेषेण तेन च।
घृताढकं समक्षीरं जीवनीयैः पलोन्मितैः॥ ४४॥
सिद्धं तद्दशभिः कल्कैर्नस्यपानानुवासनैः।
समीक्ष्य वातरोगेषु यथावस्थं प्रयोजयेत्॥ ४५॥
पञ्चकासान् शिरःकम्पं शूलं वङ्क्षणयोनिजम्।
सर्वाङ्गैकाङ्गरोगांश्च सप्लीहोर्ध्वानिलाञ्जयेत्॥ ४६॥
इति रास्नाघृतम्।

In one *droṇa* of water, one *pala* of each of *rāsnā, bilva, śyonāka, gāmbhārī, pāṭalā, gaṇikārikā, śāla-parṇī, pṛśni-parṇī, bṛhatī, kaṇṭakārī* and *gokṣura*, one *māṇikā* of each of *kulattha, badara* and *yava,* and half *tulā* of goat-meat should be added and boiled till one fourth of water remains. To this decoction, one *āḍhaka* of each of ghee and milk, and [the paste of] one *pala* of each of the ten drugs belonging to *Jīvanīya* group [vide *Sūtra* 4 : 9] should be added and cooked. This medicated ghee should be used as *nasya* (inhalation therapy), *pāna* (as drink) and *anuvāsana* (a type of medicated enema) in the appropriate stages of *vāta-roga.* It cures five types of *kāsa* (bronchitis), tremor of the head, colic pain in the inguinal region and genital tract, diseases afflicting the whole body or only one limb of the body, splenic disorders and *ūrdhva-vāta* (upward movement of *vāyu*).

Thus, ends the description of *Rāsnā-ghṛta.* [43-46]

Viḍaṅgādi-Cūrṇa

विडङ्गं नागरं रास्ना पिप्पली हिङ्गु सैन्धवम्।
भार्गी क्षारश्च तच्चूर्णं पिबेद्वा घृतमात्रया॥ ४७॥

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सकफेऽनिलजे कासे श्वासहिक्काहताग्निषु।

Intake of the powder of *viḍaṅga, nāgara, rāsnā, pippalī, hiṅgu, saindhava, bhārgī* and *kṣāra* (alkali preparation) along with appropriate quantity of ghee is useful in *vātika* type of *kāsa* associated with *kapha*, asthma, hiccup and suppression of the power of digestion. [47-$^1/_2$48]

In the above mentioned recipe, ghee should be added in appropriate quantity so that the powder, when mixed, takes a linctus form.

Dvi-Kṣārādi-Cūrṇa and Śaṭyādi-Kalka

द्वौ क्षारौ पञ्चकोलानि पञ्चैव लवणानि च।। ४८।।
शटीनागरकोदीच्यकल्कं वा वस्त्रगालितम्।
पाययेत् घृतोन्मिश्रं वातकासनिबर्हणम्।। ४९।।

Two types of *kṣāra* (*yava kṣāra* and *svarji kṣāra*), *pippalī, pippalī-mūla, cavya, citraka, nāgara, saindhava, sauvarcala, viḍa, audbhida* and *sāmudra* should be made to a powder. Intake of this powder along with appropriate quantity of ghee cures *vātika* type of *kāsa*.

The paste of *śaṭī, nāgara* and *udīcya* should be squeezed through a cloth, and the paste which comes out of it should be added with ghee in appropriate quantity. Intake of this recipe cures *vātika* type of *kāsa*. [48$^1/_2$ - 49]

Durālabhādi-Leha

दुरालभां शटीं द्राक्षां शृङ्गवेरं सितोपलाम्।
लिह्यात् कर्कटशृङ्गीं च कासे तैलेन वातजे।। ५०।।

[Powder of] *durālabhā, śaṭī, drākṣā, sṛṅgavera, sitopalā* (sugar of big crystal) and *karkaṭa-śṛṅgī* should be mixed with oil, and made to a linctus form. Intake of this recipe cures *vātika* type of *kāsa*. [50]

Duḥsparśādi-Leha

दुःस्पर्शां पिप्पलीं मुस्तं भार्गीं कर्कटकीं शटीम्।
पुराणगुडतैलाभ्यां चूर्णितं वाऽपि लेहयेत्।। ५१।।

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The powder of *duḥsparśā, pippalī, mustā, bhārgī, karkaṭakī* (*karkaṭa-śṛṅgī*) and *śaṭī* should be mixed with old jaggery and oil, and made to a linctus form. Intake of this recipe cures *vātika* type of *kāsa*. [51]

Viḍaṅgādi-Leha

विडङ्गं सैन्धवं कुष्ठं व्योषं हिङ्गु मनःशिलाम्।
मधुसर्पिर्युतं कासहिक्काश्वासं जयेल्लिहन्।। ५२।।

The powder of *viḍaṅga, saindhava, kuṣṭha, śuṇṭhī, pippalī, marica, hiṅgu* and *manaḥ-śilā* should be added with honey and ghee, and made to a linctus form. Intake of this recipe cures bronchitis, hiccup and asthma. [52]

Citrakādi-Leha

चित्रकं पिप्पलीमूलं व्योषं हिङ्गु दुरालभाम्।
शटीं पुष्करमूलं च श्रेयसीं सुरसां वचाम्।। ५३।।
भार्गीं छिन्नरुहां रास्नां शृङ्गीं द्राक्षां च कार्षिकान्।
कल्कानर्धतुलाक्वाथे निदिग्ध्या पलविंशतिम्।। ५४।।
दत्त्वा मत्स्यण्डिकायाश्च घृताच्च कुडवं पचेत्।
सिद्धं शीतं पृथक् क्षौद्रपिप्पलीकुडवान्वितम्।। ५५।।
चतुष्पलं तुगाक्षीर्याश्चूर्णितं तत्र दापयेत्।
लेहयेत् कासहृद्रोगश्वासगुल्मनिवारणम्।। ५६।।
इति चित्रकादिलेहः।

In half *tūlā* of the decoction of *nidigdhikā* (*kaṇṭakārī*), the powder or paste of one *karṣa* of each of *citraka, pippalī-mūla, śuṇṭhī, pippalī, marica, hiṅgu, durālabhā, śaṭī, puṣkara-mūla, śreyasī, surasā, vacā, bhārgī, chinna-ruhā, rāsnā, śṛṅgī* and *drākṣā* should be added. To this, twenty *palas* of *matsyaṇḍikā* (a sugar-cane preparation) and one *kuḍava* of ghee should be added and cooked. Thereafter, when it becomes cool of its own, one *kuḍava* of each of honey and *pippalī* powder, and four *palas* of the powder of *tugā-kṣīrī* should be added. Intake of this linctus cures bronchitis, heart diseases, asthma and *gulma* (phantom tumour).

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Thus, ends the description of *Citrakādi-leha.* [53-56]

Since the decoction of *nidigdhikā* in the above recipe is specified to be taken in the quantity of half *tulā*, it is necessary to boil half *tulā* of this drug by adding half *droṇa* of water and then reduced to half *tulā*.

Agastya-Harītakī

दशमूलीं स्वयङ्गुप्तां शङ्खपुष्पीं शटीं बलाम्।
हस्तिपिप्पल्यपामार्गपिप्पलीमूलचित्रकान् ॥५७॥
भार्गीं पुष्करमूलं च द्विपलांशं यवाढकम्।
हरीतकीशतं चैकं जले पञ्चाढके पचेत्॥५८॥
यवैः स्विन्नैः कषायं तं पूतं तच्चाभयाशतम्।
पचेद्गुडतुलां दत्त्वा कुडवं च पृथग्घृतात्॥५९॥
तैलात् सपिप्पलीचूर्णात् सिद्धशीते च माक्षिकात्।
लिह्याद् द्वे चाभये नित्यमतः खादेद्रसायनात्॥६०॥
तद्वलीपलितं हन्ति वर्णायुर्बलवर्धनम्।
पञ्चकासान् क्षयं श्वासं हिक्कां च विषमज्वरम्॥६१॥
हन्यात्तथाऽर्शोग्रहणीहृद्रोगारुचिपीनसान् ।
अगस्त्यविहितं श्रेष्ठं रसायनमिदं शुभम्॥६२॥
इत्यगस्त्यहरीतकी।

Two *palas* of each of *bilva, śyonāka, gambhārī, pāṭalī, gaṇikārikā, śāla-parṇī, pṛśni-parṇī, bṛhatī, kaṇṭakārī, gokṣura, svayaṅguptā, śaṅkha-puṣpī, śaṭī, balā, hasti-pippalī, apāmārga, pippalī-mūla, citraka, bhārgī* and *puṣkara-mūla* should be added with one *āḍhaka* of *yava* and one hundred fruits of *harītakī*. By adding five *āḍhakas* of water, these drugs should be cooked till the grains of *yava* (barley) becomes soft (*svinna*) and then the decoction should be strained out. These hundred fruits of *abhayā* should then be added with the above mentioned decoction, one *tulā* of jaggery, one *kuḍava* of each of ghee, sesame oil and powder of *pippalī*. The recipe should then be cooked. Thereafter, when it becomes cool, one *kuḍava* of honey should be added.

This is a rejuvenating recipe. Intake of two fruits of *abhayā*, thus processed, every day, cures wrinkling of the skin and graying of hair (process of aging), and promotes complexion,

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longevity as well as strength. It also cures five varieties of *kāsa*, consumption (*kṣaya*), asthma, hiccup, *viṣama-jvara* (irregular fever), piles, *grahaṇī* (sprue syndrome), heart diseases, anorexia and chronic rhinitis. This excellent rejuvenating recipe propounded by the sage Agastya is auspicious.

Thus, ends the description of *Agastya-harītakī*. [57-62]

The decoction of *bilva*, etc., is stated above, to be boiled by adding water till the grains of barley become soft. By implication, the boiling should be continued till one-fourth of water remains because that is the time when barley grains become soft. The boiled fruits of *harītakī* (one hundred in number) should be added with the decoction prepared earlier and one *tulā* of jaggery, and cooked again. Ghee and oil are mentioned to be added in the quantity of one *kuḍava* each. According to *māna-paribhāṣā* (rules regarding weights and measures as described in *Kalpa* 12 : 93), one *kuḍava* is equal to four *palas*. But in the present context, eight *palas* of each of ghee, oil and honey should be added, i.e. the quantity of these three liquids has to be doubled as the quantity mentioned in the text is in *kuḍava* (vide commentary on *kalpa* 12 : 98-99). In other texts, while describing this recipe, honey is mentioned to be added in the quantity of eight *palas*.

According to *paribhāṣā* (general rule), honey and ghee should not be used in a recipe in equal quantities as this combination in equal quantities produces poisonous effects. But in the present recipe, this rule does not hold good because several other drugs are also described to be added.

While preparing this recipe, the boiled fruits of *harītakī* should be slightly fried by adding ghee and oil which keeps the shape of these fruits compact, and then only decoction should be added and cooked. *Pippalī* powder should be added to this recipe just before removing the pan from the oven, and honey should be added, thereafter, only when the recipe has become cool. This is the tradition of senior physicians.

In the text, two *abhayās* are stated to be taken in the form of linctus (*lihyāt*). Since these fruits are to be kept intact during the process of preparation, using them in linctus form is not appropriate. The correct interpretation of this statement will be to eat two fruits of *abhayā*, and thereafter, to take the linctus (*lehya*) attached to these fruits. Alternatively, the attached linctus can be taken first, and thereafter, two fruits of *abhayā* should be taken.

The statement that this recipe is propounded by the sage Agastya implies that it belongs to the tradition of great physicians, and therefore, it is therapeutically very effective.

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Recipes for Vātika Kāsa

सैन्धवं पिप्पलीं भार्गीं शृङ्गवेरं दुरालभाम्।
दाडिमाम्लेन कोष्णेन भार्गीनागरमम्बुना।। ६३।।
पिबेत् खदिरसारं वा मदिरादधिमस्तुभिः।
अथवा पिप्पलीकल्कं घृतभृष्टं ससैन्धवम्।। ६४।।

Intake of the powder of *saindhava, pippalī, bhārgī, śṛṅgavera* and *durālabhā* along with the luke-warm juice of sour *dāḍima* or the decoction of *bhārgī* or the decoction of *nāgara* [cures *vātika* type of *kāsa*].

Intake of *khadira-sāra* (solid extract from the heart-wood of *khadira*) along with *madirā* (alcohol) or butter-milk [cures *vātika* type of *kāsa*].

Intake of the paste of *pippalī* fried (sizzled) with ghee and mixed with a little of *saindhava* [cures *vātika* type of *kāsa*].

[63-64]

Smoking-Therapy

शिरसः पीडने स्रावे नासाया हृदि ताम्यति।
कासप्रतिश्यायवतां धूमं वैद्यः प्रयोजयेत्।। ६५।।
दशाङ्गुलोन्मितां नाडीमथवाऽष्टाङ्गुलोन्मिताम्।
शरावसंपुटच्छिद्रे कृत्वा जिह्मां विचक्षणः।। ६६।।
वैरेचनं मुखेनैव कासवान् धूममापिबेत्।
तमुरः केवलं प्राप्तं मुखेनैवोद्वमेत् पुनः।। ६७।।
स ह्यस्य तैक्ष्ण्याद्विच्छिद्य श्लेष्माणमुरसि स्थितम्।
निष्कृष्य शमयेत् कासं वातश्लेष्मसमुद्भवम्।। ६८।।

If there is headache, running nose and arrhythimia of the heart in a patient suffering from *kāsa* and *pratiśyāya* (rhinitis), then the physician should administer *dhūma* (smoking therapy). A wise physician should keep the ingredients of the recipe which cause elimination of *doṣas* from the head (*virecana*) inside two earthen plates with their brims sealed with mud-smeared cloth (*śarāva-sampuṭa*). In the upper plate there should be a hole to which a tube, ten or eight *aṅgulas* in length, should be inserted in

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slightly curved form. The patient suffering from *kāsa* should smoke the fume emanating from this tube through his mouth. After the smoke pervades the entire chest (lungs), it should be smoked out through the mouth. Because of the sharpness of the ingredients used in this recipe, the phlegm located in the chest gets detached and forcibly thrown out as a result of which *kāsa* caused by *vāyu* and *kapha* gets alleviated. [65-68]

For smoking therapy, the procedure described in *Sūtra* 5 : 20-46 is to be followed. [In *Sūtra* section, the description relates to a tube which is to be smeared with the paste of drugs. But, according to the present text, drugs are to be kept inside a *śarāva-sampuṭa* which obviously is to be heated by the application of fire below, and the smoke which emanates is to be taken through a tube. Thus, there is a difference in the procedure which is not elaborated by Cakrapāṇi.]

In *Suśruta saṃhitā* (*Cikitsā* : 40 : 3), five types of smoking therapy are described, viz., *snehana-dhūma, prāyogika-dhūma, vairecanika-dhūma, kāsaghna-dhūma* and *vāmanīya-dhūma. Kāsaghna-dhūma* and *vāmanīya-dhūma* work by the elimination (*virecana*) of *doṣas*; hence these two varieties are included in the *vairecanika-dhūma* which is explained here. However, the present recipe is specifically intended for the patient suffering from *kāsa* for which there is a difference in the measurement of the tube, etc.

The above mentioned smoking therapy is specifically mentioned to be taken 'through the mouth'. By implication, as mentioned in other contexts, this smoking therapy should not be taken through the nostrils but only by mouth.

Manaḥśilādi-Dhūma

मनःशिलालमधुकमांसीमुस्तेङ्गुदैः पिबेत्।
धूमं तस्यानु च क्षीरं सुखोष्णं सगुडं पिबेत्।। ६९।।
एष कासान् पृथग्दोषसन्निपातसमुद्भवान्।
धूमो हन्यादसंसिद्धानन्यैर्योगशतैरपि।। ७०।।

After taking the smoke of *manaḥśilā, āla* (*haritāla*), *madhuka, māṃsī, mustā* and *iṅgudī*, the patient should take luke-warm milk added with jaggery. This cures *kāsas* caused by the three *doṣas* individually and also jointly (*sānnipātika*) even if such ailments were not amenable to hundreds of other recipes administered earlier. [69-70]

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Ingredients of this recipe are sharp in attribute, and therefore, there is a possibility that they may cause complications like diminution of *ojas*. To avoid such complications, it is suggested above to give milk mixed with jaggery to such patients after the administration of smoking therapy.

One of the conditions stated to be cured by the administration of the above mentioned smoking therapy is *sānnipātika* type of *kāsa*. But in the five types of *kāsa* described earlier in the verse no. 4, this type of *kāsa* does not figure. This type of *kāsa*, therefore, represents the ailment which is caused by the conglomeration of the *doṣas* in the state of *prakṛti-sama-samavāya* in which the signs and symptoms of the respective *doṣas* only are manifested without any new sign and symptom. Such manifestations are not treated as a separate variety of the disease. Alternatively, the *kṣayaja* type of *kāsa* represents the *sānnipātika* variety of this ailment-- vide verse no. 188 of this chapter.

Prapauṇḍarīkādi-Dhūma-Varti

प्रपौण्डरीकं मधुकं शार्ङ्गेष्टां समनःशिलाम्।
मरिचं पिप्पलीं द्राक्षामेलां सुरसमञ्जरीम्।। ७१।।
कृत्वा वर्तिं पिबेद्धूमं क्षौमचेलानुवर्तिताम्।
घृताक्तामनु च क्षीरं गुडोदकमथापि वा।। ७२।।

The paste of *prapauṇḍarīka, madhuka, śārṅgeṣṭā* (*guñjā*), *manaḥ-śilā, marica, pippalī, drākṣā, elā* and the inflorescence of *surasā* should be smeared over a silken cloth, and a *varti* (cigar) should be prepared. This cigar should be smeared with ghee and used for smoking. The patient should, thereafter, take milk or water mixed with jaggery. This cures different types of *kāsa* mentioned in the verse no. 70 above. [71-72]

The *varti* or cigar should be prepared according to the procedure laid down in *Sūtra* 5 : 20-25.

Manaḥśilādi-Dhūma - Varti

मनःशिलैलामरिचक्षाराञ्जनकुटन्नटैः ।
वंशलेखनसेव्यालक्षौमलक्तकरोहिषैः ।। ७३।।
पूर्वकल्पेन धूमोऽयं सानुपानो विधीयते।
मनःशिलाले तद्वच्च पिप्पलीनागरैः सह।। ७४।।

According to the procedure laid down for the earlier recipe, smoking therapy should be administered with *manaḥ-śilā, elā,*

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marica, kṣāra, añjana, kuṭannaṭa, vaṃśa-lekhana (*vaṃśa-rocana*), *sevya, āla, kṣauma, ālaktaka* and *rohiṣa* (*gandha-tṛṇa*). After taking this therapy, the patient should use the post-prandial drink as suggested above.

Similarly, the recipe for smoking therapy can be prepared of *manaḥ-śilā, āla, pippalī* and *nāgara*. [73-74]

[The ingredient '*vaṃsa-lekhana*' is interpreted by Cakrapāṇi as '*vaṃśa-nīlikā*', i.e. the outer green layer of the bamboo. But *vaṃśa-locana* or bamboo-salt appear to be more appropriate.]

Iṅgudī-tvagādi-Dhūma

त्वगैङ्गुदी बृहत्यौ द्वे तालमूली मनःशिला।
कार्पासास्थ्यश्वगन्धा च धूमः कासविनाशनः ।। ७५ ।।

The smoking therapy with the recipe containing the bark of *iṅgudī, bṛhatī, kaṇṭakārī, tāla-mūlī, manaḥ-śilā*, seeds of *kārpāsa* and *aśvagandhā* cures [*vātika* type of] *kāsa*. [75]

Food Preparations for Vātika Kāsa

ग्राम्यानूपौदकैः शालियवगोधूमषष्टिकान्।
रसैर्मांषात्मगुप्तानां यूषैर्वा भोजयेद्धितान् ।। ७६ ।।
यवानीपिप्पलीबिल्वमध्यनागरचित्रकैः ।
रास्नाजाजीपृथक्पर्णीपलाशशटिपौष्करैः ।। ७७ ।।
स्निग्धाम्ललवणां सिद्धां पेयामनिलजे पिबेत्।
कटीहृत्पार्श्वकोष्ठार्तिश्वासहिक्काप्रणाशिनीम् ।। ७८ ।।
दशमूलरसे तद्वत्पञ्चकोलगुडान्विताम्।
सिद्धां समतिलां दद्यात्क्षीरे वाऽपि ससैन्धवाम् ।। ७९ ।।
मात्स्यकौक्कुटवाराहैरामिषैर्वा घृतान्विताम्।
सिद्धां ससैन्धवां पेयां वातकासी पिबेन्नरः ।। ८० ।।
वास्तुको वायसीशाकं मूलकं सुनिषण्णकम्।
स्नेहास्तैलादयो भक्ष्याः क्षीरेक्षुरसगौडिकाः ।। ८१ ।।
दध्यारनालाम्लफलप्रसन्नापानमेव च।
शस्यते वातकासे तु स्वाद्वम्ललवणानि च ।। ८२ ।।
इति वातकासचिकित्सा।

Intake of *śāli* type of rice, barley, wheat and *ṣaṣṭika* type of

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rice along with the soup of the meat of animals who are domesticated (*grāmya*) or those who live in marshy lands (*anūpa*) or aquatic animals, or along with the soup (*yūṣa*) of *māṣa* and *ātma-guptā* is useful [for the patient suffering from *vātika* type of *kāsa*].

Peyā (thin gruel) cooked along with *yavānī, pippalī, bilva* (pulp), *nāgara, citraka, rāsnā, ajājī, pṛthak-parṇī, palāśa, śaṭī* and *puṣkara-mūla* should be added with ghee, sour juice and salt. Intake of this thin gruel cures *vātika* type of *kāsa*, pain in the lumber region, cardiac region, sides of the chest, and koṣṭha (gastro-intestinal tract), asthma and hiccup.

Intake of the *peyā* prepared [by boiling rice, etc.,] with the decoction of *daśa-mūla* and added with the powder of *pañca-kola* and jaggery [is useful in *vātika* type of *kāsa*].

Intake of the *peyā* prepared with [rice, etc., and] equal quantity of sesame seed, and boiled by adding milk [is useful in *vātika* type of *kāsa*].

Similarly, intake of the *peyā* prepared with [rice, etc., and] equal quantity of sesame seed, and added with rock-salt (*saindhava*) [is useful in *vātika* type of *kāsa*].

Peyā prepared by cooking [rice, etc.,] with the meat of fish, chicken or pig, and by adding ghee and *saindhava* should be taken [by a person suffering from *vātika* type of *kāsa*].

Vāstuka, leaves of *vāyasī* (*kākamācī*), *mūlaka, sunisaṇṇaka,* unctuous material, viz., oil, etc., food preparations made of milk, sugar-cane juice and jaggery, curd, *āranāla* (a type of vinegar), sour fruit, *prasannā* (a type of alcoholic drink), and ingredients which are sweet, sour and saline in taste are useful in *vātika* type of *kāsa.*

Thus, ends the description of the treatment of *vātika* type of *kāsa.*

[76-82]

Treatment of Paittika Kāsa : Emetic Therapy

पैत्तिके सकफे कासे वमनं सर्पिषा हितम्।
CH. IV. 23 तथा मदनकाश्मर्यमधुकक्वथितैर्जलैः ।। ८३ ।।

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यष्ट्याह्वफलकल्कैर्वा विदारीक्षुरसायुतैः।
हृतदोषस्ततः शीतं मधुरं च क्रमं भजेत्।। ८४।।

If *paittika* type of *kāsa* is associated with the aggravation of *kapha*, then the patient should be given emetic therapy with medicated ghee or with the decoction of *madana, kāśmarya* and *madhuka* or with the paste of *madhu-yaṣṭi* and *madana-phala* mixed with the juice of *vidārī* and sugar-cane. After the aggravated *doṣas* are eliminated, the patient should be treated with cooling therapies, and recipes having sweet ingredients. [83-84]

Purgation Therapy

पैत्ते तनुकफे कासे त्रिवृतां मधुरैर्युताम्।
दद्याद्घनकफे तिक्तैर्विरेकार्थे युतां भिषक्।। ८५।।
स्निग्धशीतस्तनुकफे रूक्षशीतः कफे घने।
क्रमः कार्यः परं भोज्यैः स्नेहैर्लेहैश्च शस्यते।। ८६।।

If in *paittika* type of *kāsa*, the phlegm is thin then the patient should be given purgation therapy with *trivṛt* mixed with sweet drugs. If the phlegm is thick, then *trivṛt* should be mixed with bitter drugs and given for purgation. If the phlegm is thin, then the purgation therapy should be prepared of unctuous and cooling ingredients; and if it is thick, then the therapy should be prepared of ununctuous and cooling ingredients.

After the administration of purgation therapy, *peyā* (thin gruel described above) should be given followed by food preparations, medicated ghee and recipes of linctus. [85-86]

Recipes of Linctus

शृङ्गाटकं पद्मबीजं नीलीसाराणि पिप्पली।
पिप्पलीमुस्तयष्ट्याह्वद्राक्षामूर्वामहौषधम् ।। ८७।।
लाजाऽमृतफला द्राक्षा त्वक्क्षीरी पिप्पली सिता।
पिप्पलीपद्मकद्राक्षा बृहत्याश्च फलाद्रसः।। ८८।।
खर्जूरं पिप्पली वांशी श्वदंष्ट्रा चेति पञ्च ते।
घृतक्षौद्रयुता लेहाः श्लोकार्धैः पित्तकासिनाम्।। ८९।।

The patient suffering from *paittika* type of *kāsa* should be

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given the following five recipes in the form of *leha* (linctus) by adding ghee and honey :

1. *Sṛṅgāṭaka,* seeds of *padma*, solid extract (*sāra*) of *nīlī* and *pippalī*;
2. *Pippalī, mustā, yaṣṭi-madhu, drākṣā, mūrvā* and *śuṇṭhī*;
3. *Lājā, āmalakī, drākṣā, tvakkṣīrī* (*vaṃśa-locana*), *pippalī* and sugar;
4. *Pippalī, padmaka, drākṣā* and the juice of the fruit of *bṛhatī*; and
5. *Kharjūra, pippalī, vāṃśī* (*vaṃśa-locana*) and *śvadaṃṣṭrā*.

[87-89]

Śarkarādi-Leha

शर्कराचन्दनद्राक्षामधुधात्रीफलोत्पलैः ।
पैत्ते, समुस्तमरिचः सकफे, सघृतोऽनिले।। ९०।।

If *kāsa* is caused exclusively by *pitta*, then the patient should be given the linctus of *śarkarā, candana, drākṣā,* honey, *dhātrī-phala* and *utpala*. If there is association of *kapha*, then the patient should be given this recipe along with *mustā* and *marica*. If, however, it is associated with *vāyu*, then this recipe should be used along with ghee. [90]

मृद्वीकार्धशतं त्रिंशत्पिप्पलीः शर्करापलम्।
लेहयेन्मधुना गोर्वा क्षीरपं च शकृद्रसम्।। ९१।।

Fifty fruits of *mṛdvīkā*, thirty fruits of *pippalī* and one *pala* of sugar should be added with honey, and given to the patient suffering from *paittika* type of *kāsa*.

The juice of cow-dung mixed with honey can also be given to the patient suffering from *paittika kāsa*. While taking this recipe, the patient should drink only milk. [91]

Tvagādi-Leha

त्वगेलाव्योषमृद्वीकापिप्पलीमूलपौष्करैः ।
लाजामुस्तशटीरास्नाधात्रीफलबिभीतकैः।। ९२।।

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शर्कराक्षौद्रसर्पिर्भिर्लेहः कासविनाशनः।
श्वासं हिक्कां क्षयं चैव हृद्रोगं च प्रणाशयेत्।। ९३।।

The linctus prepared of *tvak, elā, śuṇṭhī, pippalī, marica, mṛdvīkā, pippalī-mūla, puṣkara-mūla, lājā, mustā, śaṭī, rāsnā, dhātrī-phala* and *bibhītaka* by adding sugar, honey and ghee cures *kāsa,* asthma, hiccup, phthisis and heart diseases.

[92-93]

Pippalyādi-Leha

पिप्पल्यामलकं द्राक्षां लाक्षां लाजां सितोपलाम्।
क्षीरे पक्त्वा घनं शीतं लिह्यात् क्षौद्राष्टभागिकम्।। ९४।।

Pippalī, āmalaka, drākṣā, lākṣā, lājā and *sitopalā* (sugar of big crystals) should be cooked by adding milk. After it becomes cool, one eighth part of honey should be added. Intake of this recipe cures *paittika* type of *kāsa* [if the phlegm has become thick]

[94]

विदारीक्षुमृणालानां रसान् क्षीरं सितोपलाम्।
पिबेद्वा मधुसंयुक्तं पित्तकासहरं परम्।। ९५।।

Intake of the juice of *vidārī, ikṣu* and *mṛṇāla*, milk and *sitopalā* mixed with [an appropriate quantity of] honey, cures *paittika kāsa* effectively.

[95]

मधुरैर्जाङ्गलरसैः श्यामाकयवकोद्रवाः।
मुद्गादियूषैः शाकैश्च तिक्तकैर्मात्रया हिताः।। ९६।।

Intake of *śyāmāka, yava* and *kodrava* along with the sweetened soup of the meat of the animals inhabiting *jāṅgala* (thinly forested) zone or with the soup of *mudga*, etc., or with the vegetables having bitter taste is useful [in *paittika* type of *kāsa*].

[96]

Management of Thick and Thin Kapha

घनश्लेष्माणे लेहास्तु तिक्तका मधुसंयुताः।
शालयः स्युस्तनुकफे षष्टिकाश्च रसादिभिः।। ९७।।

[In the *paittika kāsa*], if the phlegm is thick, then the patient

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should be given recipes of *leha* (linctus) prepared of bitter drugs along with honey. If the phlegm is thin, then the patient should be given *śāli* and *ṣaṣṭika* types of rice along with meat-soup, etc. [97]

Post-Prandial Drinks

शर्कराम्भोऽनुपानार्थं द्राक्षेक्षूणां रसाः पयः।
सर्वं च मधुरं शीतमविदाहि प्रशस्यते।। ९८।।

[In the *paittika* type of *kāsa*], water mixed with sugar, grape-juice, sugar-cane juice and milk are useful as *anupāna* (post-prandial drink). All things which are sweet in taste and cooling in potency but not *vidāhi* (which cause burning sensation in the abdomen) are useful in this condition. [98]

Soup, etc.

काकोलीबृहतीमेदायुग्मैः सवृषनागरैः।
पित्तकासे रसान् क्षीरं यूषांश्चाप्युपकल्पयेत्।। ९९।।

For the *paittika* type of *kāsa*, meat-soup, medicated milk and vegetable-soup, should be prepared by adding *kākolī, bṛhatī, medā, mahāmedā, vāsaka* and *nāgara*. [99]

Medicated Milk

शरादिपञ्चमूलस्य पिप्पलीद्राक्षयोस्तथा।
कषायेण शृतं क्षीरं पिबेत् समधुशर्करम्।। १००।।

[The patient suffering from the *paittika* type of *kāsa*] should take milk boiled by adding the decoction of either *śarādi-pañca-mūla* (*tṛṇa-pañca-mūla*) or the decoction of *pippalī* and *drākṣā*, after adding honey and sugar. [100]

Recipes of Medicated Milk and Guḍa

स्थिरासितापृश्निपर्णीश्रावणीबृहतीयुगैः ।
जीवकर्षभकाकोलीतामलक्यृद्धिजीवकैः ।। १०१।।
शृतं पयः पिबेत् कासी ज्वरी दाही क्षतक्षयी।
तज्जं वा साधयेत् सर्पिः सक्षीरेक्षुरसं भिषक्।। १०२।।
जीवकाद्यैर्मधुरकैः फलैश्चाभिषुकादिभिः।
कल्कैस्त्रिकार्षिकैः सिद्धे पूतशीते प्रदापयेत्।। १०३।।

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शर्करापिप्पलीचूर्णं त्वक्क्षीर्या मरिचस्य च।
शृङ्गाटकस्य चावाप्य क्षौद्रगर्भान्पलोन्मितान्।। १०४।।
गुडान् गोधूमचूर्णेन कृत्वा खादेद्धिताशनः।
शुक्रासृग्दोषशोषेषु कासे क्षीणक्षतेषु च।। १०५।।

Milk boiled with *sthirā, sitā, pṛśni-parṇī, śrāvaṇī, bṛhatī, kaṇṭakārī, jīvaka, ṛṣabhaka, kākolī, tāmalakī, ṛddhi* and *jīvaka* (?) is useful in the treatment of *kāsa*, fever, *dāha* (burning sensation), phthisis and consumption.

The ghee collected from the above mentioned milk should be added with milk, sugar-cane juice and the paste of three *karṣas* of each of the sweet drugs belonging to *Jīvanīya* group (vide *Sūtra* 4 : 9), fruits of *abhiṣuka*, etc., (*vātāma, akṣoḍa, mukūlaka* and *nikocaka* - vide *Sūtra* 27 : 157), and cooked. The ghee should then be filtered out and made to cool. To this, the powder of *śarkarā, pippalī, tvak-kṣīrī, marica, śṛṅgāṭaka* and honey should be added. This paste should be added with wheat-flour, and *guḍas* (large size pills) should be prepared out of it. Intake of these *guḍas* along with wholesome food cures seminal and menstrual diseases, consumption, *kāsa*, emaciation and phthisis.

[101-105]

For the preparation of the above mentioned *guḍa*, the ingredients should be taken according to the prescription made for the preparation of *Sarpiṣ-guḍa* for the treatment of *kṣaya* - vide *Cikitsā*; 11 : 50-77. *Vātāma, abhiṣuka*, etc., described above grow in the northen region, and they alleviate *vāyu* and *pitta*. [In *Sūtra* 27 : 157, these ingredients are considered to be aggravators of *pitta*].

Recipe for Pittaja Kāsa

शर्करानागरोदीच्यं कण्टकारीं शटीं समम्।
पिष्ट्वा रसं पिबेत्पूतं वस्त्रेण घृतमूर्च्छितम्।। १०६।।
महिष्यजाविगोक्षीरधात्रीफलरसैः समैः।
सर्पिः सिद्धं पिबेद्युक्त्या पित्तकासनिबर्हणम्।। १०७।।
इति पित्तकासचिकित्सा।

The paste of *śarkarā* (sugar), *nāgara, udīcya, kaṇṭakārī* and

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śaṭī, taken in equal quantities, should be squeezed through a cloth. This juice should be sizzled with ghee. [This cures *paittika kāsa.*]

Ghee should be cooked by adding the milk of buffalo, goat, sheep and cow, and the juice of *āmalakī*, all taken in equal quantities. Intake of this medicated ghee in appropriate quantity cures *paittika kāsa.*

Thus, ends the treatment of *pitta-kāsa.* [106-107]

Treatment of Kaphaja Kāsa

Line of Treatment

बलिनं वमनैरादौ शोधितं कफकासिनम्।
यवान्नैः कटुरूक्षोष्णैः कफघ्नैश्चाप्युपाचरेत्॥१०८॥
पिप्पलीक्षारिकैर्यूषैः कौलत्थैर्मूलकस्य च।
लघून्यन्नानि भुञ्जीत रसैर्वा कटुकान्वितैः॥१०९॥
धान्वबैलरसैः स्नेहैस्तिलसर्षपबिल्वजैः।
मध्वम्लोष्णाम्बुतक्रं वा मद्यं वा निगदं पिबेत्॥११०॥
पौष्करारग्वधं मूलं पटोलं तैर्निशास्थितम्।
जलं मधुयुतं पेयं कालेष्वन्नस्य वा त्रिषु॥१११॥

If the patient suffering from *kaphaja kāsa* is strong, then he should be given emetic therapy in the beginning. Thereafter, he should be given barley and such other *kapha*-alleviating ingredients as are pungent, ununctuous and hot in potency, to eat.

The patient should take light food with the soup of *kulattha* mixed with the powder of *pippalī* and alkalies (*yava-kṣāra*) or with the juice of *mūlaka* or with the soup of the meat of animals inhabiting arid zone (*dhanva-cārī*) or burrows (*bileśaya*) prepared by adding pungent drugs, or with the oil of sesame or mustard and *bilva.*

He may drink honey [mixed with water], sour drinks, warm water, butter-milk, or harmless alcoholic drinks.

Puṣkara-mūla, root of *āragvadha* and *paṭola* should be kept in water for the whole night. Next morning, the water should be

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strained out and added with honey. This should be taken before, during and after meals. [108-111]

Decoction, etc.

कट्फलं कत्तृणं भार्गीं मुस्तं धान्यं वचाभये।
शुण्ठीं पर्पटकं शृङ्गीं सुराह्वं च शृतं जले।। ११२।।
मधुहिङ्गुयुतं पेयं कासे वातकफात्मके।
कण्ठरोगे मुखे शूने श्वासहिक्काज्वरेषु च।। ११३।।
पाठां शुण्ठीं शटीं मूर्वां गवाक्षीं मुस्तपिप्पलीम्।
पिष्ट्वा घर्माम्बुना हिङ्गुसैन्धवाभ्यां युतां पिबेत्।। ११४।।
नागरातिविषे मुस्तं शृङ्गीं कर्कटकस्य च।
हरीतकीं शटीं चैव तेनैव विधिना पिबेत्।। ११५।।
तैलभृष्टं च पिप्पल्याः कल्काक्षं ससितोपलम्।
पिबेद्वा श्लेष्मकासघ्नं कुलत्थरससंयुतम्।। ११६।।
कासमर्दाश्वविट्भृङ्गराजवार्ताकजो रसः।
सक्षौद्रः कफकासघ्नः सुरसस्यासितस्य च।। ११७।।

Kaṭphala, kattṛṇa, bhārgī, mustā, dhānya, vacā, abhayā, śuṇṭhī, parpaṭaka, śṛṅgī and *surāhva* should be boiled with water. This decoction added with honey and *hiṅgu* should be taken if *kāsa* is caused by *vāyu* and *kapha*. It also cures throat diseases, oedema in the face, asthma, hiccup and fever.

The patient should take *pāṭhā, śuṇṭhī, śaṭī, mūrvā, gavākṣī, mustā* and *pippalī* in paste form along with warm water mixed with *hiṅgu* and *saindhava*.

In the above mentioned manner, the patient should take *nāgara, ativiṣā, mustā, karkaṭa-śṛṅgī, harītakī* and *śaṭī*.

One *akṣa* of the paste of *pippalī*, fried with oil should be added with *sitopalā* (sugar having large size crystal). Intake of this recipe along with the soup of *kulattha* cures *kaphaja* type of *kāsa*.

Intake of the juice of *kāsamarda*, stool of horse, *bhṛṅgarāja, vārtāka* and black variety of *surasā* along with honey cures *kaphaja* type of *kāsa*. [112-117]

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Recipes of Linctus (Leha)

देवदारु शटी रास्ना कर्कटाख्या दुरालभा।
पिप्पली नागरं मुस्तं पथ्याधात्रीसितोपलाः ।। ११८ ।।
मधुतैलयुतावेतौ लेहौ वातानुगे कफे।
पिप्पली पिप्पलीमूलं चित्रको हस्तिपिप्पली ।। ११९ ।।
पथ्या तामलकी धात्री भद्रमुस्ता च पिप्पली।
देवदार्वभया मुस्तं पिप्पली विश्वभेषजम् ।। १२० ।।
विशाला पिप्पली मुस्तं त्रिवृता चेति लेहयेत्।
चतुरो मधुना लेहान् कफकासहरान् भिषक् ।। १२१ ।।
सौवर्चलाभयाधात्रीपिप्पलीक्षारनागरम् ।
चूर्णितं सर्पिषा वातकफकासहरं पिबेत् ।। १२२ ।।

Deva-dāru, śaṭī, rāsnā, karkaṭa-śṛṅgī and *durālabhā* [should be made to powder and] mixed with honey and oil. Intake of this linctus cures *kaphaja kāsa* associated with aggravated *vāyu.*

Pippalī, nāgara, mustā, pathyā, dhātrī and *sitopalā* [should be made to powder and] mixed with honey and oil. Intake of this linctus cures *kaphaja kāsa* associated with aggravated *vāyu.*

Pippalī, pippalī-mūla, citraka and *gaja-pippalī* should be made into linctus by adding honey. Intake of this cures *kaphaja kāsa.*

Pathyā, tāmalakī, dhātrī, bhadra-mustā and *pippalī* should be made to a linctus by adding honey. Intake of this cures *kaphaja kāsa.*

Deva-dāru, abhayā, mustā, pippalī and *viśva-bheṣaja* should be made to a linctus by adding honey. Intake of this cures *kaphaja kāsa.*

Viśālā, pippalī, mustā and *trivṛtā* should be made to a linctus by adding honey. Intake of this cures *kaphaja kāsa.*

Intake of the powder of *sauvarcala, abhayā, dhātrī, pippalī, kṣāra* and *nāgara* along with ghee cures *kāsa* caused by *vāta* and *kapha.*

[118-122]

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Daśamūlādi-Ghṛta

दशमूलाढके प्रस्थं घृतस्याक्षसमैः पचेत्।
पुष्कराह्वशटीबिल्वसुरसव्योषहिङ्गुभिः ॥१२३॥
पेयानुपानं तत् पेयं कासे वातकफात्मके।
श्वासरोगेषु सर्वेषु कफवातात्मकेषु च ॥१२४॥
इति दशमूलादिघृतम्।

One *prastha* of ghee should be cooked by adding one *āḍhaka* of the decoction of *daśa-mūla*, and the paste of one *akṣa* each of *puṣkara-mūla*, *śaṭī*, *bilva*, *surasā*, *śuṇṭhī*, *pippalī*, *marica* and *hiṅgu*. After taking this medicated ghee, the patient should be given *peyā* (thin gruel) as post-prandial drink. It cures *kāsa* caused by *vāyu* and *kapha*, and all types of asthma caused by *vāta* and *kapha*.

Thus, ends the description of *Daśamūlādi-ghṛta*.

[123-124]

For the above mentioned recipe, ingredients of *daśa-mūla* should be taken in the quantity of one *āḍhaka* in total. To this, four *āḍhakas* of water should be added and boiled till one fourth (one *āḍhaka*) remains. This decoction (*kvātha*), equal in quantity with the raw ingredients (*kvāthya*) is to be used in the preparation of the medicated ghee.

Kaṇṭakārī-Ghṛta

समूलफलपत्रायाः कण्टकार्या रसाढके।
घृतप्रस्थं बलाव्योषविडङ्गशटिचित्रकैः ॥१२५॥
सौवर्चलयवक्षारपिप्पलीमूलपौष्करैः ।
वृश्चीरबृहतीपथ्यायवानीदाडिमर्धिभिः ॥१२६॥
द्राक्षापुनर्नवाचव्यदुरालम्भाम्लवेतसैः ।
शृङ्गीतामलकीभार्गीरास्नागोक्षुरकैः पचेत् ॥१२७॥
कल्कैस्तत् सर्वकासेषु हिक्काश्वासेषु शस्यते।
कण्टकारीघृतं ह्येतत् कफव्याधिनिसूदनम् ॥१२८॥
इति कण्टकारीघृतम्।

One *āḍhaka* of the decoction of *kaṇṭakārī* along with its root, fruit and leaf, and one *prastha* of ghee should be cooked by adding the paste of *balā*, *śuṇṭhī*, *pippalī*, *marica*, *viḍaṅga*, *śaṭī*, *citraka*,

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sauvarcala, yava-kṣāra, pippalī-mūla, puṣkara-mūla, vṛścīra (white variety of *punarnavā*), *bṛhatī, pathyā, yavānī, dāḍima, ṛddhi, drākṣā, punarnavā* (red variety), *cavya, durālabhā, āmla-vetasa, śṛṅgī, tāmalakī, bhārgī, rāsnā* and *gokṣuraka*. It is useful in all types of *kāsa*, hiccup and asthma. This is called *Kaṇṭakārī-ghṛta* and it cures all types of diseases caused by *kapha*.

Thus, ends the description of *Kaṇṭakārī-ghṛta*. [125-128]

In this recipe, the paste of *balā*, etc., should be added in the quantity of one *kuḍava* in total.

Kulatthādi-Ghṛta

कुलत्थरसयुक्तं वा पञ्चकोलशृतं घृतम्।
पाययेत् कफजे कासे हिक्काश्वासे च शस्यते।। १२९।।
इति कुलत्थादिघृतम्।

Ghee cooked with the decoction of *kulattha* and [the paste] of *pañca-kola* is useful in *kaphaja kāsa*, hiccup and asthma.

Thus, ends the description of *Kulatthādi-ghṛta*. [129]

Smoking Therapy in Kaphaja Kāsa

धूमांस्तानेव दद्याच्च ये प्रोक्ता वातकासिनाम्।
कोशातकीफलान्मध्यं पिबेद्वा समनःशिलम्।। १३०।।

Recipes for smoking therapy described for the treatment of *vātika* type of *kāsa* (vide verse nos. 65-75) should also be used for the treatment of *kaphaja kāsa*. The recipe containing the pulp of *kośātakī* and *manaḥ-śilā* is [specially] useful for smoking in *kaphaja-kāsa*. [130]

Management of Associated Complications

तमकः कफकासे तु स्याच्चेत् पित्तानुबन्धजः।
पित्तकासक्रियां तत्र यथावस्थं प्रयोजयेत्।। १३१।।
वाते कफानुबन्धे तु कुर्यात् कफहरीं क्रियाम्।
पित्तानुबन्धयोर्वातकफयोः पित्तनाशिनीम्।। १३२।।
आर्द्रे विरूक्षणं, शुष्के स्निग्धं, वातकफात्मके।
कासेऽन्नपानं कफजे सपित्ते तिक्तसंयुतम्।। १३३।।
इति कफजकासचिकित्सा।

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If *kaphaja kāsa* is associated with *tamaka* (a type of asthma) caused by *pitta*, then in this stage of *kāsa*, the therapies prescribed for *paittika* type of *kāsa* should be administered.

If there is association of *kapha* in *vātika* type of *kāsa*, then therapies for the alleviation of *kapha* should be administered.

If *pitta* is associated with *vātika* and *kaphaja* types of *kāsa*, then therapies for the alleviation of *pitta* should be administered.

If *vātika* and *kaphaja* types of *kāsa* are associated with expectoration of the phlegm, then drying therapies should be administered. If there is no expectoration of phlegm in these types of *kāsa*, then unctuous therapies should be administered.

If *kaphaja kāsa* is associated with *pitta*, then the patient should be given food and drinks mixed with bitter ingredients.

Thus, ends the description of the treatment of *kaphaja-kāsa*.

[131-133]

Treatment of Kṣataja Kāsa :

Line of Treatment

कासमात्ययिकं मत्वा क्षतजं त्वरया जयेत्।
मधुरैर्जीवनीयैश्च बलमांसविवर्धनैः ।। १३४ ।।

Kṣataja kāsa (phthisis) is a serious ailment. Keeping this in view, the treatment of the patient should be initiated instantaneously with sweet drugs and drugs belonging to *Jīvanīya* group (vide *Sūtra* 4 : 9) which are promoters of strength and muscle tissue.

[134]

Pippalyādi-Leha

पिप्पली मधुकं पिष्टं कार्षिकं ससितोपलम्।
प्रास्थिकं गव्यमाजं च क्षीरमिक्षुरसस्तथा ।। १३५ ।।
यवगोधूममृद्वीकाचूर्णमामलकाद्रसः ।
तैलं च प्रसृतांशानि तत् सर्वं मृदुनाऽग्निना ।। १३६ ।।
पचेल्लेहं घृतक्षौद्रयुक्तः स क्षतकासहा।
श्वासहृद्रोगकार्श्येषु हितो वृद्धेऽल्परेतसि ।। १३७ ।।

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The paste of one *karṣa* of each of *pippalī* and *madhuka,* one *karṣa* of *sitopalā* (sugar of large size crystal), one *prastha* each of cow's milk, goat's milk and juice of sugar-cane, one *prasṛta* each of the powders of *yava, godhūma* and *drākṣā* and one *prasṛta* each of the juice of *āmalaka* and sesame oil should be cooked over mild fire. Intake of this linctus along with ghee and honey cures *kṣataja kāsa* (phthisis), asthma, heart diseases and emaciation. It is also useful for old persons and those who have less of semen. [135-137]

Treatment of Associated Complications

क्षतकासाभिभूतानां वृत्तिः स्यात् पित्तकासिकी।
क्षीरसर्पिर्मधुप्राया संसर्गे तु विशेषणम्।।१३८।।
वातपित्तार्दितेऽभ्यङ्गो गात्रभेदे घृतैर्हितः।
तैलैर्मारुतरोगघ्नैः पीड्यमाने च वायुना।।१३९।।

The regimens prescribed for the *paittika* type of *kāsa* are useful for the patient suffering from *kṣataja kāsa* (phthisis). Generally milk, ghee and honey should be given to such patients. If two of the *doṣas* are involved in the pathogenesis of this ailment (*saṃsarga*), then special therapies are required.

If this ailment is associated with *vāyu* and *pitta* and the patient has pain all over the body, then massage should be given with ghee. If *vāyu* is aggravated in excess causing pain, then massage should be given with oil prepared by boiling with *vāyu*-alleviating drugs. [138-139]

Medicated Ghee

हृत्पार्श्वार्तिषु पानं स्याज्जीवनीयस्य सर्पिषः।
सदाहं कासिनो रक्तं ष्ठीवतः सबलेऽनले।।१४०।।

The patient suffering from *kāsa* along with pain in the cardiac region and sides of the chest associated with burning sensation, hemoptysis and aggravation of *vāyu* should take *Jīvanīya-ghṛta* [described in the chapter dealing with the treatment of *vāta-rakta*--vide *Cikitsā* 29 : 61-70] [140]

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Meat-Soup, etc.

मांसोचितेभ्यः क्षामेभ्यो लावादीनां रसा हिताः।
तृष्णार्तानां पयश्छागं शरमूलादिभिः श्रृतम्।।१४१।।
रक्ते स्त्रोतोभ्य आस्याद्वाऽप्यागते क्षीरजं घृतम्।
नस्यं पानं यवागूर्वा श्रान्ते क्षामे हतानले।।१४२।।
स्तम्भायामेषु महतीं मात्रां वा सर्पिषः पिबेत्।
कुर्याद्वा वातरोगघ्नं पित्तरक्ताविरोधि यत्।।१४३।।

If the patient is weak and habituated to taking meat, then the soup of the meat of *lāva*, etc., is useful for him.

If the patient of phthisis is suffering from *tṛṣṇā* (morbid thirst), then he should be given goat's milk boiled with the root of *śara*, etc., (*tṛṇa-pañca-mūla*).

If there is bleeding from different channels or from the mouth, then the patient should use ghee extracted from the cream of milk for inhalation therapy and as drink.

If the patient of phthisis is fatigued and weak, and if he has low power of digestion, then he should be given *yavāgū* (thick gruel) to eat.

If there is stiffness and contraction of the body, then the patient of phthisis should be given ghee in large dose.

Therapies for the alleviation of *vāyu* which do not aggravate *pitta* and *rakta* should be given to such patients. [141-143]

In the verse no. 143, ghee is suggested to be given in a large dose which gets digested in twenty four hours, that is eight *palas* generally.

Smoking Therapy

निवृत्ते क्षतदोषे तु कफे वृद्ध उरःक्षते।
दाल्यते कासिनो यस्य स धूमान्ना पिबेदिमान्।।१४४।।
द्वे मेदे मधुकं द्वे च बले तैः क्षौमलक्तकैः।
वर्तितैर्धूममापीय जीवनीयघृतं पिबेत्।।१४५।।
मनःशिलापलाशाजगन्धात्वक्क्षीरिनागरैः ।
भावयित्वा पिबेत् क्षौममनु चेक्षुगुडोदकम्।।१४६।।

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पिष्ट्वा मनःशिलां तुल्यामार्द्रया वटशुङ्गया।
ससर्पिष्कं पिबेद्धूमं तित्तिरिप्रतिभोजनम्।।१४७।।
भावितं जीवनीयैर्वा कुलिङ्गाण्डरसायुतैः।
क्षौमं धूमं पिबेत् क्षीरं शृतं चायोगुडैरनु।।१४८।।
इति क्षतजकासचिकित्सा।

If the patient suffering from *kṣataja kāsa* is cured of the *kṣata* (injury or ulceration in the *uras* or lungs), but there is throbbing type of pain in the place of injury because of aggravation of *kapha*, then he should be given smoking therapy with the recipes described below.

Medā, mahā-medā, madhuka, balā and *mahā-balā* should be made to a paste and smeared over a cloth of silk. [This should then be rolled in order to give it the shape of a cigar]. After smoking this cigar, the patient should drink *Jīvanīya-ghṛta.*

A cigar should be prepared by smearing (lit. soaking) a piece of silken cloth with the paste of *manaḥ-śilā, palāśa, ajagandhā, tvak-kṣīrī* and *nāgara*. After smoking this cigar, the patient should drink sugar-cane juice or water mixed with jaggery.

Manaḥ-śilā should be made to a paste by triturating it with the green stilt root of *vaṭa* (*vaṭa-śuṅga*). To this, ghee should be added. After taking the smoke of this recipe, the patient should take the soup of the meat of *tittiri.*

Smoking with the silken cloth soaked with the decoction of drugs belonging to *Jīvanīya* group (vide *Sūtra* 4 : 9) and the sap of the egg of *kuliṅga*, and thereafter, taking the milk immersed with hot iron balls are useful in *kṣataja kāsa.*

Thus, ends the description of *kṣataja kāsa.* [144-148]

Treatment of Kṣayaja Kāsa :

Line of Treatment

संपूर्णरूपं क्षयजं दुर्बलस्य विवर्जयेत्।
नवोत्थितं बलवतः प्रत्याख्यायाचरेत् क्रियाम्।।१४९।।
तस्मै बृंहणमेवादौ कुर्यादग्नेश्च दीपनम्।
बहुदोषाय सस्नेहं मृदु दद्याद्विरेचनम्।।१५०।।

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If the *kṣayaja kāsa* is manifested with all the signs and symptoms, and if the patient is weak, then he should not be treated. However, if the disease has recently occurred (*navotthita*) and if the patient is strong, then such a patient may be treated even though the disease is incurable (because, occasionally such a patient may get cured). In the beginning, such a patient should be given nourishing therapy, and his *agni* (power of digestion and metabolism) should be stimulated. If the *doṣas* are over-aggravated, then he may be given mild purgative along with unctuous ingredients (medicated ghee). [149-150]

Medicated Ghee for Mild Purgation

शम्पाकेन त्रिवृतया मृद्वीकारसयुक्तया।
तिल्वकस्य कषायेण विदारीस्वरसेन च॥ १५१॥
सर्पिः सिद्धं पिबेद्युक्त्या क्षीणदेहो विशोधनम्।
(हितं तद्देहबलयोरस्य संरक्षणं मतम्)॥ १५२॥

Ghee cooked with the decoction of *śampāka* (fruit-pulp of *āragvadha*) and *trivṛt*, the juice of grape, the decoction of *tilvaka*, and (or) the juice of *vidārī* should be given in appropriate dose for the elimination (*śodhana*) of *doṣas* to the patient whose body is weak. It is useful for the protection of the body, strength and chest of the patient. [151-152]

[Some physicians treat this as one recipe and some others interpret the above mentioned verses as representing five different recipes of medicated ghee.]

Recipe of Medicated Ghee

पित्ते कफे च संक्षीणे परिक्षीणेषु धातुषु।
घृतं कर्कटकीक्षीरद्विबलासाधितं पिबेत्॥ १५३॥

When [because of the administration of the above mentioned purgation therapy] *pitta* and *kapha* become reduced in quantity, the patient, whose tissue elements are already denuded, should take the ghee prepared by boiling with *karkaṭa-śṛṅgī*, milk, *balā* and *atibalā*. [153]

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Medicated Ghee and Medicated Milk

विदारीभिः कदम्बैर्वा तालसस्यैस्तथा श्रृतम् ।
घृतं पयश्च मूत्रस्य वैवर्ण्ये कृच्छ्रनिर्गमे ।।१५४।।

If there is discoloration of the urine or if there is dysuria, the patient should be given milk and ghee boiled by adding *vidārī* or *kadamba* or the pulp of tender fruits of *tāla*. [154]

Recipe for Anuvāsana Type of Enema

शूने सवेदने मेढ्रे पायौ सश्रोणिवंक्षणे।
घृतमण्डेन मधुनाऽनुवास्यो मिश्रकेण वा।।१५५।।

If there is swelling and pain in the phallus, anus, hips and pelvic region, the patient should be given *anuvāsana* type of enema with the scum of ghee (*ghṛta-maṇḍa*) or honey or with ghee and oil mixed together (*miśraka*). [155]

Diet After Anuvāsana Therapy

जाङ्गलैः प्रतिभुक्तस्य वर्तकाद्या बिलेशयाः।
क्रमशः प्रसहाश्चैव प्रयोज्याः पिशिताशिनः।। १५६।।
औष्ण्यात् प्रमाथिभावाच्च स्त्रोतोभ्यश्च्यावयन्ति ते।
कफं, शुद्धैश्च तैः पुष्टिं कुर्यात्सम्यग्वहन्रसः।।१५७।।

After the administration of *anuvāsana* type of enema, the patient should be given the soup of the meat of animals and birds which are *jāṅgalas* (those living in thin forests), *vartaka*, etc., those which are *bileśaya* (those living in burrows) and meat-eating *prasahas* (those eating by snatching their food) seriatim. Because of their hot potency and *pramāthi* attribute (ingredients which help in the exudation of *doṣas* from the channels), these ingredients cause exudation of *kapha* accumulated in the channels of circulation. After the body is cleansed of this aggravated *kapha*, these meat-soups, while flowing appropriately in the channels of circulation, cause nourishment of tissues.

[156-157]

Dvi-Pañca-Mūlādi-Ghṛta

द्विपञ्चमूलीत्रिफलाचविकाभार्गिचित्रकैः ।
कुलत्थपिप्पलीमूलपाठाकोलयवैर्जले ।।१५८।।

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शृतैर्नागरदुःस्पर्शापिप्पलीशटिपौष्करैः ।
कल्कैः कर्कटशृङ्ग्या च समैः सर्पिर्विपाचयेत्।। १५९।।
सिद्धेऽस्मिंश्चूर्णितौ क्षारौ द्वौ पञ्च लवणानि च।
दत्त्वा युक्त्या पिबेन्मात्रां क्षयकासनिपीडितः।। १६०।।
इति द्विपञ्चमूलादिघृतम्।

Decoction should be prepared of *bilva, śyonāka, gambhārī, pāṭalā, gaṇikārikā, śāla-parṇī, pṛśni-parṇī, bṛhatī, kaṇṭakārī, gokṣura, harītakī, bibhītaka, āmalakī, cavikā, bhārgī, citraka, kulattha, pippalī-mūla, pāṭhā, kola* and *yava* by boiling with water. To this decoction, ghee, and the paste of *nāgara, duḥsparśā, pippalī, śaṭī, puṣkara-mūla* and *karkaṭa-śṛṅgī* should be added, and cooked. After the medicated ghee is prepared, *yava-kṣāra, svarji-kṣāra, saindhava-lavaṇa, samudra-lavaṇa, sauvarcala-lavaṇa, viḍa-lavaṇa* and *audbhida-lavaṇa* should be added in powder form [only in small quantity]. Intake of this medicated ghee in appropriate dose cures *kṣayaja* type of *kāsa*.

Thus, ends the description of *Dvi-pañca-mūlādi-ghṛta*.

[158-160]

In the above mentioned recipe, alkalies and salts are to be added only in small quantity so that the preparation becomes slightly saltish in taste.

Guḍūcyādi-Ghṛta

गुडूचीं पिप्पलीं मूर्वां हरिद्रां श्रेयसीं वचाम्।
निदिग्धिकां कासमर्दं पाठां चित्रकनागरम्।। १६१।।
जले चतुर्गुणे पक्त्वा पादशेषेण तत्समम्।
सिद्धं सर्पिः पिबेद्गुल्मश्वासार्तिक्षयकासनुत्।। १६२।।
इति गुडूच्यादिघृतम्।

Guḍūcī, pippalī, mūrvā, haridrā, śreyasī (*rāsnā*), *vacā, nidigdhikā, kāsamarda, pāṭhā, citraka* and *nāgara* should be added with four times of water, and boiled till one-fourth remains. To this decoction, equal quantity of ghee should be added and cooked. Intake of this medicated ghee cures *gulma* (phantom tumour), asthma and *kṣayaja* type of *kāsa*.

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Thus, ends the description of *Guḍūcyādi-ghṛta.*

[161-162]

Recipes of Medicated Ghee

कासमर्दाभयामुस्तपाठाकट्फलनागरैः ।
पिप्पलीकटुकाद्राक्षाकाश्मर्यसुरसैस्तथा ।। १६३ ।।
अक्षमात्रैर्घृतप्रस्थं क्षीरद्राक्षारसाढके।
पचेच्छोषज्वरप्लीहसर्वकासहरं शिवम्।। १६४ ।।
धात्रीफलैः क्षीरसिद्धैः सर्पिर्वाऽप्यवचूर्णितम्।
द्विगुणे दाडिमरसे विपक्वं व्योषसंयुतम्।। १६५ ।।
पिबेदुपरि भक्तस्य यवक्षारघृतं नरः।
पिप्पलीगुडसिद्धं वा च्छागक्षीरयुतं घृतम्।। १६६ ।।
एतान्यग्निविवृद्ध्यर्थं सर्पींषि क्षयकासिनाम्।
स्युर्दोषबद्धकोष्ठोरःस्त्रोतसां च विशुद्धये।। १६७ ।।

One *prastha* of ghee should be cooked by adding the paste of one *akṣa* of each of *kāsamarda, abhayā, mustā, pāṭhā, kaṭphala, nāgara, pippalī, kaṭukā, drākṣā, kāśmarya* and *surasā,* one *āḍhaka* of milk and one *āḍhaka* of grape-juice. This recipe of medicated ghee is auspicious, and it cures *śoṣa* (consumption), fever, spleen-diseases and all the types of *kāsa.*

Fruits of *āmalakī* should be boiled in milk and made to powder. Ghee sprinkled with this powder [should be taken by the patient suffering from *kṣayaja kāsa*, among others].

Yava-kṣāra-ghṛta prepared by cooking with double the quantity of *dāḍima*-juice, and added with powder of *śuṇṭhī, pippalī* and *marica* should be taken at the end of the meal [by the patient suffering from *kṣayaja kāsa*, among others].

Ghee cooked with the paste of *pippalī* and jaggery, and goat-milk [is similarly useful].

All the above mentioned recipes of medicated ghee promote *agni* (power of digestion and metabolism) of the patient suffering from *kṣayaja kāsa.* These recipes also cleanse the adhered *doṣas* from the channels of *koṣṭha* (gastro-intestinal tract) and chest.

[163-167]

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Harītakī-Leha

हरीतकीर्यवक्वाथद्व्याढके विंशतिं पचेत्।
स्विन्ना मृदित्वा तास्तस्मिन् पुराणं गुडषट्पलम्।। १६८।।
दद्यान्मनःशिलाकर्षं कषार्धं च रसाञ्जनात्।
कुडवार्धं च पिप्पल्याः स लेहः श्वासकासनुत्।। १६९।।
इति हरीतकीलेहः।

Twenty fruits of *harītakī* should be boiled in one *āḍhaka* of the decoction of *yava* (barley). These boiled and softened fruits of *harītakī* should be smashed, [their seeds should be removed] and the pulp should be made to a paste. In this paste, six *palas* of old jaggery, one *karṣa* of *manaḥ-śilā,* half-*karṣa* of *rasāñjana* and half *kuḍava* of *pippalī* should be added and cooked. This preparation of linctus cures asthma and *kāsa.*

Thus, ends the description of *Harītakī-leha.* [168-169]

Recipes of Powders and Linctus

श्वाविधः सूचयो दग्धाः सघृतक्षौद्रशर्कराः।
श्वासकासहरा बर्हिपादौ वा क्षौद्रसर्पिषा।। १७०।।
एरण्डपत्रक्षारं वा व्योषतैलगुडान्वितम्।
लिह्यादेतेन विधिना सुरसैरण्डपत्रजम्।। १७१।।
द्राक्षापद्मकवार्ताकपिप्पलीः क्षौद्रसर्पिषा।
लिह्यात्त्र्यूषणचूर्णं वा पुराणगुडसर्पिषा।। १७२।।
चित्रकं त्रिफलाजाजी कर्कटाख्या कटुत्रिकम्।
द्राक्षां च क्षौद्रसर्पिर्भ्यां लिह्यादद्याद्गुडेन वा।। १७३।।

Quills of *śvāvit* should be burnt. Intake of these ashes along with ghee, honey and sugar cures asthma and *kāsa.*

Pea-cock legs should be burnt. Intake of these ashes along with honey and ghee cures asthma and *kāsa.*

The *kṣāra* (alkali preparation) of the leaves of *eraṇḍa* should be added with *śuṇṭhī, pippalī, marica,* oil and jaggery. [Intake of this linctus cures asthma and *kāsa.*]

The *kṣāra* of the leaves of *surasā* and *eraṇḍa* should be

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mixed with *śuṇṭhī, pippalī, marica*, oil and jaggery. Intake of this linctus cures asthma and *kāsa*.

The powder of *drākṣā, padmaka, vārtāka* and *pippalī* should be added with honey and ghee. Intake of this linctus cures asthma and *kāsa*.

The powder of *śuṇṭhī, pippalī* and *marica* should be added with old jaggery and ghee. Intake of this recipe cures asthma and *kāsa*.

The powder of *citraka, harītakī, bibhītaka, āmalakī, ajājī, karkaṭa-śṛṅgī, śuṇṭhī, pippalī, marica* and *drākṣā* should be mixed with honey and ghee or with jaggery. Intake of these two recipes cures asthma and *kāsa*.

Padmakādi-Leha

पद्मकं त्रिफलां व्योषं विडङ्गं सुरदारु च।
बलां रास्नां च तुल्यानि सूक्ष्मचूर्णानि कारयेत्।। १७४।।
सर्वैरेभिः समं चूर्णैः पृथक् क्षौद्रं घृतं सिताम्।
विमथ्य लेहयेल्लेहं सर्वकासहरं शिवम्।। १७५।।
इति पद्मकादिलेहः।

Padmaka, harītakī, bibhītaka, āmalakī, śuṇṭhī, pippalī, marica, viḍaṅga, suradāru (deva-dāru), balā and *rāsnā*, taken in equal quantities (one part of each) should be made to fine powder. To this powder, equal quantites (eleven parts) each of honey, ghee and sugar should be added and mixed well. This recipe of linctus is auspicious and it cures all types of *kāsa*.

Thus, ends the description of *Padmakādi Leha*.[174-175]

Jīvantyādi-Leha

जीवन्तीं मधुकं पाठां त्वक्क्षीरीं त्रिफलां शटीम्।
मुस्तैले पद्मकं द्राक्षां द्वे बृहत्यौ वितुन्नकम्।। १७६।।
सारिवां पौष्करं मूलं कर्कटाख्यां रसाञ्जनम्।
पुनर्नवां लोहरजस्त्रायमाणां यवानिकाम्।। १७७।।
भार्गीं तामलकीमृद्धिं विडङ्गं धन्वयासकम्।
क्षारचित्रकचव्याम्लवेतसव्योषदारु च।। १७८।।

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चूर्णीकृत्य समांशानि लेहयेत् क्षौद्रसर्पिषा।
चूर्णात्पाणितलं पञ्च कासानेतद् व्यपोहति।। १७९।।

Jīvantī, madhuka, pāṭhā, tvak-kṣīrī, harītakī, bibhītaka, āmalakī, śaṭī, mustā, elā, padmaka, drākṣā, bṛhatī, kaṇṭakārī, vitunnaka, sārivā, puṣkara-mūla, karkaṭa-śṛṅgī, rasāñjana, punarnavā, loha-rajas (*bhasma*), *trāyamāṇā, yavānikā, bhārgī, tāmalakī, ṛddhi, viḍaṅga, dhanvayāsaka, kṣāra* (alkali preparation), *citraka, cavya, amla-vetasa, śuṇṭhī, pippalī, marica* and *deva-dāru* should be taken in equal quantities and made to a powder. Intake of one *pāṇitala* of this powder along with honey and ghee cures all the five varieties of *kāsa*. [176-179]

Recipes

लिह्यान्मरिचचूर्णं वा सघृतक्षौद्रशर्करम्।
बदरीपत्रकल्कं वा घृतभृष्टं ससैन्धवम्।। १८०।।
स्वरभेदे च कासे च लेहमेतं प्रयोजयेत्।

The powder of *marica* should be mixed with ghee, honey and sugar. This preparation of linctus should be taken by the patient. The paste of the leaves of *badarī* should be sizzled with ghee and mixed with *saindhava* (rock-salt). This should be given to the patient, suffering from hoarseness of voice (*svara-bheda*) and *kāsa*. [180 - $^{1}/_{2}$ 181]

पत्रकल्कं घृतैर्भृष्टं तिल्वकस्य सशर्करम्।। १८१।।
पेया चोत्कारिका च्छर्दितृट्कासामातिसारनुत्।।

The paste of the leaves of *tilvaka* should be sizzled with ghee and made to an *utkārikā* (food preparation in paste form) by adding sugar. Intake of this cures vomiting, morbid thirst, *kāsa* and diarrhoea associated with *āma* (product of improper digestion). [181$^{1}/_{2}$ - $^{1}/_{2}$182]

गौरसर्षपगण्डीरविडङ्गव्योषचित्रकान्।
साभयान् साधयेत्तोये यवागूं तेन चाम्भसा।। १८२।।
ससर्पिर्लवणां कासे हिक्काश्वासे सपीनसे।
पाण्ड्वामये क्षये शोथे कर्णशूले च दापयेत्।। १८३।।

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White variety of *sarṣapa, gaṇḍīra, viḍaṅga, śuṇṭhī, pippalī, marica, citraka* and *abhayā* should be boiled with water and the decoction should be prepared. With this decoction, *yavāgū* (thick gruel) should be prepared. To this *yavāgū*, some ghee and salt should be added. This medicated *yavāgū* should be administered to a patient suffering from hiccup, asthma, chronic rhinitis (*pīnasa*), anaemia, consumption, oedema and earache.

[$^{1}/_{2}$182-183]

कण्टकारीरसे सिद्धो मुद्गयूषः सुसंस्कृतः।
सगौरामलकः साम्लः सर्वकासभिषग्जितम्।। १८४।।

Soup of *mudga* prepared by adding the juice (decoction) of *kaṇṭakārī* should be properly sizzled. Intake of this soup by adding green *āmalakī* (*gaurāmalaka*) and sour ingredients cures all types of *kāsa*. [184]

वातघ्नौषधनिष्क्वाथं क्षीरं यूषान् रसानपि।
वैष्किरप्रतुदान् बैलान् दापयेत् क्षयकासिने।। १८५।।

The patient suffering from *kṣayaja* type of *kāsa* should be given milk, vegetable-soup and meat-soup prepared of the meat of birds /animals belonging to *viṣkira* (who collect food by scratching), *pratuda* (who collect food by pricking) and *bileśaya* (who dwell in burrows) groups. These food-preparations should be made by boiling with the decoction of *vāyu*-alleviating drugs. [185]

Smoking Therapy

क्षतकासे च ये धूमाः सानुपाना निदर्शिताः।
क्षयकासेऽपि तानेव यथावस्थं प्रयोजयेत्।। १८६।।

Recipes for smoking therapy prescribed for the treatment of *kṣataja kāsa* along with the *anupānas* (post-prandial drinks) (vide verse nos. 144-148) should also be administered to patients suffering from *kṣataja kāsa* in appropriate stages of the disease. [186]

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Management of Kāsa in General

दीपनं बृंहणं चैव स्त्रोतसां च विशोधनम्।
व्यत्यासात्क्षयकासिभ्यो बल्यं सर्वं हितं भवेत्॥१८७॥
सन्निपातभवोऽप्येष क्षयकासः सुदारुणः।
सन्निपातहितं तस्मात् सदा कार्यं भिषग्जितम्॥१८८॥
दोषानुबलयोगाच्च हरेद्रोगबलाबलम्।
कासेष्वेषु गरीयांसं जानीयादुत्तरोत्तरम्॥१८९॥

To the patient suffering from *kṣayaja kāsa*, *dīpana* (digestive stimulants), *bṛṃhaṇa* (nourishing therapy) and *srotas-śodhana* (therapies which cleanse the channels of circulation) should be given alternatively. All the therapies that promote strength (*balya*) are useful in this condition.

Kṣayaja kāsa is caused by *sannipāta* (simultaneous aggravation of all three *doṣas*). Therefore, therapies which alleviate all the three *doṣas* are to be administered for the treatment of this ailment.

[Even though, *kṣayaja kāsa* is caused by the simultaneous aggravation of all the three *doṣas*], the seriousness (*bala*) and lightness (*abala*) of this ailment is determined by the nature of the aggravation of the associated *doṣas*. Keeping this in view, treatment should be administered.

The physician should know that among *vātika kāsa, paittika kāsa, kaphaja kāsa, kṣataja kāsa* and *kṣayaja kāsa,* the succeeding ones are more serious than the preceding. [187-189]

Different Categories of Therapies

भोज्यं पानानि सर्पींषि लेहाश्च सह पानकैः।
क्षीरं सर्पिर्गुडा धूमाः कासभैषज्यसंग्रहः॥१९०॥

For the treatment of *kāsa* the following categories of therapies are described to be administered :

1. *Bhojya* (food preparations);
2. *Pāna* (drinks);
3. *Sarpis* (medicated ghee);

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4. *Leha* (recipes of linctus) along with post-prandial drinks;
5. *Kṣīra* (milk boiled with medicines);
6. *Sarpirguḍa* (preparations containing ghee, jaggery, etc.), which are used either in linctus form or in the form of pills; and
7. *Dhūma* (recipes for smoking). [190]

To Sum Up

तत्र श्लोकः—

संख्या निमित्तं रूपाणि साध्यासाध्यत्वमेव च।
कासानां भेषजं प्रोक्तं गरीयस्त्वं च कासिनः ।। १९१ ।।

In this chapter, the following topics are discussed :

1. The number or types of *kāsa*;
2. Etiological factors of different types of *kāsa*;
3. Signs and symptoms of different types of *kāsa*;
4. Curability and incurability of different types of *kāsa*;
5. Recipes for the treatment of different types of *kāsa*; and
6. Comparative seriousness of different types of *kāsa*. [191]

Colophon

इत्यग्निवेशकृते तन्त्रे चरकप्रतिसंस्कृतेऽप्राप्ते दृढबलसंपूरिते चिकित्सास्थाने कासचिकित्सितं नामाष्टादशोऽध्यायः ॥ १८ ॥

Thus, ends the eighteenth chapter in *Cikitsā-sthāna* (section on the treatment of diseases) dealing with the treatment of *kāsa* (bronchitis) in the work of Agniveśa which was redacted by Caraka, and because of its non-availability [subsequently] supplemented by Dṛḍhabala.

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CHAPTER - XIX

TREATMENT OF DIARRHOEA

एकोनविंशोऽध्यायः ।

अथातोऽतीसारचिकित्सितं व्याख्यास्यामः ।। १ ।।

इति ह स्माह भगवानात्रेयः ।। २ ।।

We shall now expound the chapter on the treatment of *atīsāra* (diarrhoea).

Thus, said Lord Ātreya. [1-2]

Diminution of the *agni* (power of digestion) constitutes the common cause of *grahaṇī* (sprue syndrome) and *atīsāra* (diarrhoea). Therefore, the present chapter on the treatment of diarrhoea should have logically followed the chapter on the treatment of *grahaṇī*, i.e. the 15th chapter of this section. The intervening chapters dealing with the treatment of *pāṇḍu* or anaemia (sixteenth chapter), treatment of *hikkā* or hiccup and *śvāsa* or asthma (seventeenth chapter), and treatment of *kāsa* or bronchitis (eighteenth chapter) are only preludes to the chapter dealing with the treatment of diarrhoea. [Cakrapāṇi has, however, not explained why the intervening 16th through 18th chapters should be treated as preludes (*upodghāta*) to the 19th chapter].

Prologue

भगवन्तं खल्वात्रेयं कृताह्निकं हुताग्निहोत्रमासीनमृषिगणपरिवृतमुत्तरे हिमवतः पार्श्वे विनयादुपेत्याभिवाद्य चाग्निवेश उवाच—भगवन् ! अतीसारस्य प्रागुत्पत्तिनिमित्तलक्षणोपशमनानि प्रजानुग्रहार्थमाख्यातुमर्हसीति ॥ ३ ॥

Once upon a time, when Lord Ātreya was sitting on the northern slope of the Himalayas surrounded by the sages, after completing his daily worship and oblations to the fire, Agniveśa approached him, offered his humble salutations to him, and asked him to kindly expound the origin, etiology, signs and symptoms, and treatment of *atīsāra* (diarrhoea) for the wellbeing of humanity. [3]

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Mythological Origin of Diarrhoea

अथ भगवान् पुनर्वसुरात्रेयस्तदग्निवेशवचनमनुनिशम्योवाच—श्रूयतामग्निवेश ! सर्वमेतदखिलेन व्याख्यायमानम्। आदिकाले खलु यज्ञेषु पशवः समालभनीया बभूवुर्नालम्भाय प्रक्रियन्ते स्म। ततो दक्षयज्ञं प्रत्यवरकालं मनोः पुत्राणां नरिष्यन्नाभागेक्ष्वाकुनृगशर्यात्यादीनां क्रतुषु पशूनामेवाभ्यनुज्ञानात् पशवः प्रोक्षणमवापुः। अतश्च प्रत्यवरकालं पृषध्रेण दीर्घसत्रेण यजता पशूनामलाभाद्गवामालम्भः प्रवर्तितः। तं दृष्ट्वा प्रव्यथिता भूतगणाः, तेषां चोपयोगादुपाकृतानां गवां गौरवादौष्ण्यादसात्म्यत्वादशस्तोपयोगाच्चोपहताग्नीनामुपहतमनसां चातीसारः पूर्वमुत्पन्नः पृषध्रयज्ञे ॥ ४ ॥

After hearing the [above mentioned] submission of Agniveśa, Lord Punarvasu said, ''O ! Agniveśa, hear me. I shall explain every topic of your query in detail''.

At the commencement of *Satya-yuga*, the sacrificial animals were actually released soon after the recitation of the sacrificial *mantras*, and these animals were not actually killed during the course of the sacrifice (*yajña*).

However, in the age following the performance of the sacrifice by Dakṣa Prajāpati, the sons of Manu, like Nariṣyan, Nābhāga, Ikṣvāku, Nṛga and Śaryāti started actually assassinating these sacrificial animals during the performance of *yajña* (sacrificial ritual) thinking that it was so ordained in the *śāstras* (scriptures) or being pressed by the animals themselves [as it was felt that the animals assassinated during the sacrifice will directly attain heaven]. Subsequently, it became quite impossible to get other animals in the required number, and Pṛṣadhra who was performing a sacrifice (*yajña*) or long duration, started sacrificing (assassinating) even bulls and cows. After observing this, the living creatures were bewildered. The meat of the sacrificed bulls and cows proved to be too heavy, too hot and too harmful. Persons partaking that meat started suffering from the loss of the power of digestion and loss of mental equilibrium. Thus, *atīsāra* (diarrhoea) originated from the sacrifice (*yajña*) performed by Pṛṣadhra.

[4]

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In *Satya-yuga*, the sacrificial animals were brought to the site of sacrifices, but were released soon after the recitation of sacrificial *mantras*. Thus, the animal-sacrifice, in the beginning of sacrificial traditions was merely symbolic. This tradition continued till the performance of sacrificial ritual by Dakṣa Prajāpati. However, during the sacrificial ceremony performed by the sons of Manu like Nariṣyan, Nābhāga, Ikṣvāku, Nṛga and Śaryāti, the sacrificial animals (who were formerly just brought to the site of sacrifice, but released soon after the recitation of *mantras*) were actually assassinated, and offered as oblation to fire. The sons of Manu, while so doing were guided by two considerations. Firstly, they were under the impression that actual assassination of these animals were ordained by the scripture itself. Secondly, they thought that the animals themselves desired to be actually (not symbolically) sacrificed or assassinated in order to have a direct access to the heaven. So the tradition of actual assassination of sacrificial animals continued for some time. As a result of this new tradition, animals (other than bulls and cows) became to scarce for sacrifices because of long and continued sacrificial rituals when other animals were actually assassinated in plenty. So Pṛṣadhra, who was engaged in performing a long sacrificial ritual (*yajña*) had to take recourse to the sacrifice even of bulls and cows due to the non-availability of other animals for sacrifice. All the living beings were exceedingly unhappy over this state of affairs.

It would have sufficed to name just one son of Manu and leave others unnamed. But this could have created confusion about the identity of these five names vis-a-vis their affiliation to one Manu or the other. That is why, five names, viz., Nariṣyan, Nābhāga, Ikṣvāku, Nṛga and Śaryāti have been specifically mentioned. The names of other sons of Manu can be traced from the *purāṇic* scriptures.

According to the Vedic ritualistic tradition, both the assassinator and the assassinated in the course of sacrifice (*yajña*) attain special merit, and the resultant eternal abode in the heaven.

The term '*ālambha*' stands for killing in general, and '*upākṛta*' stands for assassinations of the sacrificial animal in accordance with the prescribed procedure along with the recitation of *mantras*.

The purpose of narrating this mythological background is to emphasise that the mental affliction and intake of heavy food, etc., constitute the major etiological factors of *atīsāra* (diarrhoea).

Etiology, Pathogenesis, Signs and Symptoms of Vātika Atīsāra

अथावरकालं वातलस्य वातातपव्यायामातिमात्रनिषेविणो रूक्षाल्प-

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प्रमिताशिनस्तीक्ष्णमद्यव्यवायनित्यस्योदावर्तयतश्च वेगान् वायुः प्रकोपमापद्यते, पक्वा चोपहन्यते; स वायुः कुपितोऽग्नावुपहते मूत्रस्वेदौ पुरीषाशयमुपहृत्य, ताभ्यां पुरीषं द्रवीकृत्य, अतीसाराय प्रकल्पते। तस्य रूपाणि-विज्जलमामं विप्लुतमवसादि रूक्षं द्रवं सशूलमामगन्धमीषच्छब्दमशब्दं वा विबद्ध-मूत्रवातमतिसार्यते पुरीषं, वायुश्चान्तःकोष्ठे सशब्दशूलस्तिर्यक् चरति विबद्ध इत्यामातिसारो वातात्। पक्वं वा विबद्धमल्पाल्पं सशब्दं सशूलफेनपिच्छापरिकर्तिकं हृष्टरोमा विनिःश्वसञ् शुष्कमुखः कटच्यू-रुत्रिकजानुपृष्ठपार्श्वशूली भ्रष्टगुदो मुहुर्मुहुर्विग्रथितमुपवेश्यते पुरीषं वातात्; तमाहुरनुग्रथितमित्येके, वातानुग्रथितवर्चस्त्वात् ॥ ५ ॥

As a consequence of the above mentioned primordial causative factor, at later stage [*vātika* type of *atīsāra* is manifested] if a person having *vātika* type of constitution resorts to the following factors :

1. Exposure to the excessively strong wind, hot sun and physical exercise;
2. Indulgence in ununctuous food or less quantity of food or irregular meals (*pramitāśana*) or strong alcoholic drinks or excessive sexual intercourse; and
3. Suppression of natural urges.

Because of the above mentioned factors, the *vāyu* gets aggravated and the power of digestion (*agni*) gets afflicted. After the loss of the power of digestion, the aggravated *vāyu* forcefully brings down the urine and sweat to the colon (*purīṣāśaya*), and with the help of these (urine and sweat) liquifies the stool, causing diarrhoea thereby.

The signs and symptoms of the *vātika* type of diarrhoea are as follows :

1. The stool is slimy and mixed with mucus (*āma*);
2. The stool floats on water;
3. The stool when placed over the earth gets soaked;
4. The stool is rough and liquid;

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5. Voiding of stool is associated with colic pain;
6. The stool smells like undigested food;
7. Voiding of the stool is associated with less of sound or no sound at all;
8. It is associated with non-voiding of flatus and urine; and
9. The aggravated *vāyu* (flatus) moves in the *koṣṭha* (gastro-intestinal tract) obliquely along with gurgling sound, while causing colic pain.

The above mentioned signs and symptoms pertain to the *āma* stage (primary or immature stage) of the *vātika* type of *atīsāra* (diarrhoea).

In the *pakva* stage (advanced or mature stage) of *vātika atīsāra,* the signs and symptoms manifested are as follows :

1. The patient voids hard stool in small quantities;
2. The voiding of stool is associated with sound and colic pain;
3. The stool is frothy and slimy;
4. The patient suffers from griping pain, horripilation, groaning, dryness of the mouth, pain in the lumber region, thighs, sacral region, knees, back and sides of the chest, and prolapse of the rectum; and
5. He voids scybalous (*grathita*) stool frequently.

According to some physicians, this type of diarrhoea is also called *Anugrathita-atisāra* because of the voiding of scybalous (*grathita*) stool. [5]

Vātika constitution (*vātala*) of the patient makes the causative factors described above still more productive for *vātika* diarrhoea. By implication, the above mentioned causative factors do not produce diarrhoea in the patients having other types of constitution like *pitta prakṛti* and *kapha prakṛti*. But the patient having *vātika* type of constitution is more prone to get *vātika* type of diarrhoea because of the above mentioned factors. Similarly, terms like '*pittala*' in paragraph no. 6 and '*śleṣmala*' in the paragraph no. 7 are to be explained.

If *vātika* type of diarrhoea, in its *pakva* stage (advanced or mature

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stage) is associated with scybalous (*grathita*) stool, only then it is to be called *Anugrathita-atīsāra*, and not otherwise.

Etiology, Pathogenesis, Signs and Symptoms of Paittika Atīsāra

पित्तलस्य पुनरम्ललवणकटुकक्षारोष्णातीक्ष्णातिमात्रनिषेविणः प्रतताग्निसूर्यसंतापोष्णमारुतोपहतगात्रस्य क्रोधेर्ष्याबहुलस्य पित्तं प्रकोपमापद्यते। तत् प्रकुपितं द्रवत्वादूष्माणमुपहत्य पुरीषाशयविसृतमौष्ण्याद् द्रवत्वात् सरत्वाच्च भित्त्वा पुरीषमतिसाराय प्रकल्पते। तस्य रूपाणि—हारिद्रं हरितं नीलं कृष्णं रक्तपित्तोपहितमतिदुर्गन्धमतिसार्यते पुरीषं, तृष्णादाहस्वेदमूर्च्छाशूलब्रध्नसंतापपाकपरीत इति पित्तातिसारः ॥ ६ ॥

A person of *paittika* constitution indulging in the following factors gets *paittika* type of *atīsāra* (diarrhoea) :

1. Excessive intake of sour, saline, pungent, alkaline (*kṣāra*), hot and sharp (*tīkṣṇa*) ingredients;
2. Affliction of the body by excessive exposure to the heat of strong (*pratata*) fire, hot rays of the sun and hot wind; and
3. Excessively wrathful and jealous disposition.

By the above mentioned factors, *pitta* gets aggravated. This aggravated *pitta* on account of its liquidity suppresses the power of *agni* (power of digestion), and having arrived at the colon, disintegrates the stool because of its heat, liquidity and mobility thereby causing *paittika* type of *atīsāra* (diarrhoea).

The signs and symptoms of *paittika atisāra* are as follows :

1. The patient voids frequent loose motions which are either yellow, green, blue or black in colour;
2. The stool is mixed with blood and bile, and it is excessively foul smelling; and
3. The patient suffers from morbid thirst, burning sensation, excessive sweating, fainting, colic pain and hot sensation; and
4. There is suppuration of the anus.

These are the specific features of *paittika* type of *atīsāra* (diarrhoea).

[6]

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Pitta is hot in nature, and therefore, its aggravation should logically increase *agni* (the power of digestion). But in addition to heating attribute, *pitta* also possesses liquidity. Aggravation of the liquidity of *pitta* is bound to suppress the *agni* because liquidity is associated with cooling effect which counteracts the heating effect of *agni* thereby causing its suppression.

Etiology, Pathogenesis, Signs and Symptoms of Kaphaja Atīsāra

श्लेष्मलस्य तु गुरुमधुरशीतस्निग्धोपसेविनः संपूरकस्याचिन्तयतो दिवास्वप्नपरस्यालसस्य श्लेष्मा प्रकोपमापद्यते। स स्वभावाद् गुरुमधुर-शीतस्निग्धः स्रस्तोऽग्निमुपहत्य सौम्यस्वभावात् पुरीषाशयमुपहत्योपक्लेद्य पुरीषमतिसाराय कल्पते। तस्य रूपाणि—स्निग्धं श्वेतं पिच्छिलं तन्तुमदामं गुरु दुर्गन्धं श्लेष्मोपहितमनुबद्धशूलमल्पाल्पमभीक्ष्णमतिसार्यते सप्रवाहिकं, गुरूदरगुदबस्तिवंक्षणदेशः कृतेऽप्यकृतसंज्ञः सलोमहर्षः सोत्क्लेशो निद्रा-लस्यपरीतः सदनोऽन्नद्वेषी चेति श्लेष्मातिसारः ॥ ७ ॥

A person of *kapha* type of constitution indulging in the following factors gets *kaphaja* type of *atīsāra* (diarrhoea) :

1. Intake of heavy, sweet, cold and unctuous ingredients in excess;
2. Inactivity of the mind and indolence; and
3. Habitually sleeping during the day time.

Because of the above mentioned factors, *kapha* gets aggravated. By nature, *kapha* is heavy, sweet, cold and unctuous. It moves downwards (because of its heaviness, etc.,) and afflicts the *agni* (power of digestion) on account of its natural cooling property [which is contradictory to the heating effect of *agni*]. Thereafter, having arrived at the colon, it liquefies the stool to cause diarrhoea.

The signs and symptoms of *kaphaja atīsāra* (diarrhoea) are as follows :

1. The patient voids stool which is unctuous, white, slimy, fibrous, mixed with mucus as well as undigested food particles, heavy, foul-smelling and mixed with phlegm;
2. The patient suffers from continuous colic pain;

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3. He voids stool frequently in small quantities;
4. The voiding of stool is associated with griping pain;
5. The patient suffers from heaviness in the abdomen, in the region of urinary bladder and in the pelvic region;
6. The patient feels the urge for passing another bout of stool even after evacuation; and
7. He suffers from horripilation, nausea, excessive sleep, indolence, prostration and dislike for food.

These are the specific features of *kaphaja* type of *atīsāra* (diarrhoea). [7]

The term '*purīṣāśayamupahatya*' should be interpreted as '*purīṣāśayaṃ gatvā*', i.e. after having arrived at the colon. The root '*han*' in '*upahatya*' stands for *gati* or movement.

The clause "*mañcāḥ krośanti*" lit. means "the stages are crying". But it actually connotes that people seated on these stages are crying. On the same analogy, the term '*purīṣāśaya*' literally meaning the colon (the location of stool) may connote the stool itself. Thus, in a secondary sense, there is a non-distinction between the location (*sthāna*) and the object located (*sthānin*). In view of this, the term '*purīṣāśaya*', generally meaning colon, actually implies the stool itself. Therefore, the clause '*purīṣāśayamupahatya*' can alternatively be interpreted as 'after having afflicted the stool'.

In the paragraph no. 5 above, the signs and symptoms of *vātika atīsāra* are divided into two categories, viz., those manifested during *āma* (primary or immature) stage and those manifested during *pakva* (advanced or mature) stage. Similar type of classification is not furnished in respect of *paittika* and *kaphaja* types of *atīsāra* in paragraphs nos. 6 and 7 respectively. This however, does not mean that these two types of *atīsāra* have no such *āma* and *pakva* stages. The signs and symptoms like sliminess (*vijjalatva*) described in respect of the *āma* stage of *vātika atīsāra* (in para no. 5) are also manifested in respect of *paittika* and *kaphaja* types of *atīsāra* [though not specifically mentioned here]. Keeping this in view, the line of treatment of the *āma* stage of *paittika* type of *atīsāra* is specifically mentioned in the paragraph no. 50. No such treatment of the *āma* stage of *kaphaja atīsara* is specifically described because the line of treatment of both the *āma* and *pakva* stages of *kaphaja* type of *atīsāra* is similar inasmuch as in both these stages, ingredients having properties like ununctuousness and hot potency are to be used.

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Kṣārapāṇi has, however, specifically and separately described the signs and symptoms of both these stages-- *āma* and *pakva*-- of all the three types of *atīsāra*. According to him, in the *āma* stage of *vātika* type of *atīsāra*, the following signs and symptoms are manifested :

1. The stool is associated with *āma* (mucus);
2. The patient gets colic pain while voiding stool;
3. The stool is frothy, thin and greyish black in colour;
4. The voiding of stool is associated with noise;
5. The stool is foul-smelling and scybalous; and
6. The patient voids stool in small quantities.

According to Kṣārapāṇi, the above mentioned signs and symptoms are also manifested in the *āma* stage of *paittika* and *kaphaja* types of *atīsāra* (diarrhoea).

In *Siddhi* 8 : 26-28, the treatment of ailments caused by the association of *āma* in the stool, and affliction by all the three *doṣas* is specified which justifies the existence of the *āma* stage of *vātika, paittika* and *kaphaja* types of *atīsāra* (diarrhoea).

Etiology and Pathogenesis of Sānnipātika Atīsāra

अतिशीतस्निग्धरूक्षोष्णगुरुखरकठिनविषमविरुद्धासात्म्यभोजनाद-भोजनात् कालातीतभोजनाद् यत्किंचिदभ्यवहरणात् प्रदुष्टमद्यपानीय-पानादतिमद्यपानादसंशोधनात् प्रतिकर्मणां विषमगमनादनुपचाराज्ज्वल-नादित्यपवनसलिलातिसेवनादस्वप्नादतिस्वप्नाद्वेगविधारणादृतुविपर्यया-दयथाबलमारम्भाद्भयशोकचित्तोद्वेगातियोगात् कृमिशोषज्वरार्शोविकारा-तिकर्षणाद्वा व्यापन्नाग्नेस्त्रयो दोषाः प्रकुपिता भूय एवाग्निमुपहत्य पक्वाशयमनुप्रविश्यातिसारं सर्वदोषलिङ्गं जनयन्ति ॥ ८ ॥

The following factors cause *sānnipātika* type of *atīsāra* (diarrhoea caused by the simultaneous vitiation of all the three *doṣas*) :

1. Intake of excessively cold, unctuous, ununctuous, hot, heavy, coarse and hard ingredients;
2. Intake of irregular meals, ingredients of food having mutually contradictory properties and unwholesome food;
3. Avoiding intake of food;

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4. Intake of food long after the scheduled time;
5. Intake of food without caring for its wholesomeness or otherwise;
6. Drinking of alcohol and other drinks which are polluted;
7. Drinking of alcohol in excess;
8. Not resorting to elimination therapies [in appropriate seasons];
9. Inappropriate administration or non-administration of therapeutics;
10. Excessive exposure to fire, hot rays of the sun, strong wind and bath, etc., in strong current of water;
11. Not sleeping or sleeping in excess;
12. Suppression of natural urges;
13. Not resorting to appropriate regimens during different seasons;
14. Overdaring attitude;
15. Excessive exposure to fear, grief and anxiety; and
16. Excessive emaciation due to worm-infection, consumption, fever and piles (bleeding).

Because of the above mentioned causative factors, the *agni* (power of digestion) gets vitiated as a result of which all the three *doṣas* get aggravated. These aggravated *doṣas,* in their turn, further afflict the *agni*, and having entered into *pakvāśaya* (colon), cause *atīsāra* (diarrhoea) in which the signs and symptoms of all the three types of *atīsāra* (viz., *vātika, paittika* and *kaphaja atīsāra*, described before) are manifested. [8]

Some of the etiological factors described above are specifically responsible for the aggravation of the individual *doṣas*. For example, intake of cold ingredients aggravates *vāyu* and *kapha*, and intake of hot ingredients aggravates *pitta*. But all the etiological factors mentioned above are responsible for the affliction of *agni* (power of digestion) as a result of which all the three *doṣas* get aggravated (vide *Cikitsā* 5 : 136).

Gaṅgādhara Sena's edition of the text has a variant reading, viz., '*atimadyapānīyapānāt*' in the place of '*atimadyapānāt*'. It seems, the

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reading as in the Sena's edition was followed by Cakrapāṇi which is evident from his commentary "*atipānaṃ tu prāgevoktam*" while dealing with .... *salilātisevanāt* which according to him, stands for the external use of water in the form of bath, etc.

Signs and Symptoms of Sānnipātika Atīsāra

अपि च शोणितादीन् धातूनतिप्रकृष्टं दूषयन्तो धातुदोषस्वभावकृतानतीसारवर्णानुपदर्शयन्ति। तत्र शोणितादिषु धातुष्वतिप्रदुष्टेषु हारिद्रहरितनीलमाञ्जिष्ठमांसधावनसन्निकाशं रक्तं कृष्णं श्वेतं वराहमेदःसदृशमनुबद्धवेदनमवेदनं वा समासव्यत्यासादुपवेश्यते शकृद् ग्रथितमामं सकृत्, सकृदपि पक्वमनतिक्षीणमांसशोणितबलो मन्दाग्निर्विहतमुखरस्श्च; तादृशमातुरं कृच्छ्रसाध्यं विद्यात्। एभिर्वर्णैरतिसार्यमाणं सोपद्रवमातुरमसाध्योऽयमिति प्रत्याचक्षीत; तद्यथा—पक्वं शोणिताभं यकृत्खण्डोपमं मेदोमांसोदकसन्निकाशं दधिघृतमज्जतैलवसाक्षीरवेसवाराभमतिनीलमतिरक्तमतिकृष्णमुदकमिवाच्छं पुनर्मेचकाभमतिस्निग्धं हरितनीलकषायवर्णं कर्बुरमाविलं पिच्छिलं तन्तुमद्धामं चन्द्रकोपगतमतिकुणपपूतिपूयगन्ध्यामामम्लत्यगन्धि मक्षिकाक्रान्तं कुथितबहुधातुस्त्रावमल्पपुरीषम पुरीषं वाऽतिसार्यमाणं तृष्णाद्दाहज्वरभ्रमतमकहिक्काश्वासानुबन्धमतिवेदनमवेदनं वा स्त्रस्तपक्वगुदं पतितगुदवलिं मुक्तनालमतिक्षीणबलमांसशोणितं सर्वपर्वास्थिशूलिनमरोचकारतिप्रलापसंमोहपरीतं सहसोपरतविकारमतिसारिणमचिकित्स्यं विद्यात्; इति सन्निपातातिसारः ॥ ९ ॥

The three aggravated *doṣas* (referred to above) cause excessive vitiation of *dhātus* (tissue elements) like *rakta* (blood) resulting in the manifestation of different colours [in the stool]. The nature of these colours, depends upon the nature of the vitiated *dhātus* and *doṣas*. If the *dhātus* like *rakta* are excessively vitiated, then the following signs and symptoms are manifested :

1. The patient voids stool having yellow (like the colour of turmeric), green, blue, reddish (like the colour of *mañjiṣṭhā*), pink (like the colour of water in which meat is washed), red, black, white and yellowish (like the colour of the pig-fat) in colour;
2. The patient suffers from continuous pain or he may be free from any pain [in the abdomen].

The above mentioned signs and symptoms may be manifested

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in their entirety or only some of these may be manifested.

3. Sometimes, the patient may void scybalous stool, sometimes it may be mixed with mucus (*āma*) and sometimes, the stool may be free from mucus (*pakva*);
4. There is diminution of the muscle tissue, blood and strength;
5. The power of digestion (*agni*) of the patient is suppressed; and
6. There is impairment of the taste in the mouth of the patient.

Such a patient is difficult of cure (*kṛcchra-sādhya*). The patient becomes incurable (*asādhya*) if the diarrhoea is associated with the colours and complications as follows :

1. The patient voids stool having the colour of digested blood, (malena), piece of liver, washing of fat or flesh, curd, ghee, bone-marrow, oil, muscle fat (*vasā*), milk and *vesavāra* (minced meat).
2. The colour of the stool is excessively blue, red, black, transparent like water or tar-coloured;
3. The stool is exceedingly greasy;
4. The colour of the stool is a mixture of green, blue and brown (*kaṣāya*) colours;
5. The stool is variegated in colour (*karbura*), dirty, slimy, fibrous, mixed with mucus and spotted with *candraka* (coloured patches circular in shape like moon);
6. The stool has exceedingly bad smell like that of a dead body or it is exceedingly putrid in smell or the stool bears the smell of undigested products or it is like (raw) fish;
7. The stool attracts flies in excess;
8. The stool contains sloughs (*kuthita*) and tissue elements in excess;
9. The stool contains less or no fecal matter;
10. The patient continuously suffers from morbid thirst, burning sensation, fever, giddiness, fainting, hiccup, asthma, excessive pain or no pain;

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11. There is prolapse and inflammation of the anal canal or the anal sphincters come out of their sites or the whole of the rectum comes out (*mukta-nāla*);
12. There is excessive loss of strength, muscle tissue and blood;
13. There is pain in all the joints and bones;
14. The patient suffers from excessive form of anorexia, dislike for every thing (*arati*), delirium and unconsciousness; and
15. There is sudden cessation of the signs and symptoms of the disease.

Such a patient should be rejected.

These are the characteristic features of *sānnipātika* type of *atīsāra* (diarrhoea). [9]

In the above mentioned paragraph, the signs and symptoms of *vikṛti-viṣama-samavāya* type of *sānnipātika atīsāra* are spelt out. In such types of diseases, the signs and symptoms manifested which may or may not correspond to the nature of *doṣas*. [The other type of the disease is called *prakṛti-sama-samavāya* where the signs and symptoms absolutely correspond to the nature of *doṣas*, and such types of diseases do not find a place in the classification pattern, and therefore, not described in the classics].

The details of the method of preparing *vesavāra* are furnished in *Suśruta* : *Sūtra* 46 : 400-401.

Cessation of the signs and symptoms of any disease is already described as one of the indicators of imminent but possible death (vide *Indriya* 9 : 15). In the the present context, however, this sign is indicative of imminent and certain death.

Line of Treatment

तमसाध्यतामसंप्राप्तं चिकित्सेद् यथाप्रधानोपक्रमेण हेतूपशयदोष-विशेषपरीक्षया चेति ॥ १० ॥

The patient who has not yet reached the stage of absolute incurability should be properly treated after the examination of causative factors, *upaśaya* (homologatory therapy) and nature of the aggravation of specific *doṣas*. In this condition, the most aggravated *doṣa* should be treated in the beginning followed by the treatment of the other less aggravated *doṣas*. [10]

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Exogenous (Mental) Diarrhoea

आगन्तू द्वावतीसारौ मानसौ भयशोकजौ।
तत्तयोर्लक्षणं वायोर्यदतीसारलक्षणम्।। ११।।

The exogenous type of *atīsāra* (diarrhoea) is of mental origin, and is of two types. One of these is caused by fear and the other is caused by grief. Their signs and symptoms are similar to those of the *vātika* type of *atīsāra*. [11]

Atīsāra or diarrhoea is of two types, viz., *nija* or endogenous (like *vātika, paittika, kaphaja* and *sānnipātika atīsāra*) and *āgantuja* or exogenous. The latter type is caused by *mānasika* or mental factors, like fear and grief. In the present context, *āgantuja* and *mānasa* are used to indicate one and the same thing and there is no contradiction between these two terms.

Management of Exogenous (Mental) Diarrhoea

मारुतो भयशोकाभ्यां शीघ्रं हि परिकुप्यति।
तयोः क्रिया वातहरी हर्षणाश्वासनानि च।। १२।।
इत्युक्ताः षडतीसाराः, साध्यानां साधनं त्वतः।
प्रवक्ष्याम्यनुपूर्वेण यथावत्तन्निबोधत।। १३।।

Because of fear and grief, *vāyu* gets aggravated instantaneously. Therefore, for the treatment of these two varieties of diarrhoea, *vāyu*-alleviating drugs and therapies should be administered. The patient suffering from diarrhoea caused by fear (*bhayaja*) should be exhilarated, and the patient suffering from diarrhoea caused by *śoka* (grief) should be consoled for their cure.

Thus, six types of *atīsāra* (diarrhoea) are described above. The curable varieties of these should be treated. Therefore, the methods of their treatment will be described seriatum. You (addressed to the disciples) should understand these methods appropriately. [12-13]

In the verse no. 11, signs and symptoms of *vātika atīsāra* are stated to be manifested in the type of diarrhoea caused by fear and grief. This is because fear and grief cause provocation of *vāyu*. However, because of identity of signs and symptoms, it should not be construed that the diarrhoea caused by fear and grief should be included in *vātika* type of *atīsāra* because

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the treatment of the latter (diarrhoea caused by fear and grief) is entirely distinct and different inasmuch as exhilaration and consoling therapies are to be administered. This difference in treatment makes *vātika* diarrhoea, and the diarrhoea caused by fear and grief two different entities in the classification of this disease. In addition, there is a difference in the pathogenesis (*lakṣaṇa*) of this variety of diarrhoea caused by fear and grief where the *vāyu* is stated to get aggravated 'instantaneously (*kṣipra*)', and this is the specific nature of this variety of diarrhoea.

Another point needs clarification in this connection. *Bhaya* (fear) and *śoka* (grief) are also described (in paragraph no. 8) to cause *sānnipātika* type of *atīsāra*. But in that type of *atīsāra*, several other factors in addition to fear and grief are described to cause the ailment and not fear and grief alone as it is mentioned in respect of this exogenous type.

Bhayaja (caused by fear) and *śokaja* (caused by grief) varieties have similar signs and symptoms. But these are two different entities because of the difference in their treatment inasmuch as in *bhayaja* diarrhoea, the patient should be exhilarated, and in *śokaja* diarrhoea the patient should be consoled.

In *Suśruta* (*Uttara-tantra* 40 : 14), a separate type of diarrhoea caused by *śoka* (grief) is described. This is different from the *śokaja* type of diarrhoea described here because in the pathogenesis of *śokaja atīsāra*, *Suśruta* has described several other factors to be involved. Therefore, *śokaja atīsāra* described by *Suśruta* can be included in the *sānnipātika* type of *atīsāra* described here. Like the *sānnipātika atīsāra* described in this text, *Suśruta* has also described the *śokaja atīsāra* as incurable which substantiates the above presumption. Of course, *śoka* (grief) is described in this text as one of the causative factors of *sānnipātika atīsāra* which confirms the above.

Suśruta (in *Uttara-tantra* 40 : 15) has described another type of *atīsāra* caused by (or associated with the complication of) *ajīrṇa* or indigestion. This type of *atīsāra* (as described in *Suśruta*) is also included in the *sānnipātika atīsāra* of this text because indigestion takes place because of the suppression of *agni* (power of digestion) which is enunciated as one of the causative factors of *sānnipātika atīsāra* here. Thus, all the six varieties of *atīsāra* described in *Suśruta* are included in the present text.

Line of Treatment

दोषाः सन्निचिता यस्य विदग्धाहारमूर्च्छिताः।
अतीसाराय कल्पन्ते भूयस्तान् संप्रवर्तयेत्।।१४।।

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न तु संग्रहणं देयं पूर्वमामातिसारिणे।
विबध्यमानाः प्राग्दोषा जनयन्त्यामयान् बहून्।। १५।।
दण्डकालसकाध्मानग्रहण्यर्शोगदांस्तथा ।
शोथपाण्ड्वामयप्लीहकुष्ठगुल्मोदरज्वरान् ।। १६।।
तस्मादुपेक्षेतोत्क्लिष्टान् वर्तमानान् स्वयं मलान्।
कृच्छ्रं वा वहतां दद्यादभयां संप्रवर्तिनीम्।। १७।।
तया प्रवाहिते दोषे प्रशाम्यत्युदरामयः।
जायते देहलघुता जठराग्निश्च वर्धते।। १८।।
प्रमथ्यां मध्यदोषाणां दद्याद्दीपनपाचनीम्।
लङ्घनं चाल्पदोषाणां प्रशस्तमतिसारिणाम्।। १९।।

When the diarrhoea is caused by the accumulated (aggravated) *doṣas* impelled by *vidagdha* (undigested) food, the patient should be given laxative to eliminate these *doṣas*. It is not desirable to give bowel-binding (*saṅgrāhi*) therapies to such patients in the beginning in the *āma* (primary or immature) stage of diarrhoea. Administration of such bowel-binding therapies obstructs the movement and elimination of the already aggravated *doṣas* which gives rise to several diseases (complications) like *daṇḍakālasaka* (obstruction to intestinal peristalsis), *ādhmāna* (flatulence), *grahaṇī* (sprue syndrome), piles, fistula-in-ano, oedema, anaemia, splenic disorders, *kuṣṭha* (obstinate skin diseases including leprosy), *gulma* (phantom tumour), *udara* (obstinate abdominal diseases including ascites) and fever. Therefore, the physician should ignore the downward movement of the already detached (*utkliṣṭa*) morbid matter which is moving downwards of its own. [By implication, diarrhoea should be allowed to continue and should not be stopped by constipating medicines]. If the diarrhoea is associated with griping pain (difficulty in voiding), then *harītakī* should be given as a mild laxative. When the morbid matter is eliminated through downward movement [as suggested above], then this abdominal disease (diarrhoea) gets cured, the body becomes light and the abdominal *agni* (power of digestion) becomes strong.

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If the *doṣas* are moderately aggravated, then *pramathyā* (a type of decoction of drugs) which stimulates the power of digestion (*dīpana*) and which is carminative (*pācana*) should be administered.

If the *doṣas* are only slightly aggravated and causing diarrhoea, then *laṅghana* (fasting therapy) is very useful.

[14-19]

The term '*vidagdha-āhāra*' mentioned in the verse no. 14 implies four types of indigestion, viz., *āma-ajīrṇa*, *vidagdha-ajīrṇa*, *viṣṭabdha-ajīrṇa* and *rasaśeṣa-ajīrṇa*.

Astringent therapy is prohibited in the beginning (*pūrvam*) of *āmātisāra*. The use of the term '*pūrvam*' in this statement implies that such therapies to stop loose motions can be given at the later stage of this ailment.

The statements made in verse nos. 14 and 15 has two implications. If the patient is strong and *āma* is in excess to cause diarrhoea, then his loose motions should be allowed to continue. If, however, the patient is weak and there is less of *āma*, then in the beginning, loose motions should be allowed to continue, and at a later stage, astringent (*saṅgrahaṇa* or constipative) therapy should be administered. Some scholars interpret this statement in a different way. According to them, some constipating recipes containing *ambaṣṭhā*, *śālmalī* and the bark of *kuṭaja* should not be given in the beginning. But recipes containing other ingredients like *mustā* and *udīcya* which are both constipating and carminative can be given in this condition.

The line of treatment suggested above applies to all the types of *āma-atīsāra* (early or immature stage of diarrhoea).

The term '*pramathyā*' stands for a type of decoction which stimulates the *agni* (power of digestion) and which is carminative. This technical term is traditionally used by senior physicians like the term '*Śaikharika-kaṣāya*' which is used for '*Viḍaṅga-kaṣāya*'.

To summerise : if the *doṣas* are aggravated in excess, then the loose motions should be allowed to continue and constipating therapies should not be administered; if the *doṣas* are moderately aggravated then *pramathyā* which is a digestive stimulant and which causes carmination should be administered; and if the *doṣas* are only slightly aggravated, then fasting therapy (*laṅghana*) should be administered to cure diarrhoea.

Recipes of Pramathyā

पिप्पली नागरं धान्यं भूतीकमभया वचा।
ह्रीवेरं भद्रमुस्तानि बिल्वं नागरधान्यकम्।। २०।।

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पृश्निपर्णी श्वदंष्ट्रा च समङ्गा कण्टकारिका।
तिस्रः प्रमथ्या विहिताः श्लोकार्धैरतिसारिणाम्।। २१।।
वचाप्रतिविषाभ्यां वा मुस्तपर्पटकेन वा।
ह्रीवेरभृङ्गवेराभ्यां पक्वं वा पाययेज्जलम्।। २२।।

Three recipes of *pramathyā* which are useful in the treatment of diarrhoea are as follows :

1. *Pippalī, nāgara, dhānya, bhūtīka, abhayā* and *vacā* [According to the commentary, the decoction or *pramathyā* prepared of these drugs is useful for *vātika* diarrhoea.];
2. *Hrīvera, bhadra-mustā, bilva, nāgara* and *dhānyaka* [According to the commentary, the *pramathyā* prepared of these drugs is useful in *paittika* type of diarrhoea.]; and
3. *Pṛśni-parṇī, śvadaṃṣṭrā, samaṅgā* and *kaṇṭakārikā*. [According to the commentary, the *pramathyā* prepared of these drugs is useful in *kaphaja* diarrhoea.]

The decoctions of the following ingredients are also useful for the treatment of diarrhoea :

1. *Vacā* and *prativiṣā* [According to the commentary, the decoction of these drugs is useful in *vātika* diarrhoea.];
2. *Mustā* and *parpaṭaka* [According to the commentary, the decoction of these drugs is useful in *paittika* diarrhoea.]; and
3. *Hrīvera* and *śṛṅgavera* [According to the commentary, the decoction of these drugs is useful for *kaphaja* diarrhoea].

[20-22]

For the preparation of the decoction of the last three recipes, the procedure described for *ṣaḍaṅga-pānīya* (vide com. on *Cikitsā* 3 : 145) should be followed.

Diet and Drinks

युक्तेऽन्नकाले क्षुत्क्षामं लघून्यन्नानि भोजयेत्।
तथा स शीघ्रमाप्नोति रुचिमग्निबलं बलम्।। २३।।
तक्रेणावन्तिसोमेन यवाग्वा तर्पणेन वा।
सुरया मधुना चादौ यथासात्म्यमुपाचरेत्।। २४।।

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यवागूभिर्विलेपीभिः खडैर्यूषै रसौदनैः।
दीपनग्राहिसंयुक्तैः क्रमश्च स्यादतः परम्।। २५।।

In appropriate meal time, when the patient is hungry, he should be given light food to eat. By this, he develops appetite for food, his *agni* (power of digestion) gets stimulated, and his strength is promoted immediately.

In the beginning, depending upon the wholesomeness (*sātmya*), the patient should be given [the above mentioned light food] along with butter-milk, *avanti-soma* or *kāñjī* (a sour drink), *yavāgū* (thick gruel), *tarpaṇa* (roasted flour of serials mixed with water), alcoholic drink or honey. Thereafter, the patient should gradually be given *yavāgū* (thick gruel), *vilepī* (a sticky gruel), *khaḍa* (a sour appetiser), *yūṣa* (vegetable soup) and boiled rice mixed with meat soup which are prepared by adding digestive stimulants and astringent (constipative) drugs.

[23-25]

Ingredients which are *dīpana* (digestive stimulant) and *grāhi* (constipating) are described in *Sūtra* 4 : 9.

Group of Drugs Useful in Diarrhoea

शालपर्णीं पृश्निपर्णीं बृहतीं कण्टकारिकाम्।
बलां श्वदंष्ट्रां बिल्वानि पाठां नागरधान्यकम्।। २६।।
शटीं पलाशं हपुषां वचां जीरकपिप्पलीम्।
यवानीं पिप्पलीमूलं चित्रकं हस्तिपिप्पलीम्।। २७।।
वृक्षाम्लं दाडिमाम्लं च सहिङ्गु बिडसैन्धवम्।
प्रयोजयेदन्नपाने विधिना सूपकल्पितम्।। २८।।
वातश्लेष्महरो ह्येष गणो दीपनपाचनः।
ग्राही बल्यो रोचनश्च तस्माच्छस्तोऽतिसारिणाम्।। २९।।

Śāla-parṇī, pṛśni-parṇī, bṛhatī, kaṇṭakārikā, balā, śvadaṃṣṭrā, bilva, pāṭhā, nāgara, dhānyaka, śaṭī, palāśa, hapuṣā, vacā, jīraka, pippalī, yavānī, pippalī-mūla, citraka, hasti-pippalī, vṛkṣāmla, sour *dāḍima, hiṅgu, viḍa* and *saindhava*-- these ingredients should be appropriately used in processing food preparations. Drugs belonging to this group alleviate *vāyu* and

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kapha. These are *dīpana* (digestive stimulant), *pācana* (carminative), *grāhī* (constipating), *balya* (promoter of strength) and *rocana* (appetiser). Therefore, these drugs are useful for the patient suffering from *atīsāra* (diarrhoea). [26-29]

The ingredients enumerated above are to be used for sizzling *yavāgū*, etc., for the patient suffering from diarrhoea.

Management of Diarrhoea Associated with Griping Pain

आमे परिणते यस्तु विबद्धमतिसार्यते।
सशूलपिच्छमल्पाल्पं बहुशः सप्रवाहिकम्।। ३०।।
यूषेण मूलकानां तं बदराणामथापि वा।
उपोदिकायाः क्षीरिण्या यवान्या वास्तुकस्य वा।। ३१।।
सुवर्चलायाश्चञ्चोर्वा शाकेनावल्गुजस्य वा।
शटच्याः कर्कारुकाणां वा जीवन्त्याश्चिर्भटस्य वा।। ३२।।
लोणिकायाः सपाठायाः शुष्कशाकेन वा पुनः।
दधिदाडिमसिद्धेन बहुस्नेहेन भोजयेत्।। ३३।।

After the maturity of *āma* (product of indigestion), if the patient voids loose motions along with scybalous stool associated with colic pain and mucus very frequently in small quantities, and if there is griping pain, then he should be given food along with the soup of *mūlaka, badara, upodikā, kṣīriṇī, yavānī, vāstuka, suvarcala, cañcu* (*nāḍīca*), leaves of *avalguja, śaṭī, karkāruka, jīvantī, cirbhaṭa* (*karkaṭī*), *loṇikā, pāṭhā* or *śuṣka-śāka* (*suṣā* or *kāsamarda* according to Cakrapāṇi). These soups should be cooked along with curd (yoghurt) and *dāḍima*, and added with ghee (fat) in the profuse quantity. [30-33]

Above, *pravāhikā* is described as one of the symptoms of *pakva* stage of diarrhoea. But it is also a distinct disease, and its signs and symptoms are described in *Suśruta* : *Uttara-tantra* 40 : 138. According to Cakrapāṇi, association of this disease '*pravāhikā*' is implied in the above text.

Treatment of Pravāhikā

कल्कः स्याद्बालबिल्वानां तिलकल्कश्च तत्समः।
दध्नः सरोऽम्लस्नेहाढ्यः खडो हन्यात् प्रवाहिकाम्।। ३४।।

Khaḍa (a type of soup) should be prepared by adding the

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paste of tender fruits of *bilva*, equal quantity of the paste of *tila*, cream of sour curd and profuse quantity of ghee. Intake of this *khaḍa* cures *pravāhikā* (griping pain). [34]

Treatment of Varcaḥ-Kṣaya (Scanty Formation of Stool)

यवानां मुद्गमाषाणां शालीनां च तिलस्य च।
कोलानां बालबिल्वानां धान्ययूषं प्रकल्पयेत्।। ३५।।
ऐकध्यं यमके भृष्टं दधिदाडिमसारिकम्।
वर्चःक्षये शुष्कमुखं शाल्यन्नं तेन भोजयेत्।। ३६।।

If there is *varcaḥ kṣaya* (scanty stool) and dryness of the mouth, then the patient should be given the *dhānya-yūṣa* (a type of soup prepared of cereals and pulses) made of *yava, mudga, māṣa, śāli* type of rice, sesame seeds, *kola* and tender fruits of *bilva*, sizzled with *yamaka* (ghee and oil) taken together, curd and the extract of *dāḍima*. Along with this soup he should take boiled *śāli* type of rice. [35-36]

दध्नः सरं वा यमके भृष्टं सगुडनागरम्।
सुरां वा यमके भृष्टां व्यञ्जनार्थे प्रदापयेत्।। ३७।।
फलाम्लं यमके भृष्टं यूषं गृञ्जनकस्य वा।
लोपाकरसमम्लं वा स्निग्धाम्लं कच्छपस्य वा।। ३८।।
बर्हितित्तिरिदक्षाणां वर्तकानां तथा रसाः।
स्निग्धाम्लाः शालयश्चाढ्या वर्चःक्षयरुजापहाः।। ३९।।
अन्तराधिरसं पूत्वा रक्तं मेषस्य चोभयम्।
पचेद्दाडिमसाराम्लं सधान्यस्नेहनागरम्।। ४०।।
ओदनं रक्तशालीनां तेनाद्यात् प्रपिबेच्च तत्।
तथा वर्चःक्षयकृतैर्व्याधिभिर्विप्रमुच्यते।। ४१।।

If there is *varcaḥ-kṣaya* (scanty stool), then the patient should be given the following :

1. Cream of curd sizzled with ghee and oil, and mixed with jaggery and *śuṇṭhī*. This should be used as *vyañjana* (a side-dish);
2. Alcohol sizzled with ghee and oil. This should be given as *vyañjana* (side-dish);

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3. Sour fruits sizzled with ghee and oil. This should be used as *vyañjana* (side-dish);
4. Soup of *gṛñjanaka,* soup of the meat of *lopāka* added with sour ingredients, soup of the meat of *kacchapa* added with ghee and sour ingredients, or the soup of the meat of *barhi, tittiri, dakṣa* or *vartaka.* These soups should be used as *vyañjana* (side-dish);
5. Red variety of *śāli* rice boiled by adding ghee and sour ingredients; and
6. The decoction of the meat taken from the trunk of sheep should be added with its blood, and sizzled by adding the extract of *dāḍima, dhānya,* ghee and *nāgara.* This soup should be used for boiling red variety of *śāli* rice. Intake of this cooked rice and drinking this soup make the patient free from the ailments caused by *varcaḥ-kṣaya* (scanty stool).

[37-41]

Śāli rice is constipating. But added with other ingredients described above, it is useful in *varcaḥ-kṣaya* (scanty stool).

Prolapse of Rectum

गुदनिःसरणे शूले पानमम्लस्य सर्पिषः।
प्रशस्यते निरामाणामथवाऽप्यनुवासनम्।। ४२।।

If there is prolapse of rectum and colic pain, and if the diarrhoea is free from *āma,* then the patient should be given sour-ghee (medicated ghee to be described below). Such a patient may also be given *anuvāsana* type of medicated enema [with this type of sour ghee]. [42]

Cāṅgeri-Ghṛta and Cavyādi-Ghṛta

चाङ्गेरीकोलदध्यम्लनागरक्षारसंयुतम् ।
घृतमुत्क्वथितं पेयं गुदभ्रंशरुजापहम्।। ४३।।
इति चाङ्गेरीघृतम्।
सचव्यपिप्पलीमूलं सव्योषविडदाडिमम्।
पेयमम्लं घृतं युक्त्या सधान्याजाजिचित्रकम्।। ४४।।
इति गुदभ्रंशे चव्यादिघृतम्।

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Ghee should be cooked with the juice of *cāṅgerī*, decoction of *kola* and sour curd, and the paste of *nāgara* and *kṣāra* (alkali preparation). Intake of this medicated ghee cures ailments caused by prolapse of rectum.

Thus, ends the description of *Cāṅgerī-ghṛta*.

Ghee should be cooked with the sour ingredients (juice of *cāṅgerī*, decoction of *kola* and sour curd), and the paste of *cavya, pippalī-mūla, śuṇṭhī, pippalī, marica, viḍa* and *dāḍima*. Intake of this medicated ghee along with *dhānya, ajāji* and *citraka* in appropriate quantity [cures prolapse of rectum].

Thus, ends the description of *Cavyādi-ghṛta* for prolapsed rectum. [43-44]

According to Cakrapāṇi, *dhānya, ajāji* and *citraka* should be used in paste (*kalka*) form. Thus, in addition to earlier mentioned seven drugs, the total number of ingredients to be used in this medicated ghee comes to ten. He has quoted in this connection the recipe from another text in which the paste of ten drugs, viz., *pippalī, pippalī-mūla, cavya, citraka, nāgara, viḍa, ajāji* and *amla-vetasa* (in the place of *dhānya*) is to be added for the preparation of this recipe.

Anuvāsana Type of Enema for Prolapsed Rectum

दशमूलोपसिद्धं वा सबिल्वमनुवासनम्।
शटीशताह्वाबिल्वैर्वा वचया चित्रकेण वा।। ४५।।
इति गुदभ्रंशेऽनुवासनम्।

For the treatment of prolapse rectum, *anuvāsana* therapy should be administered with the following recipes :

1. *Daśa-mūla* cooked with fat;
2. *Bilva* cooked with fat;
3. *Śaṭī, śatāhvā* or *bilva* cooked in fat;
4. *Vacā* cooked with fat; and
5. *Citraka* cooked with fat.

Thus, ends the description of the *anuvāsana* type of enema for prolapsed rectum. [45]

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Generally *anuvāsana* type of medicated enema is given with drugs boiled in sesame oil. But with reference to context, some physicians suggest to use ghee in place of oil for the preparation of the above mentioned recipes for *anuvāsana* type of medicated enema.

Management of Strangulated Prolapsed Rectum

स्तब्धभ्रष्टगुदे पूर्वं स्नेहस्वेदौ प्रयोजयेत्।
सुस्विन्नं तं मृदूभूतं पिचुना संप्रवेशयेत्।। ४६।।

If the prolapsed rectum becomes stiff or strangulated, and does not go inside of its own, then oil should be applied over it and fomentation should be given. Thereafter, when the prolapsed rectum is well fomented and it has become soft, then with the help of a cotton pad (or pad made of thick cloth), it should be pushed inside and restored to its original place. [46]

The prolapsed rectum should be covered with the pad and pushed inside.

Use of Medicated Milk

विबद्धवातवर्चास्तु बहुशूलप्रवाहिकः।
सरक्तपिच्छस्तृष्णार्तः क्षीरसौहित्यमर्हति।। ४७।।
यमकस्योपरि क्षीरं धारोष्णं वा पिबेन्नरः।
शृतमेरण्डमूलेन बालबिल्वेन वा पयः।। ४८।।
एवं क्षीरप्रयोगेण रक्तं पिच्छा च शाम्यति।
शूलं प्रवाहिका चैव विबन्धश्चोपशाम्यति।। ४९।।

If the movement of flatus and stool is arrested, if the patient suffers from acute colic pain or griping pain, if the patient voids blood and mucus, and if the patient is thirsty, then profuse quantity of milk should be administered. Such a patient should be given *yamaka* (ghee and oil mixed together), and thereafter, luke-warm milk collected directly from the udder (*dhāroṣṇa*) should be given.

Milk boiled with the root of *eraṇḍa* or tender fruit of *bilva* may also be given in the above mentioned condition.

By the intake of the recipes of medicated ghee mentioned above, bleeding and mucus discharge from the anus stops. These

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recipes also cure colic pain, griping pain and constipation. [47-49]

Treatment of Paittika Atīsāra

पित्तातिसारं पुनर्निदानोपशयाकृतिभिरामान्वयमुपलभ्य यथाबलं लङ्घन-पाचनाभ्यामुपाचरेत्। तृष्यतस्तु मुस्तपर्पटकोशीरसारिवाचन्दनकिराततिक्तकोदीच्यवारिभिरुपचारः। लङ्घितस्य चाहारकाले बलातिबलासूर्पपर्णीशालपर्णीपृश्निपर्णीबृहतीकण्टकारिकाशतावरीश्वदंष्ट्रानिर्यूहसंयुक्तेन यथासात्म्यं यवागूमण्डादिना तर्पणादिना वा क्रमेणोपचारः। मुद्गमसूरहरेणुमकुष्ठकाढकीयूषैर्वा लावकपिञ्जलशशहरिणैणकालपुच्छकरसैरीषदम्लैरनम्लैर्वा क्रमशोऽग्निं सन्धुक्षयेत्। अनुबन्धे त्वस्य दीपनीयपाचनीयोपशमनीयसंग्रहणीयान् योगान् संप्रयोजयेदिति ॥ ५० ॥

If *paittika* type of *atīsāra* (diarrhoea) is associated with *āma* which can be determined by causative factors, *upaśaya* (homologation), signs and symptoms, then the patient should be given *laṅghana* (fasting therapy) and *pācana* (carminative therapy) appropriate to the strength of the patient.

If he is thirsty, then such a patient should be given the decoction of *mustā, parpaṭaka, uśīra, sārivā, candana, kirātatiktaka* and *udīcya* to drink. After the fasting therapy is administered, during meal time, the patient should be gradually given *yavāgū* (thick gruel), *maṇḍa* (a type of thin gruel) and *tarpaṇa* (roasted flour of cereals added with water) prepared with the *niryūha* (decoction prepared according to the procedure suggested for *Ṣaḍaṅga-pānīya* -- vide commentary on *Cikitsā* 3 : 145-146) of *balā, atibalā, śūrpa-parṇī* (*mudga-parṇī* and *māṣa-parṇī*), *śāla-parṇī, pṛśni-parṇī, bṛhatī, kaṇṭakārī, śatāvarī* and *śvadaṃṣṭrā.*

His *agni* (power of digestion) should be stimulated gradually with the vegetable soup of *mudga, masūra, hareṇu, makuṣṭha* and *āḍhakī* or with the soup of the meat of *lāva, kapiñjala, śaśa, hariṇa, eṇa* and *kālapuccha.* These vegetable soups and meat soups may be slightly sour or may not be sour.

If the *paittika* type diarrhoea continues inspite of the above

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mentioned measures, then the patient should be treated with recipes which are *dīpanīya* (digestive stimulant), *pācanīya* (carminative), *upaśamanīya* (*doṣa*-alleviator) and *saṅgrahaṇīya* (constipating). [50]

The general line of treatment suggested earlier for the *āma* stage of *atīsāra* (diarrhoea) vide verse no. 15, does not hold good for the treatment of the *āma* stage of *paittika atīsāra. Pitta* is *sara* (mobile). If recipes for the movement of bowel (as suggested earlier) are administered, then it may lead to acute form (*ati-yoga*) of diarrhoea. No doubt, some laxatives are going to be described even for *paittika atīsāra*; but these recipes contain ingredients having other useful properties.

Recipes for Paittika Atīsāra

सक्षौद्रातिविषं पिष्ट्वा वत्सकस्य फलत्वचम्।
पिबेत् पित्तातिसारघ्नं तण्डुलोदकसंयुतम्।।५१।।
किराततिक्तको मुस्तं वत्सकः सरसाञ्जनः।
बिल्वं दारुहरिद्रा त्वक् ह्रीबेरं सदुरालभम्।।५२।।
चन्दनं च मृणालं च नागरं लोध्रमुत्पलम्।
तिला मोचरसो लोध्रं समङ्गा कमलोत्पलम्।।५३।।
उत्पलं धातकीपुष्पं दाडिमत्वङ्महौषधम्।
कट्फलं नागरं पाठा जम्ब्वाम्रास्थिदुरालभाः।।५४।।
योगाः षडेते सक्षौद्रास्तण्डुलोदकसंयुताः।
पेयाः पित्तातिसारघ्नाः श्लोकार्धेन निदर्शिताः।।५५।।
जीर्णौषधानां शस्यन्ते यथायोगं प्रकल्पितैः।
रसैः सांग्राहिकैर्युक्ताः पुराणा रक्तशालयः।।५६।।

The following recipes are useful for the patient suffering from *paittika* type of *atīsāra* (diarrhoea) :

1. The fruit and bark of *vatsaka* should be added with *ativiṣa* and honey. Intake of this along with rice-water (*taṇḍulodaka*) cures *paittika atīsāra*;
2. Powder of *kirāta-tiktaka, mustā, vatsaka* and *rasāñjana*;
3. Powder of *bilva, dāru-haridrā, tvak, hrībera* and *durālabhā;*
4. Powder of *candana, mṛṇāla, nāgara, lodhra* and *utpala*;
5. Powder of *tila, moca - rasa, lodhra, samaṅgā, kamala* and *utpala*;

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6. Powder of *utpala, dhātakī* (flower), *dāḍima, tvak* and *mahauṣadha*; and
7. *Kaṭphala, nāgara, pāṭhā*, seed-pulp of *jambū* and *āmra*, and *durālabhā*.

The above mentioned six recipes (nos. 2-7) should be taken along with honey and rice-water (*taṇḍula-udaka*) which cure *paittika* type of *atīsāra*.

After the above mentioned recipes are digested, the patient should be given to eat red variety of rice harvested in earlier seasons, along with appropriately cooked meat-soup added with constipating drugs.

Administration of Milk

पित्तातिसारो दीप्ताग्नेः क्षिप्रं समुपशाम्यति।
अजाक्षीरप्रयोगेण बलं वर्णश्च वर्धते।। ५७।।
बहुदोषस्य दीप्ताग्नेः सप्राणस्य न तिष्ठति।
पैत्तिको यद्यतीसारः पयसा तं विरेचयेत्।। ५८।।
पलाशफलनिर्यूहं पयसा सह पाययेत्।
ततोऽनुपाययेत् कोष्णं क्षीरमेव यथाबलम्।। ५९।।
प्रवाहिते तेन मले प्रशाम्यत्युदरामयः।
पलाशवत् प्रयोज्या वा त्रायमाणा विशोधिनी।। ६०।।

Administration of goat-milk to the patient having strong power of digestion cures *paittika* type of *atīsāra* (diarrhoea), and promotes strength as well as complexion.

If because of excessively aggravated *doṣas*, the *paittika* type of diarrhoea is not cured and if the patient has strong power of digestion and vitality, then he should be given laxative therapy with milk.

He should be given the decoction of the fruit of *palāśa* along with milk. Thereafter, depending upon the strength of the patient, he should be given luke-warm milk to drink. This will restore bowel movement as a result of which diarrhoea will be controlled.

On the above lines *trāyamāṇā* can also be administered for the cleansing of the bowel. [57-60]

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Anuvāsana Type of Medicated Enema

सांसर्ग्यां क्रियमाणायां शूलं यद्यनुवर्तते।
स्रुतदोषस्य तं शीघ्रं यथावदनुवासयेत्।। ६१।।
शतपुष्पावरीभ्यां च पयसा मधुकेन च।
तैलपादं घृतं सिद्धं सबिल्वमनुवासनम्।। ६२।।

If in the course of *saṃsarjana-krama* (gradual administration of light to heavy food) [after the administration of the laxative therapy], the colic pain recurs, then to such a patient (from whose body the morbid matter is already eliminated) the appropriate *anuvāsana* (a type of medicated enema) therapy should be administered immediately.

Ghee should be cooked by adding one fourth (in quantity) of oil, decoction of *śatapuṣpā, śatāvarī* and *madhuka*, and [the paste of] *bilva*. This medicated ghee should be used for giving *anuvāsana* type of medicated enema. [61-62]

Picchā-Basti (Mucilaginous Enema)

कृतानुवासनस्यास्य कृतसंसर्जनस्य च।
वर्तते यद्यतीसारः पिच्छाबस्तिरतः परम्।। ६३।।
परिवेष्टच्य कुशैरार्द्रैरार्द्रवृन्तानि शाल्मलेः।
कृष्णमृत्तिकयाऽऽलिप्य स्वेदयेद्गोमयाग्निना।। ६४।।
सुशुष्कां मृत्तिकां ज्ञात्वा तानि वृन्तानि शाल्मलेः।
शृते पयसि मृद्नीयादापोथ्योलूखले ततः।। ६५।।
पिण्डं मुष्टिसमं प्रस्थे तत् पूतं तैलसर्पिषोः।
स्नेहितं मात्रया युक्तं कल्केन मधुकस्य च।। ६६।।
बस्तिमभ्यक्तगात्राय दद्यात् प्रत्यागते ततः।
स्नात्वा भुञ्जीत पयसा जाङ्गलानां रसेन वा।। ६७।।
पित्तातिसारज्वरशोथगुल्म-जीर्णातिसारग्रहणीप्रदोषान्।
जयत्ययं शीघ्रमतिप्रवृद्धान् विरेचनास्थापनयोश्च बस्तिः।। ६८।।

If diarrhoea persists inspite of the administration of *anuvāsana* type of medicated enema and the administration of *saṃsarjana-krama* (gradual administration of lighter to heavier food), then *picchā-basti* (mucilaginous type of medicated enema) should be given thereafter.

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Green stalks of *śālmalī* should be covered with green *kuśa*, and tied. This bundle should then be smeared with the mud of black soil and placed over cow-dung fire. After the mud is dried up, the stalks of *śālmali* should be removed. These stalks should then be triturated in a pestle and mortar. One *muṣṭi* (*pala* or handful) of this paste should be mixed with one *prastha* of boiled milk and filtered. In this milk, oil and ghee, and the paste of *madhuka* should be added in adequate quantities. This recipe should be used for medicated enema to be given to the patient after his body is massaged with oil. After the ingredients of enema comes out of the rectum, the patient should take bath, and thereafter, take food along with either milk or the soup of the meat of animals inhabiting *jāṅgala* area (thin forest). This *picchā-basti* (mucilaginous enema) cures *paittika* type of diarrhoea, fever, oedema, *gulma* (phantom tumour), chronic diarrhoea, *grahaṇī* (sprue syndrome) and the acute complications of purgation as well as *āsthāpana* (a type of medicated enema containing decoctions, etc.) therapies. [63-68]

In the above mentioned recipe, oil and ghee should be added in such quantities by which the liquid becomes unctuous (*sneha*). The paste of *yaṣṭi-madhu* should be added in such quantity by which the liquid becomes thick in consistency.

Raktātīsāra (Hemorrhagic Diarrhoea)

पित्तातिसारी यस्त्वेतां क्रियां मुक्त्वा निषेवते।
पित्तलान्यन्नपानानि तस्य पित्तं महाबलम्।। ६९।।
कुर्याद्रक्तातिसारं तु रक्तमाशु प्रदूषयेत्।
तृष्णां शूलं विदाहं च गुदपाकं च दारुणम्।। ७०।।

If the patient suffering from *paittika* diarrhoea does not follow the above mentioned therapeutic measures, and on the other hand, resorts to such food and drinks which cause aggravation of *pitta*, then the exceedingly aggravated *pitta* causes *raktātīsāra* (haemorrhagic diarrhoea) and instantaneous vitiation of *rakta* (blood). This leads to serious complications like morbid thirst, colic pain, burning sensation and suppuration of the anus. [69-70]

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Raktātīsāra (haemorrhagic diarrhoea) is only a variety (stage) of the *paittika* type of diarrhoea, and the former is caused by specific etiological factors. Even though this haemorrhagic diarrhoea is described to be manifested at a later stage of the *paittika* type of diarrhoea, it can also manifest itself directly on account of excessive aggravation of *pitta* and *vitiation of blood* as evident from practical expenses. *Kāmalā* or jaundice too is considered to be a product of the excessive use of *pitta*-aggravating ingredients by a patient suffering from *pāṇḍu* (anaemia), but it also manifests directly (without *pāṇḍu*) on account of these *pitta*-aggravating ingredients.

Since *raktātīsāra* (haemorrhagic diarrhoea) is caused by *pitta*-aggravating factors, it is included under *paittika atīsāra*. Thus, there are only six types of *atīsāra*, viz., *vātika atīsāra, paittika atīsāra, kaphaja atīsāra, sānnipātika atīsāra, bhayaja atīsāra* and *śokaja atīsāra*.

In *Siddhi* 8 : 19-21, *atīsāra* is described to be caused by *āma, rakta, śakṛt, pitta, vāta* and *kapha*. Combination of two of these factors gives rise to 30 varieties of diarrhoea. If the sixe types of diarrhoea caused by *āma*, etc., (as single entities) are added, then diarrhoea becomes of thirty-six varieties. All these thirty-six varieties of diarrhoea are included in the six types of diarrhoea described here. What is described in the *Siddhi* section is only a subtler enumeration of varieties (sub-varieties).

Treatment of Haemorrhagic Diarrhoea

तत्र च्छागं पयः शस्तं शीतं समधुशर्करम्।
पानार्थं भोजनार्थं च गुदप्रक्षालने तथा।। ७१।।
ओदनं रक्तशालीनां पयसा तेन भोजयेत्।
रसैः पारावतादीनां घृतभृष्टैः सशर्करैः।। ७२।।
शशपक्षिमृगाणां च शीतानां धन्वचारिणाम्।
रसैरनम्लैः सघृतैर्भोजयेत्तं सशर्करैः।। ७३।।
रुधिरं मार्गमाजं वा घृतभृष्टं प्रशस्यते।
काश्मर्यफलयूषो वा किंचिदम्लः सशर्करः।। ७४।।
नीलोत्पलं मोचरसं समङ्गा पद्मकेशरम्।
अजाक्षीरयुतं दद्याज्जीर्णे च पयसौदनम्।। ७५।।
दुर्बलं पाययित्वा वा तस्यैवोपरि भोजयेत्।
प्राग्भक्तं नवनीतं वा दद्यात् समधुशर्करम्।। ७६।।

[In a haemorrhagic diarrhoea], goat's milk is very useful. It should be used, when cooled, with honey and sugar for drink, along with food, and for washing the anal region.

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Boiled rice of red variety of *śāli* should be given to the patient to eat along with the goat's milk.

The boiled rice may also be given along with the soup of the meat of *pārāvata*, etc., sizzled with ghee and mixed with sugar. The soup of the meat having cooling effect like that of rabbits, birds and deer inhabiting deserts should be sizzled with ghee, mixed with sugar and given to such patients. It may be ensured that these soups are free from any sour ingredients.

For this ailment, the blood of deer or goat, sizzled with ghee is also very useful.

The soup of the fruits of *kāśmarya*, made slightly sour and mixed with sugar is also useful in this condition.

[The powder of] *nīilotpala, mocarasa, samaṅgā* and *padma-keśara* should be administered along with the goat's milk. After the digestion of this potion, the patient should be given rice with milk. If the patient is weak, then food can be given to him even before the above mentioned potion is digested.

To the patient suffering from haemorrhagic diarrhoea, butter along with honey and sugar may be given before meals.

[71-76]

Recipes for Haemorrhagic Diarrhoea

प्राश्य क्षीरोत्थितं सर्पिः कपिञ्जलरसाशनः।
त्र्यहादारोग्यमाप्नोति पयसा क्षीरभुक् तथा।।७७।।
पीत्वा शतावरीकल्कं पयसा क्षीरभुग्जयेत्।
रक्तातिसारं पीत्वा वा तया सिद्धं घृतं नरः।।७८।।
घृतं यवागूमण्डेन कुटजस्य फलैः शृतम्।
पेयं तस्यानु पातव्या पेया रक्तोपशान्तये।।७९।।

After taking ghee collected from the cream of milk along with milk, the patient should take the soup of *kapiñjala*. During this therapy, he should take milk [in adequate quantity]. This cures [haemorrhagic diarrhoea] in three days.

While taking milk as food (drink), the patient should take the

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paste of *śatāvarī* mixed with milk. He may also take ghee boiled with the paste of *śatāvarī*. Both these recipes cure haemorrhagic diarrhoea.

Intake of ghee cooked by adding the paste of the fruits of *kuṭaja,* along with the scum (upper part) of *yavāgū*, and intake of *peyā* (thin gruel) thereafter, alleviates *rakta* or blood (stops bleeding). [77-79]

[*Dārvyādi-Ghṛta*]

त्वक् च दारुहरिद्रायाः कुटजस्य फलानि च।
पिप्पली शृङ्गवेरं च द्राक्षा कटुकरोहिणी।। ८०।।
षड्भिरेतैर्घृतं सिद्धं पेयामण्डावचारितम्।
अतीसारं जयेच्छीघ्रं त्रिदोषमपि दारुणम्।। ८१।।

Ghee should be cooked by adding the six drugs, viz., the bark of *dāru-hahridrā,* fruits of *kuṭaja, pippalī, śṛṅgavera, drākṣā* and *kaṭuka-rohiṇī*. Intake of *peyā* (thin gruel) and *maṇḍa* (very thin gruel) along with this medicated ghee cures a serious type of diarrhoea even if caused by *sannipāta* (simultaneous aggravation of all the three *doṣas*). [80-81]

Hemostatic Recipes

कृष्णमृन्मधुकं शङ्खं रुधिरं तण्डुलोदकम्।
पीतमेकत्र सक्षौद्रं रक्तसंग्रहणं परम्।। ८२।।
पीतः प्रियङ्गुकाकल्कः सक्षौद्रस्तण्डुलाम्भसा।
रक्तस्रावं जयेच्छीघ्रं धन्वमांसरसाशिनः।। ८३।।
कल्कस्तिलानां कृष्णानां शर्करापञ्चभागिकः।
आजेन पयसा पीतः सद्यो रक्तं नियच्छति।। ८४।।

Intake of *kṛṣṇa-mṛt* (black earth), *madhuka, śaṅkha, rudhira* (blood or *kesara*) and rice-water, mixed with honey can stop bleeding instanteniously.

The paste of *priyaṅgu* should be added with rice-water (*taṇḍulāmbu*). Intake of this, while taking the soup of the meat of animals inhabiting arid zone, in food, stops bleeding instantaneously.

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One part of the paste of the black variety of *tila* should be added with four parts of sugar. Intake of this potion along with the goat's milk stops bleeding instantaneously. [82-84]

पलं वत्सकबीजस्य श्रपयित्वा रसं पिबेत्।
यो रसाशी जयेच्छीघ्रं स पैत्तं जठरामयम्॥ ८५॥
पीत्वा सर्शकराक्षौद्रं चन्दनं तण्डुलाम्भसा।
दाहतृष्णाप्रमेहेभ्यो रक्तस्त्रावाच्च मुच्यते॥ ८६॥

Intake of the decoction of the seeds of *vatsaka*, while taking meat-soup as food, cures *paittika* type of diarrhoea (*jaṭharāmaya*= abdominal diseases).

Intake of *candana* along with rice-water, mixed with sugar and honey cures burning sensation, morbid thirst, *prameha* (obstinate urinary diseases including diabetes) and bleeding. [85-86]

Treatment of Anal Suppuration

गुदो बहुभिरुत्थानैर्यस्य पित्तेन पच्यते।
सेचयेत्तं सुशीतेन पटोलमधुकाम्बुना॥ ८७॥
पञ्चवल्कमधूकानां रसैरिक्षुरसैर्घृतैः।
छागैर्गव्यैः पयोभिर्वा शर्कराक्षौद्रसंयुतैः॥ ८८॥

The anus may get suppurated by the aggravated *pitta* on account of the frequent voidance of stool. The anus of such a patient should be sprinkled with the following recipes :

1. Exceedingly cold decoction of *paṭola* and *madhuka*;
2. Decoction of *pañca-valkala* (barks of *nyagrodha, udumbara, aśvattha, pāriṣa* and *plakṣa*) or sugar-cane juice; and
3. Milk or ghee of goat or cow mixed with sugar and honey. [87-88]

Ointment for Anals Suppuration

प्रक्षालनानां कल्कैर्वा ससर्पिष्कैः प्रलेपयेत्।
एषां वा सुकृतैश्चूर्णैस्तं गुदं प्रतिसारयेत्॥ ८९॥
धातकीलोध्रचूर्णैर्वा समांशैः प्रतिसारयेत्।
तथा स्रवति नो रक्तं गुदं तैः प्रतिसारितम्॥ ९०॥

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पक्वता प्रशमं याति वेदना चोपशाम्यति।
यथोक्तैः सेचनैः शीतैः शोणितेऽतिस्रवत्यपि।। ९१।।
गुदवङ्क्षणकटचूरु सेचयेद्घृतभावितम्।
चन्दनाद्येन तैलेन शतधौतेन सर्पिषा।। ९२।।
कार्पाससंगृहीतेन सेचयेद्गुदवङ्क्षणम्।

The paste of drugs mentioned above for washing (sprinkling over) the anus may be mixed with ghee and applied over the suppurated anus.

The powder of the above mentioned drugs may also be used for *pratisāraṇa* (dusting) over the suppurated anus.

The powder of *dhātakī* and *lodhra*, taken in equal quantities, may be used for dusting over the suppurated anus.

The bleeding stops, and the suppuration as well as pain subsides, soon after the anal region is dusted with the above recipes.

If there is excessive bleeding (from the anus), the cold decoction of the above mentioned drugs should be impregnated with ghee, and sprinkled over the anal region, pelvic region, lumber region and thighs.

To stop excessive bleeding, a cotton pad should be soaked with *Candanādya-taila* (described in *Cikitsā* 3 : 258) or *Śata-dhauta-ghṛta* (ghee washed with cold water for one hundred times), and the oil or ghee should be sprinkled by squeezing this pad over the anal and pelvic regions. [89 - $^1/_2$ 93]

Mucilaginous Enema for Griping Pain

अल्पाल्पं बहुशो रक्तं सशूलमुपवेश्यते।। ९३।।
यदा वायुर्विबद्धश्च कृच्छ्रं चरति वा न वा।
पिच्छाबस्तिं तदा तस्य यथोक्तमुपकल्पयेत्।। ९४।।
प्रपौण्डरीकसिद्धेन सर्पिषा चानुवासयेत्।
प्रायशो दुर्बलगुदश्चिरकालातिसारिणः।। ९५।।
तस्मादभीक्ष्णशस्तेषां गुदे स्नेहं प्रयोजयेत्।

When the movement of the aggravated *vāyu* (flatus) gets

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obstructed or its movement is not smooth or when there is absolutely no movement of this *vāyu*, then the patient voids blood frequently in small quantities which is associated with pain. To such a patient, *picchā-basti* (mucilaginous enema) should be administered. Recipes of this type of medicated enema are already described (in the verse nos. 63-68).

The above mentioned type of patient should be given *anuvāsana* type of medicated enema with the medicated ghee prepared by cooking with *prapauṇḍarīka*.

Because of chronic diarrhoea, the anus of the patient generally becomes weak. Therefore, (cotton soaked in) medicated ghee (described above) should be inserted into his anus frequently (or he may be given *anuvāsana* type of medicated enema with this medicated ghee). [$93^{1}/_{2}$ - $^{1}/_{2}96$]

Medicated Enema and Recipes of Linctus

पवनोऽतिप्रवृत्तो हि स्वे स्थाने लभतेऽधिकम्।। ९६।।
बलं तस्य सपित्तस्य जयार्थे बस्तिरुत्तमः।
रक्तं विट्सहितं पूर्वं पश्चाद्वा योऽतिसार्यते।। ९७।।
शतावरीघृतं तस्य लेहार्थमुपकल्पयेत्।
शर्करार्धांशिकं लीढं नवनीतं नवोद्धृतम्।। ९८।।
क्षौद्रपादं जयेच्छीघ्रं तं विकारं हिताशिनः।
न्यग्रोधोदुम्बराश्वत्थशुङ्गानापोथ्य वासयेत्।। ९९।।
अहोरात्रं जले तप्ते घृतं तेनाम्भसा पचेत्।
तदर्धशर्करायुक्तं लिह्यात् सक्षौद्रपादिकम्।। १००।।
अधो वा यदि वाऽप्यूर्ध्वं यस्य रक्तं प्रवर्तते।

The aggravated *vāyu* becomes stronger in its own location, (i.e. colon which is afflicted by diarrhoea). For the alleviation of this aggravated *vāyu* associated with *pitta* (which takes place in haemorrhagic diarrhoea), *basti* or medicated enema (both the *anuvāsana* and *nirūha* types) is the best therapy.

If bleeding takes place along with the stool or before voiding stool or after voiding stool in haemorrhagic type of diarrhoea,

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then the patient should be given *Śatāvarī-ghṛta* (vide *Cikitsā* 30 : 64-69) in the form of a linctus.

Intake of freshly collected butter along with half the quantity of sugar and one fourth in quantity of honey cures the above mentioned ailments. While taking this potion, the patient should take wholesome food.

Adventitious roots of *nyagrodha, udumbara* and *aśvattha* should be crushed and kept soaked in hot water for twenty four hours. Ghee should be cooked along with this water. This medicated ghee should be added with half the quantity of sugar and one fourth in quantity of honey, and taken in the form of a linctus. This cures haemorrhagic diarrhoea associated with bleeding either before or after the voiding of stool.

[$96^{1}/_{2}$ - $^{1}/_{2}$ 101]

Suppuration of Anal Sphincters

यस्त्वेवं दुर्बलो मोहात् पित्तलान्येव सेवते ।। १०१ ।।
दारुणं स वलीपाकं प्राप्य शीघ्रं विपद्यते ।

If the patient who has become weak because of haemorrhagic diarrhoea indulges in *pitta*-aggravating ingredients out of ignorance, then the anal sphincters gets suppurated. This is a serious condition leading to instantaneous death.

[$101^{1}/_{2}$ - $^{1}/_{2}$ 102]

Treatment of Kaphaja Atīsāra

श्लेष्मातिसारे प्रथमं हितं लङ्घनपाचनम् ।। १०२ ।।
योज्यश्चामातिसारघ्नो यथोक्तो दीपनो गणः ।
लङ्घितस्यानुपूर्व्या च कृतायां न निवर्तते ।। १०३ ।।
कफजो यद्यतीसारः कफघ्नैस्तमुपाचरेत् ।

For the treatment of *kaphaja* type of diarrhoea, in the beginning, fasting (*laṅghana*) and carminative (*pācana*) therapies should be administered. Similarly, the group of drugs which stimulates the power of digestion (*dīpana-gaṇa*) as described earlier (in verse nos. 26-29), and which are prescribed for the

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treatment of *āma-atīsāra*, should be given.

If, inspite of the *dīpana* and *pācana* therapies, and despite of the administration of *laṅghana* therapy, *kaphaja* type of diarrhoea does not subside, then the patient should be given *kapha*-alleviating therapies. [$102^1/_2$ - $^1/_2$ 104]

Recipes for Kaphaja Atīsāra

बिल्वं कर्कटिका मुस्तमभया विश्वभेषजम्।। १०४।।
वचा विडङ्गं भूतीकं धान्यकं देवदारु च।
कुष्ठं सातिविषा पाठा चव्यं कटुकरोहिणी।। १०५।।
पिप्पली पिप्पलीमूलं चित्रकं हस्तिपिप्पली।
योगाञ्छ्लोकार्धविहितांश्चतुरस्तान् प्रयोजयेत्।। १०६।।
शृताञ्छ्लेष्मातिसारेषु कायाग्निबलवर्धनान्।

Administration of the decoction of the following four recipes cures *kaphaja* type of *atīsāra* :

1. *Bilva, karkaṭikā, mustā, abhayā* and *viśva-bheṣaja;*
2. *Vacā, viḍaṅga, bhūtīka, dhānyaka* and *deva-dāru;*
3. *Kuṣṭha, ativiṣā, pāṭhā, cavya* and *kaṭuka-rohiṇī*; and
4. *Pippalī, pippalī-mūla, citraka* and *gaja-pippalī.*

The above mentioned four recipes also promote *kāyāgni* (the power of digestion and metabolism). [$104^1/_2$ - $107^1/_2$]

अजाजीमसितां पाठां नागरं मरिचानि च।। १०७।।
धातकीद्विगुणं दद्यान्मातुलुङ्गरसाप्लुतम्।

Administration of the recipe containing one part each of black variety of *ajājī, pāṭhā, nāgara* and *marica*, and two parts of *dhātakī*, along with profuse quantity of lime-juice cures *kaphaja* type of *atīsāra*. [$107^1/_2$ - $^1/_2$ 108]

According to Cakrapāṇi, the term '*ajajīm-asitām*' means *ajājī* and *pippalī* (*asitā*). But according to present tradition, it is the black variety of *ajājī* which is used in this recipe, and therefore, the term is translated accordingly.

रसाञ्जनं सातिविषं कुटजस्य फलानि च।। १०८।।
धातकीद्विगुणं दद्यात् पातुं सक्षौद्रनागरम्।

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One part each of *rasāñjana, ativiṣā* and fruits of *kuṭaja,* and two parts of *dhātakī* should be added with honey and ginger. This potion should be given to a patient suffering from *kaphaja atīsāra* to drink. [108 $^{1}/_{2}$ - $^{1}/_{2}$ 109]

धातकी नागरं बिल्वं लोध्रं पद्मस्य केशरम्।। १०९।।
जम्बूत्वङ्नागरं धान्यं पाठा मोचरसो बला।
समङ्गा धातकी बिल्वमध्यं जम्ब्वाम्रयोस्त्वचः।। ११०।।
कपित्थानि विडङ्गानि नागरं मरिचानि च।
चाङ्गेरीकोलतक्राम्लांश्चतुरस्तान् कफोत्तरे।। १११।।
श्लोकार्धविहितान् दद्यात् सस्नेहलवणान् खडान्।

For the treatment of *kaphaja atīsāra,* the following four recipes should be given in the form of *khaḍa* (a type of sour drink which stimulates the power of digestion) :

1. *Dhātakī, nāgara, bilva, lodhra* and *padma-keśara;*
2. Bark of *jambū, nāgara, dhānya, pāṭhā, moca-rasa* and *balā;*
3. *Samaṅgā, dhātakī,* pulp of *bilva* and the bark of *jambū* and *āmra;* and
4. *Kapittha, viḍaṅga, nāgara* and *marica.*

The above mentioned recipes should be added with the sour juice of *cāṅgerī* and *kola* and butter-milk and given to the patient after adding ghee and salt. [109 $^{1}/_{2}$ - $^{1}/_{2}$ 112]

कपित्थमध्यं लीढ्वा तु सव्योषक्षौद्रशर्करम्।। ११२।।
कट्फलं मधुयुक्तं वा मुच्यते जठरामयात्।

Intake of the pulp of *kapittha* along with *śuṇṭhī, pippalī, marica,* honey and sugar, or *kaṭphala* along with honey cures abdominal diseases (*kaphaja* type of diarrhoea).

[112 $^{1}/_{2}$ - $^{1}/_{2}$ 113]

कणां मधुयुतां पीत्वा तक्रं पीत्वा सचित्रकम्।। ११३।।
जग्ध्वा वा बालबिल्वानि मुच्यते जठरामयात्।

Intake of *pippalī* along with honey, or butter-milk added with the powder of *citraka* or the powder of the tender fruits of

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bilva cures abdominal diseases (diarrhoea). [113 $^{1}/_{2}$ - $^{1}/_{2}$ 114]

बालबिल्वं गुडं तैलं पिप्पलीं विश्वभेषजम्।
लिह्याद्वाते प्रतिहते सशूलः सप्रवाहिकः।। ११४।।
भोज्यं मूलकषायेण वातघ्नैश्चोपसेवनैः।
वातातिसारविहितैर्यूषैर्मांसरसैः खडैः।। ११५।।
पूर्वोक्तमम्लसर्पिर्वा षट्पलं वा यथाबलम्।
पुराणं वा घृतं दद्याद्यवागूमण्डमिश्रितम्।। ११६।।

If the movement of *vāyu* (flatus) is obstructed resulting in colic pain and griping pain, then the patient should be given tender fruits of *bilva*, jaggery, oil, *pippalī* and *śuṇṭhī*. He should be given diet prepared with *vāyu*-alleviating ingredients along with the vegetable soup, meat soup and *khaḍa* (a type of sour drink) described earlier for the treatment of *vātika atīsāra*.

Similarly, to this patient should be given the sour medicated ghee described earlier (in verse no. 43 with the title *Cāṅgerī ghṛta*) or *Ṣaṭpala ghṛta* (vide *Cikitsā* 5 : 147-148) or (ten years) old ghee mixed with *yavāgū* (thick gruel) and *maṇḍa* (thin gruel). [$^{1}/_{2}$ 114 - 116]

Picchā-Basti and Anuvāsana-Basti

वातश्लेष्मविबन्धे वा कफे वाऽतिस्रवत्यपि।
शूले प्रवाहिकायां वा पिच्छाबस्तिं प्रयोजयेत्।। ११७।।
पिप्पलीबिल्वकुष्ठानां शताह्वावचयोरपि।
कल्कैः सलवणैर्युक्तं पूर्वोक्तं सन्निधापयेत्।। ११८।।
प्रत्यागते सुखं स्नातं कृताहारं दिनात्यये।
बिल्वतैलेन मतिमान्सुखोष्णेनानुवासयेत्।। ११९।।
त्रचान्तैरथवा कल्कैस्तैलं पक्त्वाऽनुवासयेत्।
बहुशः कफवातार्तस्तथा स लभते सुखम्।। १२०।।

If *vāyu* and *kapha* are obstructed [in the colon], if there is excessive voiding of *kapha* (mucus) and if there is colic pain as well as griping pain, then *picchā-basti* (mucilaginous enema) should be administered. This *picchā-basti* should be prepared of the paste of *pippalī, bilva, kuṣṭha, śatāhvā* and *vacā* by adding salt.

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After the ingredients of this *picchā-basti* come out of the anus and the patient feels comfortable, he should be given bath. Thereafter, he should be given food. In the after-noon, he should be given *anuvāsana* type of enema with luke-warm *Bilva-taila* (vide *Siddhi* 4 : 4-7).

The *anuvāsana* type of medicated enema can also be given frequently with the oil cooked with the paste of *pippalī, bilva, kuṣṭha, śatāhvā* and *vacā*.

Administration of the above mentioned recipes cures the ailments (diarrhoea) caused by *kapha* and *vāta*. [117-120]

Need for Immediate Treatment

स्वे स्थाने मारुतोऽवश्यं वर्धते कफसंक्षये।
स वृद्धः सहसा हन्यात्तस्मात्तं त्वरया जयेत्।। १२१।।

When *kapha* gets reduced because of the above mentioned therapeutic measures, the *vāyu* undoubtedly gets aggravated in its own location (colon). This aggravated *vāyu* may cause instantaneous death; hence its treatment should be attempted without delay. [121]

Line of Treatment of Sānnipātika Atīsāra

वातस्यानु जयेत् पित्तं, पित्तस्यानु जयेत् कफम्।
त्रयाणां वा जयेत् पूर्वं यो भवेद्बलवत्तमः।। १२२।।

If diarrhoea is caused by *sannipāta* (simultaneous aggravation of all the three *doṣas*), then in the beginning, the aggravated *vāyu* should be alleviated followed by the alleviation of the aggravated *pitta*, and thereafter, alleviation of *kapha*. Alternatively, of the three *doṣas*, the most aggravated one should be treated (alleviated) first of all (which is to be followed by the treatment of the remaining two *doṣas*). [122]

While describing the treatment of *sānnipātika* type of fever (in *Cikitsā* 3 : 287), it was suggested that in the beginning, *kapha* should be alleviated followed by the alleviation of *pitta* and *vāyu*. But in *sānnipātika* type of diarrhoea, the order of treatment has to be different which is clarified above.

The order of treatment, viz., alleviation of *vāyu, pitta* and *kapha*

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seriatim pertains to *sānnipātika* type of diarrhoea which is free from *āma* (association with undigested material). If, however, the *sānnipātika* type of diarrhoea is associated with *āma*, then in the beginning, this *āma* should be treated (with *dīpana* and *pācana* drugs).

The first line of the above verse describes the line of treatment *sama-tridoṣaja-atīsāra*, i.e. the diarrhoea caused by the simultaneous aggravation of all the three *doṣas* equally. If there is unequal aggravation of the three *doṣas* (*viṣama-tridoṣaja-atīsāra*), then the line of treatment as described in the second line of the above verse should be followed, i.e. the most aggravated *doṣa* should be treated first followed by the treatment of the other two less aggravated *doṣas*.

To Sum Up

प्रागुत्पत्तिनिमित्तानि लक्षणं साध्यता न च।
क्रिया चावस्थिकी सिद्धा निर्दिष्टा ह्यतिसारिणाम्।। १२३।।

In this chapter, the following topics in respect of the patient suffering from *atīsāra* (diarrhoea) are described :

1. Mythological origin of *atīsāra*;
2. Etiology of different types of *atīsāra*;
3. Signs and symptoms of *atīsāra*;
4. Curability and incurability of *atīsāra*; and
5. Effective treatment for different stages of *atīsāra*. [123]

Colophon

इत्यग्निवेशकृते तन्त्रे चरकप्रतिसंस्कृते
चिकित्सास्थानेऽतिसारचिकित्सितं नामैकोनविंशोऽध्यायः।। १९।।

Thus, ends the nineteenth chapter in *Cikitsā-sthāna* (section on the treatment of diseases) dealing with the treatment of *atīsāra* (diarrhoea) in the work of Agniveśa as redected by Caraka.

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CHAPTER - XX

TREATMENT OF VOMITING

विंशोऽध्यायः ।

अथातश्छर्दिचिकित्सितं व्याख्यास्यामः ।। १ ।।
इति ह स्माह भगवानात्रेयः ।। २ ।।

We shall now expound the chapter on the Treatment of *Chardi* (vomiting).

Thus, said Lord Ātreya. [1-2]

There are two prominent channels (of excretion) in the body, one with a downward opening, i.e. anus (*guda*) and the other, with an upward opening, i.e. mouth (*mukha*). In the last chapter, *atīsāra* (diarrhoea) representing the movement (excretion) of aggravated morbid matter (*doṣa*) through the downward channel was presented. In the present chapter, the disease *chardi* (vomiting) representing the movement (excretion) of morbid matter through the upward tract, i.e. mouth is being expounded.

Prologue

यशस्विनं ब्रह्मतपोद्युतिभ्यां ज्वलन्तमग्न्यर्कसमप्रभावम् ।
पुनर्वसुं भूतहिते निविष्टं पप्रच्छ शिष्योऽत्रिजमग्निवेशः ।। ३ ।।

Agniveśa, the disciple, asked Punarvasu Ātreya (Atrija), who was reputed (as a physician) dazzling with lustre of divine knowledge and penance, who was endowed with the brilliance like that of fire and the sun, and who was dedicated to the wellbeing of all living beings, as follows : [3]

Dialogue

याश्छर्दयः पञ्च पुरा त्वयोक्ता रोगाधिकारे भिषजां वरिष्ठ ! ।
तासां चिकित्सां सनिदानलिङ्गां यथावदाचक्ष्व नृणां हितार्थम् ।। ४ ।।
तदग्निवेशस्य वचो निशम्य प्रीतो भिषक्श्रेष्ठ इदं जगाद ।
याश्छर्दयः पञ्च पुरा मयोक्तास्ता विस्तरेण ब्रुवतो निबोध ।। ५ ।।

O! Revered Physician, please let us know the treatment of

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the five types of *chardi* (vomiting) described [in brief] by you earlier, while discussing the classification of diseases (in *Sūtra* 19 : 3-4) together with their etiology, signs and symptoms comprehensively, for the wellbeing of human beings.

After hearing this query of Agniveśa, the eminent physician (Punarvasu Ātreya) was very much pleased, and said, "I shall now expound all the five varieties of vomiting (briefly) stated earlier, in greater details. Listen to me". [4-5]

Varieties of Chardi

दोषैः पृथक्त्रिप्रभवाश्चतस्रो द्विष्टार्थयोगादपि पञ्चमी स्यात्।

Chardi (vomiting) is of five types, as follows :

1. *Vātika chardi* (vomiting caused by *vāyu*);
2. *Paittika chardi* (vomiting caused by *pitta*);
3. *Kaphaja chardi* (vomiting caused by *kapha*);
4. *Sānnipātika chardi* (vomiting caused by the simultaneous vitiation of all the three *doṣas*); and
5. *Dviṣṭārtha-yogaja-chardi* (vomiting caused by the contact with unwanted objects). [$^{1}/_{2}$6]

The fifth variety of *chardi* is caused by the contact with despisable and unwanted objects. The despisability of the object is by and large subjective in character. This differs from person to person. On the analogy of the usage of the term '*go*' (generally used for 'cow') connote both the cows and bulls (*go-balīvarda-nyāya*), this term '*dviṣṭa*' (despisable) includes objects which are unwanted, impure, putrified, etc.

Premonitory Signs and Symptoms of Chardi

तासां हृदुत्क्लेशकफप्रसेकौ द्वेषोऽशने चैव हि पूर्वरूपम्।। ६।।

The premonitory signs and symptoms of *chardi* (vomiting) are as follows :

1. Nausea with uneasy feeling in the cardiac region;
2. Excessive salivation; and
3. Hateful disposition towards food. [$6^{1}/_{2}$]

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Premonitory signs and symptoms are menifested only after a person resorts to the causative factors of a disease. Therefore, generally the premonitory signs and symptoms are described after the description of the causative factors of a disease. But in the present case, the premonitory signs and symptoms are described before the description of the causative factors, because there are only a few signs and symptoms which appear in the premonitory stage of this particular ailment. The same explanation holds good in respect of other diseases, where premonitory signs and symptoms are described before the description of the causative factors.

Etiology, Pathogenesis, Signs and Symptoms of Vātika Chardi

व्यायामतीक्ष्णौषधशोकरोग-भयोपवासाद्यतिकर्शितस्य ।
वायुर्महास्रोतसि संप्रवृद्ध उत्क्लेश्य दोषांस्तत ऊर्ध्वमस्यन्।। ७।।
आमाशयोत्क्लेशकृतां च मर्म प्रपीडयंश्छर्दिमुदीरयेत्तु।
हृत्पार्श्वपीडामुखशोषमूर्धनाभ्यर्तिकासस्वरभेदतोदैः ।। ८।।
उद्गारशब्दप्रबलं सफेनं विच्छिन्नकृष्णं तनुकं कषायम्।
कृच्छ्रेण चाल्पं महता च वेगेनार्तोऽनिलाच्छर्दयतीह दुःखम्।। ९।।

In a person, emaciated because of excessive exercise, intake of medicines having sharp (*tīkṣṇa*) attributes, grief, (chronic) diseases, fear, fasting, etc., *vāyu* gets aggravated in the gastro-intestinal tract (*mahā-srotas* or *koṣṭha*), incites the local *doṣas* and pushes them upwards. These *doṣas* cause agitation in the stomach (*āmāśaya*), and after afflicting the vital organs (*marman*), (viz., heart) gives rise to *chardi* (vomiting).

This *vātika* type of vomiting is characterised by the signs and symptoms, as follows :

1. Pain in the cardiac region and sides of the chest;
2. Dryness of the mouth;
3. Pain in the head and umbilical region;
4. Coughing, hoarseness of the voice and pricking pain;
5. Eructation with loud noise;
6. Vomiting of material which is frothy, scattered, black in colour, thin and astringent in taste;
7. The urge for vomiting is forceful, but the patient vomits only in small quantities with pain; and

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8. The patient feels miserable. [7-9]

The term '*doṣān*' is in plural which implies the involvement of several other *doṣas* (in addition to *vāyu*) in the pathogenesis of this type of vomiting. In the context of this particular disease, even *rakta* (blood) is considered to be one of the *doṣas*. The term '*āmāśaya-kṛtam*' in the verse no. 8 implies that forceful upward movement of the morbid matter and agitation in the stomach, both are caused by *vāyu*. Alternatively, this qualifies the term '*doṣān*'; by implication, all the *doṣas* cause agitation in the stomach which gives rise to vomiting.

Etiology, Pathogenesis, Signs and Symptoms of Paittika Chardi

अजीर्णकद्वम्लविदाह्यशीतैरामाशये पित्तमुदीर्णवेगम्।
रसायनीभिर्विसृतं प्रपीड्य मर्मोर्ध्वमागम्य वमिं करोति।। १०।।
मूर्च्छापिपासामुखशोषमूर्धताल्वक्षिसंतापतमोभ्रमार्तः।
पीतं भृशोष्णं हरितं सतिक्तं धूम्रं च पित्तेन वमेत् सदाहम्।। ११।।

Because of the intake of food before the previous meal is digested, and because of the intake of pungent, sour, *vidāhi* (which cause burning sensation) and cold things, the *pitta* in the *āmāśaya* (stomach) gets aggravated. This aggravated *pitta* circulates through the channels (*rasāyanī*) and afflicts the vital organs located in the upper part of the body giving rise to vomiting :

The following are the signs and symptoms of this *paittika* type of *chardi* (vomiting) :

1. Fainting, morbid thirst and dryness of the mouth;
2. Burning (or heating) sensation in the head, palates and eyes;
3. A feeling as if the patient is entering into darkness :
4. Giddiness;
5. Vomiting of material which is yellow, excessively hot, green, bitter and smoky in appearance; and
6. Vomiting takes place with burning sensation. [10-11]

Etiology, Pathogenesis, Signs and Symptoms of Kaphaja Chardi

स्निग्धातिगुर्वामविदाहिभोज्यैः स्वप्नादिभिश्चैव कफोऽतिवृद्धः।
उरः शिरो मर्म रसायनीश्च सर्वाः समावृत्य वमिं करोति।। १२।।

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तन्द्रास्यमाधुर्यकफप्रसेकसंतोषनिद्रारुचिगौरवार्तः ।
स्निग्धं घनं स्वादु कफाद्विशुद्धं सलोमहर्षोऽल्परुजं वमेत्तु ।। १३ ।।

Because of the intake of food, the ingredients of which are unctuous, excessively heavy, *āma* (uncooked) and *vidāhi* (causing burning sensation) and because of excessive sleep or sleep during the day time, and such other factors, *kapha* gets excessively aggravated. This aggravated *kapha* afflicts (occludes) the chest, head, vital organs and all the (concerned) channels to cause *chardi* (vomiting). The following are the signs and symptoms of this *kaphaja* type of *chardi* :

1. Drowsiness, sweet taste in the mouth and salivation;
2. Sense of satisfaction, sleep, anorexia and heaviness of the body;
3. Vomiting of material which is unctuous, thick, sweet and free from any undesirable smell; and
4. Horripilation and less of pain. [12-13]

The patient suffering from *kaphaja* type of *chardi* feels *tṛpti* or sense of satisfaction because of the specific nature (*prabhāva*) of this ailment.

Etiology, Pathogenesis, Signs and Symptoms of Sānnipātika Chardi

समश्नतः सर्वरसान् प्रसक्तमामप्रदोषर्तुविपर्ययैश्च ।
सर्वे प्रकोपं युगपत् प्रपन्नाश्छर्दिं त्रिदोषां जनयन्ति दोषाः ।। १४ ।।
शूलाविपाकारुचिदाहतृष्णाश्वासप्रमोहप्रबला प्रसक्तम् ।
छर्दिस्त्रिदोषाल्लवणाम्लनीलसान्द्रोष्णरक्तं वमतां नृणां स्यात् ।। १५ ।।

Because of the habitual intake of wholesome and unwholesome ingredients together, having all the different tastes, because of *āma-doṣa* (ailments caused by improper digestion) and because of seasonal perversions, all the three *doṣas* get simultaneously aggravated to cause *sānnipātika* type of *chardi*.

The signs and symptoms of this type of vomiting are, as follows :

1. Colic pain, indigestion, anorexia, burning sensation, morbid

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thirst, dyspnoea and fainting which are of serious nature and persistent; and

2. Vomiting of material which is saline, sour, blue, dense, hot and red (mixed with blood). [14-15]

The term '*samaśnataḥ*' has a specific meaning in the present context. As explained in *Cikitsā* 15 : 235, it implies the intake of wholesome and unwholesome food together. It should not be interpreted as "intake of ingredients having all the tastes in *appropriate* quantities", as its general meaning imply, because this type of food is wholesome, and it cannot aggravate all the three *doṣas*.

Complications Leading to Incurability of Chardi

विट्स्वेदमूत्राम्बुवहानि वायुः स्त्रोतांसि संरुध्य यदोर्ध्वमेति ।
उत्सन्नदोषस्य समाचितं तं दोषं समुद्धूय नरस्य कोष्ठात् ।। १६ ।।
विण्मूत्रयोस्तत् समवर्णगन्धं तृद्श्वासहिक्कार्तिबुतं प्रसक्तम् ।
प्रच्छर्दयेद्दुष्टमिहातिवेगात्तयाऽर्दितश्चाशु विनाशमेति ।। १७ ।।

When the aggravated *vāyu* occludes the channels carrying stool, sweat, urine and *ambu* (aqueous material) and moves upwards, then the morbid matter (*doṣa*) from the gastro-intestinal tract (*koṣṭha*) of the person whose *doṣas* are aggravated, gets incited to cause vomiting. This type of vomiting has the following signs and symptoms :

1. Vomiting of the material having the colour and smell of the urine and stool;
2. Persistent thirst, dyspnoea and hiccup;
3. Vomiting of foul smelling or putrid material (*duṣṭa*); and
4. Bouts of vomiting with great force.

Such a patient succumbs to death instantaneously. [16-17]

Vomiting with the above mentioned complications is incurable (*asādhya*).

Dviṣṭārtha-Yogaja Chardi

द्विष्टप्रतीपाशुचिपूत्यमेध्यबीभत्सगन्धाशनदर्शनैश्च ।
यच्छर्दयेत्तप्तमना मनोघ्नैर्द्विष्टार्थसंयोगभवा मता सा ।। १८ ।।

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Smelling, eating and seeing despisable, antagonistic, unclean, putrid, unholy and gruesome ingredients and objects afflicts the mind. This mental disgust gives rise to vomiting which is called *Dviṣṭārtha-yogaja chardi* or vomiting caused by the contact with the unwanted objects. [18]

Despisability of an object is individual-specific. Antagonistic objects are like *vacā,* etc. According to some physicians, this term implies *vāta* (foul smelling flatus). The above mentioned causative factors cause mental disgust in some persons to cause vomiting. If this mental disgust does not take place as it happens in some persons in respect of some objects or ingredients, then the vomiting does not take place.

Incurability of Chardi

क्षीणस्य या छर्दिरतिप्रवृद्धा सोपद्रवा शोणितपूययुक्ता।
सचन्द्रिकां तां प्रवदन्त्यसाध्यां साध्यां चिकित्सेदनुपद्रवां च।। १९।।

If in an emaciated person, vomiting continues incessantly, if there are complications, and if the vomited material is associated with blood, pus and *candrikā* (circular patches with variegated colour like the one at the top of pea-cock feather), then the patient is incurable (*asādhya*).

The physician should treat only curable types of vomiting which are not associated with any complications. [19]

Line of Treatment

आमाशयोत्क्लेशभवा हि सर्वाश्छर्द्यो मता लङ्घनमेव तस्मात्।
प्राक्कारयेन्मारुतजां विमुच्य संशोधनं वा कफपित्तहारि।। २०।।
चूर्णानि लिह्यान्मधुनाऽभयानां हृद्यानि वा यानि विरेचनानि।
मद्यैः पयोभिश्च युतानि युक्त्या नयन्त्यधो दोषमुदीर्णमूर्ध्वम्।। २१।।
वल्लीफलाद्यैर्वमनं पिबेद्वा यो दुर्बलस्तं शमनैश्चिकित्सेत्।
रसैर्मनोज्ञैर्लघुभिर्विशुष्कैर्भक्ष्यैः सभोज्यैर्विविधैश्च पानैः।। २२।।

Since all the varieties of *chardi* (vomiting) are caused by the agitation of *doṣas* in the stomach, *laṅghana* (fasting) therapy should be administered for their cure. This fasting therapy should not, however, be administered to a patient suffering from *vātika* type of *chardi*. (This fasting therapy is effective only when the

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doṣas are less aggravated. If these are aggravated in excess, then) *saṃśodhana* or elimination therapies which cure *kapha* and *pitta* should be administered.

Along with honey, the powder of *abhayā* should be given in a linctus form for the purpose of purgation. Such other purgative drugs which are cardio-tonics may also be given appropriately along with alcohol or milk. These recipes cause downward movement of the aggravated *doṣas* having the tendency to move upwards.

Such patients may also be given emetic therapy with the recipes containing *vallī-phala*, etc.

If the patient is weak, then he should be treated with *śamana* or alleviation therapy for which delicious soups and light as well as dry food should be given for eating along with different types of drinks. [20-22]

The term '*saṃśodhana*' meaning eliminating therapy (used in the verse no. 20 above) refers to both purgation and emetic therapies. But some physicians prefer to use only purgation therapy in this context because of its effect to reverse the upward moving morbid matter downwards (*prati-mārga-haraṇa*). The term '*vallī-phala*' mentioned in the verse no. 22 includes *jīmūta*, *ikṣvāku*, etc., which are described in the 11th chapter of the *Siddhi* section.

According to *Puṣkalāvata*, the therapy which does not eliminate *doṣas*, which does not aggravate the *doṣas* in a state of equilibrium and which brings about the equilibrium of disharmonised *doṣas* is called *śamana* (alleviation therapy).

Treatment of Vātika Chardi

सुसंस्कृतास्तित्तिरिबर्हिलावरसा व्यपोहन्त्यनिलप्रवृत्ताम्।
छर्दिं तथा कोलकुलत्थधान्यबिल्वादिमूलाम्लयवैश्च यूषः।। २३।।
वातात्मिकायां हृदयद्रवार्तो नरः पिबेत् सैन्धववद्धृतं तु।
सिद्धं तथा धान्यकनागराभ्यां दध्ना च तोयेन च दाडिमस्य।। २४।।
व्योषेण युक्तां लवणैस्त्रिभिश्च घृतस्य मात्रामथवा विदध्यात्।
स्निग्धानि हृद्यानि च भोजनानि रसैः सयूषैर्दधिदाडिमाम्लैः।। २५।।

The following recipes cure *vātika* type of *chardi* (vomiting) :

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1. The well sizzled soup of the meat of *tittiri*, *barhi* and *lāva*;
2. Vegetable soup of *kola, kulattha, dhānya, bilva,* (*syonāka, gambhārī, pāṭalī, gaṇikārikā*), *mūlāmla* (sour drink prepared of radish) and *yava*;
3. Ghee added with rock-salt (cooked with rock-salt). This recipe should be given to the patient of *vātika chardi*, associated with the palpitation of the heart.
4. Ghee cooked with *dhānyaka*, *nāgara,* yoghurt and the juice of *dāḍima*; and
5. Ghee added with the powder of *śuṇṭhī, pippalī, marica* and *saindhava*, *sauvarcala* and *viḍa* types of salt;

The patient of *vātika chardi* should be given food which is unctuous and pleasing to the heart along with meat-soup, vegetable-soup, yoghurt and sour *dāḍima.* [23-25]

The patient suffering from *vātika chardi* gets fatigued as a result of which the heart is stimulated to cause palpitation.

Treatment of Paittika Chardi

पित्तात्मिकायामनुलोमनार्थं द्राक्षाविदारीक्षुरसैस्त्रिवृत् स्यात्।
कफाशयस्थं त्वतिमात्रवृद्धं पित्तं हरेत् स्वादुभिरूर्ध्वमेव ।। २६ ।।
शुद्धाय काले मधुशर्कराभ्यां लाजैश्च मन्थं यदि वाऽपि पेयाम्।
प्रदापयेन्मुद्गरसेन वाऽपि शाल्योदनं जाङ्गलजै रसैर्वा ।। २७ ।।
सितोपलामाक्षिकपिप्पलीभिः कुल्माषलाजायवसक्तुगृञ्जान्।
खर्जूरमांसान्यथ नारिकेलं द्राक्षामथो वा बदराणि लिह्यात् ।। २८ ।।
स्रोतोजलाजोत्पलकोलमज्जचूर्णानि लिह्यान्मधुनाऽभयां च।
कोलास्थिमज्जाञ्जनमक्षिकाविड्लाजासितामागधिकाकणान् वा ।। २९ ।।
द्राक्षारसं वाऽपि पिबेत् सुशीतं मृद्वृष्टलोष्टप्रभवं जलं वा।
जम्ब्वाम्रयोः पल्लवजं कषायं पिबेत् सुशीतं मधुसंयुतं वा ।। ३० ।।
निशि स्थितं वारि समुद्गकृष्णं सोशीरधान्यं चणकोदकं वा।
गवेधुकामूलजलं गुडूच्या जलं पिबेदिक्षुरसं पयो वा ।। ३१ ।।
सेव्यं पिबेत् काञ्चनगैरिकं वा सबालकं तण्डुलधावनेन।
धात्रीरसेनोत्तमचन्दनं वा तृष्णावमिघ्नानि समाक्षिकाणि ।। ३२ ।।
कल्कं तथा चन्दनचव्यमांसीद्राक्षोत्तमाबालकगैरिकाणाम्।
शीताम्बुना गैरिकशालिचूर्णं मूर्वां तथा तण्डुलधावनेन ।। ३३ ।।

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In the *paittika* type of *chardi*, the patient should be given the powder of *trivṛt* along with the juice of *drākṣā*, *vidārī* and sugar-cane for causing *anulomana* or downward movement of the morbid matter, i.e. purgation. When *pitta* is over-aggravated in the chest (in the region above the abode of *kapha* -- stomach), then (emetic therapy with the help of) drugs having sweet taste should be administered.

After the body is cleansed of morbid matter, the patient should be given during meal-time the *lājā-mantha* (flour of popped-rice, diluted in water) or *lāja-peyā* (thin gruel made of popped-rice) along with honey and sugar. The patient may also be given boiled *śāli*-rice along with the soup of *mudga* or the soup of the meat of animals inhabiting an arid zone.

Kulmāṣa (the paste of boiled *mudga*, *masūra*, etc.,), *lājā* (popped paddy), *yava-saktu* (flour of roasted barley), *gṛñjā* (boiled barley along with its scum), or the pulp of *kharjūra*, coconut, *drākṣā* or *kola* should be made to a linctus by adding *sitopalā* (sugar having big crystals), honey and *pippalī*. These recipes should be given to the patient [suffering from *paittika* type of vomiting].

The powder of *srotoñjana*, *lājā* (popped paddy), *utpala*, the seed- pulp of *kola* and *abhayā* should be made to a linctus by adding honey, and given to the patient. Similarly, the seed-pulp of *kola*, *añjana*, stool of fly, *lājā* (popped paddy), sugar and grains of *pippalī* mixed with honey may be given to the patient.

The patient may drink cooled juice of *drākṣā* or the water in which roasted clod of earth is immersed (the water is filtered thereafter).

The patient may be given the decoction of the leaves of *jambū* and *āmra* by adding honey (after the decoction is cooled).

Water should be added with the powder of *mudga*, *pippalī*, *uśīra* and *dhānya* and kept overnight. In the morning, the powder should be strained out and the filtered water should be taken by

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the patient. Similarly, the water added with the powder of *caṇaka* or *gavedhukā*-root or *guḍūcī*, and kept overnight can be given to the patient.

The patient may be given sugar-cane-juice or milk to drink.

The following recipes are useful for curing morbid thirst and vomiting :

1. The powder of *sevya* and *bālaka* along with rice-water (*taṇḍulodaka*) and honey;
2. Powder of *kāñcana-gairika* and *bālaka* along with rice-water and honey; and
3. The paste of white variety of *candana* mixed with the juice of *āmalakī* along with honey.

The following recipes also cure *paittika* type of vomiting :

1. The paste of *candana, cavya, māṃsī, drākṣa* of good quality, *bālaka* and *gairika* along with cold water; and honey
2. Powder of *gairika* and *śāli* along with cold water and honey; and
3. Powder of *mūrvā* along with rice-water (*taṇḍulodaka*) and honey.

Treatment of Kaphaja Chardi

कफात्मिकायां वमनं प्रशस्तं सपिप्पलीसर्षपनिम्बतोयैः।
पिण्डीतकैः सैन्धवसंप्रयुक्तैर्वम्यां कफामाशयशोधनार्थम्।। ३४।।
गोधूमशालीन् सयवान् पुराणान् यूषैः पटोलामृतचित्रकाणाम्।
व्योषस्य निम्बस्य च तक्रसिद्धैर्यूषैः फलाम्लैः कटुभिस्तथाऽद्यात्।। ३५।।
रसांश्च शूल्यानि च जाङ्गलानां मांसानि जीर्णान्मधुसीध्वरिष्टान्।
रागांस्तथा षाडवपानकानि द्राक्षाकपित्थैः फलपूरकैश्च।। ३६।।
मुद्गान्मसूरांश्चणकान् कलायान् भृष्टान् युतान्नागरमाक्षिकाभ्याम्।
लिह्यात्तथैव त्रिफलाविडङ्गचूर्णं विडङ्गप्लवयोरथो वा।। ३७।।
सजाम्बवं वा बदराम्लचूर्णं मुस्तायुतां कर्कटकस्य शृङ्गीम्।
दुरालभां वा मधुसंप्रयुक्तां लिह्यात् कफच्छर्दिविनिग्रहार्थम्।। ३८।।
मनःशिलायाः फलपूरकस्य रसैः कपित्थस्य च पिप्पलीनाम्।
क्षौद्रेण चूर्णं मरिचैश्च युक्तं लिहञ्जयेच्छर्दिमुदीर्णवेगाम्।। ३९।।

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In *kaphaja* type of *chardi* (vomiting), emetic therapy gives the best results. For this purpose, the patient should be given the decoction of *pippalī*, *sarṣapa* and *nimba* added with the powder of *piṇḍītaka* (*madana-phala*) and rock-salt. This cleanses (eliminates) *kapha* from *āmāśaya* (stomach).

The patient should be given wheat, rice and barley which are old (more than six months old after harvesting) as food. Along with this food, he should be given the following side-dishes and drinks :

1. Vegetable soup of *paṭola, amṛtā* and *citraka*;
2. Butter-milk cooked by adding *śuṇṭhī, pippalī* and *marica*;
3. Butter-milk cooked by adding *ṇimba*;
4. Soup of sour fruits along with pungent drugs;
5. Soup of the meat of animals inhabiting arid zone (*jāṅgala*). The spit-roasted meat of these animals may also be given along with food.
6. Old honey, *sīdhu* (alcohol prepared of sugar-cane-juice) and *ariṣṭa* (a type of alcoholic drink); and
7. *Rāga* (condiments), *ṣāḍava* (pickles) and *pānaka* (syrup) prepared of *drākṣā, kapittha* and *phala-pūraka* (*bīja-pūraka*).

The following recipes are useful for the patient suffering from *kaphaja* type of vomiting :

1. Linctus prepared of the powder of the roasted *mudga, masūra, caṇaka* and *kalāya* mixed with the powder of *śuṇṭhī* and honey;
2. Linctus prepared of the powder of *harītakī, bibhītaka, āmalakī*, and *viḍaṅga* mixed with the powder of *śuṇṭhī* and honey;
3. Linctus prepared of the powder of *viḍaṅga* and *plava* (*kaivarta-mustaka*) mixed with the powder of *śuṇṭhī* and honey;
4. Powder of *jambū* and sour fruits of *badara* mixed with honey;
5. Powder of *mustā* and *karkaṭa-śṛṅgī* mixed with honey; and

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6. Powder (or juice) of *durālabhā* mixed with honey.

The following recipes subdue the forcefully generated urge for vomiting :

1. Powder of (purified) *manaḥśilā* with the juice of *bīja-pūraka*, honey and powder of *marica*; and
2. Powder of *pippalī* mixed with the juice of *kapittha*, honey and the powder of *marica*. [34-39]

(*Śāli*-rice), *godhūma* and *yava* are sweet in taste, and therefore, these are the aggravators of *kapha*. The sweet taste is prominently manifested in these cereals when these are freshly harvested. But when these are preserved for some time (over six months), the *kapha*-aggravating property of these cereals gets subdued (vide *Sūtra* 27 : 4).

Therefore, these are prescribed for the treatment of *kaphaja* type of *chardi*.

Treatment of Sānnipātika Chardi

यैषा पृथक्त्वेन मया क्रियोक्ता तां सन्निपातेऽपि समस्य बुद्ध्या।
दोषर्तुरोगाग्निबलान्यवेक्ष्य प्रयोजयेच्छास्त्रविदप्रमत्तः ।। ४०।।

Various types of treatment suggested by me (by Ātreya) for the treatment of different types of *chardi*, (viz., *vātika, paittika* and *kaphaja chardi*) should be appropriately and judiciously combined, and given by the physician to the patient suffering from *sānnipātika* type of *chardi*. The physician well versed in ayurvedic scriptures should be (specially) vigilant (with regard to the *Sānnipātika* type of *chardi*) keeping in view the relative preponderance of the *doṣas* involved, the season when the disease has occured, the stage of the disease and the power of digestion of the patient. [40]

The relative preponderance of *doṣas* in the pathogenesis of *sānnipātika* type of *chardi*, among others, has to be kept in view while treating *sānnipātika* type of *chardi*. By implications, the *doṣa* which is most aggravated has to be treated first, and thereafter, treatment of other *doṣas* should be taken up.

Treatment of Dviṣṭārtha-Yogaja-Chardi

मनोभिघाते तु मनोनुकूला वाचः समाश्वासनहर्षणानि।
लोकप्रसिद्धाः श्रुतयो वयस्याः शृङ्गारिकाश्चैव हिता विहाराः।। ४१।।

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गन्धा विचित्रा मनसोऽनुकूला मृत्पुष्पशुक्ताम्लफलादिकानाम्।
शाकानि भोज्यान्यथ पानकानि सुसंस्कृताः षाडवरागलेहाः।। ४२।।
यूषा रसाः काम्बलिका खडाश्च मांसानि धाना विविधाश्च भक्ष्याः।
फलानि मूलानि च गन्धवर्णरसैरुपेतानि वमिं जयन्ति।। ४३।।
गन्धं रसं स्पर्शमथापि शब्दं रूपं च यद्यत् प्रियमप्यसात्म्यम्।
तदेव दद्यात् प्रशमाय तस्यास्तज्ज्ञो हि रोगः सुख एव जेतुम्।। ४४।।

For the treatment of vomiting caused by mental disgust or affliction of the mind (*manobhighāta*), the following steps should be taken :

1. The patient should be made to hear pleasing talks;
2. He should be consoled and encouraged;
3. He should be made to hear reputed folk tales including mythological stories;
4. He should be attended to by congenial companions and he should resort to amorous and wholesome regimens (games);
5. He should be made to smell various types of pleasing perfumes emanating from the earth, flowers, *śukta* (vinegar) and sour fruits;
6. He should be given to eat well prepared vegetables, eatables, syrups, *ṣāḍavas* (pickles), *rāga* (condiments) and *lehas* (preparations in the form of linctus or jam);
7. Eatables like vegetable-soups, meat-soups, *kāmbalikā* (sour curry of fish and meat), *khaḍa* (sour drinks prepared of fruits), meat preparations, popped cereals, different food preparations, fruits and roots having pleasing smell, colour and taste cure vomiting caused by mental disgust; and
8. In general, whatever smell, taste, touch, sound or vision is pleasing to such patients should be administered eventhough some of these might be unwholesome, because the ailments caused by such unwholesome contacts can be treated easily.

[41-44]

If vomiting caused by mental disgust takes a serious turn, as an

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emergency measure, ingredients having pleasing smell, etc., should be administered to the patient, even if these ingredients are unwholesome and might produce some other complications. After the vomiting is cured, the complications arising out of these unwholesome ingredients can be cured easily.

Treatment of Complications

छर्द्युत्थितानां च चिकित्सितात् स्वाच्चिकित्सितं कार्यमुपद्रवाणाम्।
अतिप्रवृत्तासु विरेचनस्य कर्मातियोगे विहितं विधेयम्।। ४५।।

Complications associated with the disease (vomiting) should be treated on the lines suggested in respect of each of these ailments. If there is excess of vomiting, then the therapeutic measures to be suggested in *Siddhi* 6 : 52-56 should be administered to the patient. [45]

Management of Chronic Chardi

वमिप्रसङ्गात् पवनोऽप्यवश्यं धातुक्षयाद्वृद्धिमुपैति तस्मात्।
चिरप्रवृत्तास्वनिलापहानि कार्याण्युपस्तम्भनबृंहणानि।। ४६।।
सर्पिर्गुडाः क्षीरविधिर्घृतानि कल्याणकत्र्यूषणजीवनानि।
वृष्यास्तथा मांसरसाः सलेहाश्चिरप्रसक्तां च वमिं जयन्ति।। ४७।।

If vomiting persists continuously for a long time, then because of the diminution of tissue elements (*dhātus*), the *vāyu* certainly gets aggravated. Therefore, if the vomiting has become chronic, then therapeutic measures which are *upastambhana* (anti-emetic) and *bṛṃhaṇa* (nourishing) should be administered.

Recipes like *Sarpirguḍa* (vide *Cikitsā* 11 : 50-77), *Kṣīra-vidhi* (milk boiled by adding *vāyu*-alleviating drugs), *Kalyāṇaka-ghṛta* (vide *Cikitsā* 9 : 33-42), *Tryūṣaṇa-ghṛta* (vide *Cikitsā* 18 : 39-42), *Jīvanīya-ghṛta* (vide *Cikitsā* 29 : 55-57), virilific recipes, meat-soup and different types of linctus cure chronic type of *chardi* (vomiting). [46-47]

To Sum-Up

हेतुं संख्यां लक्षणमुपद्रवान् साध्यतां न योगांश्च।
छर्दीनां प्रशमार्थं प्राह चिकित्सितं मुनिवर्यः।। ४८।।

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In this chapter, the reputed saint (Lord Ātreya) propounded the following topics :

1. Etiology of *chardi*;
2. Enumeration of different varieties of *chardi*;
3. Signs and symptoms of different types of *chardi*;
4. Complications of *chardi*;
5. Curability and incurability of different types of *chardi*; and
6. Recipes for the treatment of different types of *chardi*.

Colophon

इत्यग्निवेशकृते तन्त्रे चरकप्रतिसंस्कृतेऽप्राप्ते दृढबलसंपूरिते चिकित्सास्थाने छर्दिचिकित्सितं नाम विंशोऽध्यायः ॥ २० ॥

Thus, ends the twentieth chapter in *Cikitsā-sthāna* (section on the treatment of diseases) dealing with the treatment of *Chardi* (vomiting) in the work of Agniveśa which was redacted by Caraka, and because of its non-availability (subsequently) supplemented by Dṛḍhabala.

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CHAPTER - XXI

TREATMENT OF ERYSIPELAS AND HERPES

एकविंशोऽध्यायः ।

अथातो विसर्पचिकित्सितं व्याख्यास्यामः।। १।।
इति ह स्माह भगवानात्रेयः।। २।।

We shall now expound the chapter on the Treatment of *Visarpa* (erysipelas and herpes).

Thus, said Lord Ātreya. [1-2]

It has been stated earlier (*Sūtra* 24 : 9-12) that the suppression of the manifested natural urge for vomiting gives rise to *visarpa*. Besides, *chardi* (vomiting) itself is considered to be a causative factor for the vitiation of blood, and this vitiated blood causes *visarpa* cf. *Sūtra* 28:11-13. Therefore, the chapter on the treatment of *visarpa* follows that of *chardi*.

Prologue

कैलासे किन्नराकीर्णे बहुप्रस्रवणौषधे।
पादपैर्विविधैः स्निग्धैर्नित्यं कुसुमसंपदा।। ३।।
वमद्भिर्मधुरान् गन्धान् सर्वतः स्वभ्यलङ्कृते।
विहरन्तं जितात्मानमात्रेयमृषिवन्दितम्।। ४।।
महर्षिभिः परिवृतं सर्वभूतहिते रतम्।
अग्निवेशो गुरुं काले विनयादिदमुक्तवान्।। ५।।
भगवन्! दारुणं रोगमाशीविषविषोपमम्।
विसर्पन्तं शरीरेषु देहिनामुपलक्षये।। ६।।
सहसैव नरास्तेन परीताः शीघ्रकारिणा।
विनश्यन्त्यनुपक्रान्तास्तत्र नः संशयो महान्।। ७।।
स नाम्ना केन विज्ञेयः संज्ञितः केन हेतुना।
कतिभेदः कियद्धातुः किंनिदानः किमाश्रयः।। ८।।
सुखसाध्यः कृच्छ्रसाध्यो ज्ञेयो यश्चानुपक्रमः।
कथं कैर्लक्षणैः किं च भगवन्! तस्य भेषजम्।। ९।।
तदग्निवेशस्य वचः श्रुत्वाऽऽत्रेयः पुनर्वसुः।
यथावदखिलं सर्वं प्रोवाच मुनिसत्तमः।। १०।।

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Once upon a time, Lord Punarvasu Ātreya, who was self-controlled, who was being whorshipped by the sages of eminence, and who was dedicated to the welfare of all living beings, was walking around (the slopes of) the Mount Kailāśa, the abode of *kinnaras* (celestial musicians) and several springs, which was aromatic all around because of the sweet fragrance emitting from the blossoming flowers. Agniveśa approached him (the preceptor) at the appropriate time, and respectfully said, "O ! Lord, we find an ailment terrific like cobra venom spreading the various parts of the human body. People get afflicted with this serious disease instantaneously, and if not properly treated, succumb to death. So we are seriously concerned about this ailment. Kindly enlighten us on the following aspects of this disease :

1. What is the name of this ailment?
2. Why is this name given to the disease?
3. What are the different varieties of this disease?
4. Which are the *dhātus* (tissue elements, *doṣas* and waste products) involved in the causation of this disease?
5. What are the etiological factors of this disease?
6. Where is this disease located?
7. How to identify the varieties of this disease which are easily curable, which are difficult of cure and which are incurable?
8. What are the signs and symptoms (of different varieties) of this disease?
9. What is the treatment of this disease?

Having heard the above queries of Agniveśa, Lord Punarvasu Ātreya, the same of eminence, explained all the relevant details of this disease '*visarpa*' as follows. [3-10]

Description of Mount Kailasa in the prologue implies that the discussion on this disease took place in a beautiful environment. The beauty of the place gives happiness to the teacher, and in such a happy mood, his reply to the queries of the disciples becomes accurate.

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There are various types of diseases. Some of these get cured even without any treatment like *vyaṅga* (freckles in the face, etc.) and *tilaka* (black moles). There are others like *meha* (obstinate urinary diseases including diabetes) and *gulma* (phantom tumour) which cause death of the patient after a long period even if treated appropriately. There is a third category of diseases which if not treated appropriately cause death instantaneously. *Visarpa* is one of such diseases belonging to the third category.

Name of the Ailment and Its Justification

विविधं सर्पति यतो विसर्पस्तेन स स्मृतः।
परिसर्पोऽथवा नाम्ना सर्वतः परिसर्पणात्।। ११।।

This ailment is called *visarpa* because it spreads (*sarpaṇa*) in different directions (vi, i.e. *vividha*). This is also called *parisarpa* because it spreads (*sarpaṇa*) all over the body (*pari*, i.e. *paritaḥ*). [11]

The name of this disease is *visarpa*. This term has two parts, viz., '*vi*' and '*sarpa*'. '*Vi*' stands for '*vividha*' meaning 'different (directions)', and '*sarpa*' stands for '*sarpaṇa*' meaning 'spreading'. Since this ailment spreads either upwards or downwards or sidewards or in all these three directions, it is called *visarpa*. This ailment is also called *pari-sarpa*. The prefix '*pari*' stands for '*paritaḥ*' or '*sarvataḥ*' meaning 'all over (the body)'.

Varieties of Visarpa

स च सप्तविधो दोषैर्विज्ञेयः सप्तधातुकः।
पृथक् त्रयस्त्रिभिश्चैको विसर्पो द्वन्द्वजास्त्रयः।। १२।।
वातिकः पैत्तिकश्चैव कफजः सान्निपातिकः।
चत्वार एते विसर्पा वक्ष्यन्ते द्वन्द्वजास्त्रयः।। १३।।
आग्नेयो वातपित्ताभ्यां ग्रन्थ्याख्यः कफवातजः।
यस्तु कर्दमको घोरः स पित्तकफसंभवः।। १४।।

Visarpa which is caused by the vitiation of seven *dhātus* (four tissue elements and three *doṣas* to be explained in the subsequent verse no. 15), is of seven types, viz., *vātika, paittika, kaphaja, sānnipātika, vāta-pittaja, kapha-vātaja,* and *pitta-kaphaja*. The type of *visarpa* caused by *vāta-pitta* is called *āgneya-visarpa*. The one caused by *kapha-vāta* is called *granthi-*

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visarpa. The one cause by *pitta-kapha* is called *kardamaka-visarpa* which represents a serious condition. [12-14]

Seven Elements Involved in the Pathogenesis of Visarpa

रक्तं लसीका त्वङ्मांसं दूष्यं दोषास्त्रयो मलाः।
विसर्पाणां समुत्पत्तौ विज्ञेयाः सप्त धातवः।।१५।।

The seven *dhātus* (elements) which give rise to *visarpa* are *rakta* (blood), *lasīkā* (lymph), *tvak* (skin), *māṃsa* (muscle tissue), and three *doṣas*, viz., *vāyu*, *pitta* and *kapha*. [15]

In the above verse, the seven elements involved in the pathogenesis of *visarpa* are elucidated. These very seven *dhātus* (elements) are also involved in the pathogenesis of *kuṣṭha* (a group of obstinate skin diseases including leprosy) - vide *Cikitsā* 7 : 9. Inspite of the identity of these seven pathogenic elements, there is a difference between these two diseases inasmuch as *visarpa* is characterised by its spreading nature, and *kuṣṭha*, by its chronic condition. These distinguishing features are already discussed in detail in the commentary of *Cikitsā* 7 : 9.

The epithet '*malāḥ*' used in the verse above implies that the excessively aggravated *doṣas* are involved in the causation of this disease. It is stated elsewhere that *vāyu*, *pitta*, and *kapha* are called *doṣas* because they vitiate (*dūṣaṇāt*) the body, and these are called *malas* because they cause pollution (*malinī-karaṇāt*) of the body. [Both these effects are related to aggravated *doṣas*. But when these *doṣas* are in a state of equilibrium], they help in the sustenance of the body (*śarīra-dhāraṇāt*) because of which these are called *dhātus*.

Etiology of Visarpa in General

लवणाम्लकटूष्णानां रसानामतिसेवनात्।
दध्यम्लमस्तुशुक्तानां सुरासौवीरकस्य च।।१६।।
व्यापन्नबहुमद्योष्णरागषाडवसेवनात् ।
शाकानां हरितानां च सेवनाच्च विदाहिनाम्।।१७।।
कूर्चिकानां किलाटानां सेवनान्मन्दकस्य च।
दधनः शाण्डाकिपूर्वाणामासुतानां च सेवनात्।।१८।।
तिलमाषकुलत्थानां तैलानां पैष्टिकस्य च।
ग्राम्यानूपौदकानां च मांसानां लशुनस्य च।।१९।।
प्रक्लिन्नानामसात्म्यानां विरुद्धानां च सेवनात्।
अत्यादानाद्दिवास्वप्नादजीर्णाध्यशनात् क्षतात्।।२०।।

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क्षतबन्धप्रपतनाद्धर्मकर्मातिसेवनात् ।
विषवाताग्निदोषाच्च विसर्पाणां समुद्भवः ।। २१ ।।
एतैर्निदानैर्व्यामिश्रैः कुपिता मारुतादयः ।
दूष्यान् संदूष्य रक्तादीन् विसर्पन्त्यहिताशिनाम् ।। २२ ।।

Visarpa is caused by the following factors :

1. Excessive intake of hot ingredients having saline, sour and pungent tastes;
2. Intake of sour curd, *mastu* (the liquid in the upper part of curd), *śukta* (vinegar), *surā* (alcoholic drinks) and *sauvīra* (a sour drink prepared of dehusked barley);
3. Excessive intake of *madya* (a type of alcoholic drink), and intake of polluted *madya*, *rāga* (condiments) and *ṣāḍava* (pickles) prepared of excessively hot ingredients;
4. Intake of *haritas* (ingredients eaten in raw form described in *Sūtra* 27 : 166-177), *vidāhis* (ingredients causing burning sensation), *kūrcikā* (inspissated milk), *kilāṭa* (cheese), *mandaka* (immature curd), *śāṇḍāki* (a type of fermented wine) and such other fermented drinks, *tila*, *māṣa*, *kulattha*, different types of oil and pastries;
5. Intake of meat of animals which are domesticated, and who inhabit marshy land and water;
6. Intake of garlic;
7. Intake of putrified, unwholesome and mutually contradictory ingredients;
8. Intake of food in large quantity, sleeping during day time, intake of food before the previous meal is digested and intake of food immediately after the meal (*adhyaśana*);
9. Affliction by phthisis, injury, *bandha* (being tied with ropes, etc.) and falls;
10. Excessive exposure to hot sun and excessive physical work; and

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11. Exposure to poisons, strong wind and fire.

Because of the combination of the above mentioned causative factors, *vāyu*, etc., get aggravated to vitiate the *dūṣyas* (tissue elements), viz., *rakta* (blood), etc., to cause *visarpa* in a person who indulges in unwholesome food. [16-22]

'*kūrcikā*' mentioned in verse no. 18 is of two types, viz., *dadhi-kūrcikā* and *takra-kūrcikā*. [Milk boiled with curd is called *dadhi-kūrcikā* and milk boiled with *takra* or butter-milk is called *takra-kūrcikā*. The drink prepared by fermenting radish, mustard, etc., is called *śaṇḍāki*.]

Location of Visarpa

बहिःश्रितः श्रितश्चान्तस्तथा चोभयसंश्रितः।
विसर्पो बलमेतेषां ज्ञेयं गुरु यथोत्तरम्।। २३।।
बहिर्मार्गाश्रितं साध्यमसाध्यमुभयाश्रितम्।
विसर्पं दारुणं विद्यात् सुकृच्छ्रं त्वन्तराश्रयम्।। २४।।
अन्तःप्रकुपिता दोषा विसर्पन्त्यन्तराश्रये।
बहिर्बहिःप्रकुपिताः सर्वत्रोभयसंश्रिताः।। २५।।

Depending upon the location, *visarpa* is of three types as follows :

1. *Bahiḥ-śrita* (*visarpa* located in the periphery);
2. *Antaḥ-śrita* (*visarpa* located in the interior part of the body); and
3. *Ubhaya-saṃśrita* (*visarpa* located in both the periphery and the interior part of the body).

The above mentioned three types of *visarpa* are consecutively more and more serious.

The *visarpa* located in the periphery of the body is curable.

The one located both in the periphery and the interior part of the body is incurable. The *visarpa* located in the interior part of the body represents a serious condition which is difficult of cure.

When the *doṣas* spread in the internal organs of the body, they cause the interior type of *visarpa*. When they spread in the exterior part of the body, they cause peripheral type of *visarpa*.

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If, however, they spread all over the body, they cause *visarpa* located in both the periphery and the interior part of the body. [23-25]

Signs and Symptoms of Internal Visarpa

मर्मोपघातात् संमोहादयनानां विघट्टनात्।
तृष्णातियोगाद्वेगानां विषमाणां प्रवर्तनात्।। २६।।
विद्याद्विसर्पमन्तर्जमाशु चाग्निबलक्षयात्।
अतो विपर्ययाद्बाह्यमन्यैर्विद्यात् स्वलक्षणैः।। २७।।

Affliction of *marma* (vital organs, specially heart), unconsciousness, obstruction to the channels of circulation, excessive thirst, irregular manifestation of natural urges and instantaneous diminution of the power of digestion -- these are the signs and symptoms of internal *visarpa*. On the other hand, such signs and symptoms are not manifested in the external variety of *visarpa*. The external type of *visarpa* is characterised by the signs and symptoms related to the respective *doṣas* (which are to be described hereafter). [26-27]

Characteristics of Incurable Visarpa

यस्य सर्वाणि लिङ्गानि बलवद्यस्य कारणम्।
यस्य चोपद्रवाः कष्टा-मर्मगो यश्च हन्ति सः।। २८।।

If *visarpa* is associated with all the signs and symptoms (described in respect of each variety), if it is caused by strong causative factors, if it is associated with painful complications, and if it is located in the vital organs, then this leads to death. [28]

The above mentioned signs and symptoms leading to death pertains to both the external and internal types of *visarpa*.

Etiology and Pathogenesis of Vātika Visarpa

रूक्षोष्णैः केवलो वायुः पूरणैर्वा समावृतः।
प्रदुष्टो दूषयन् दूष्यान् विसर्पति यथाबलम्।। २९।।

Vāyu aggravated by its own causative factors like ununctuous and hot ingredients or being occluded [by *kapha* and *pitta*]

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because of over-nourishment, vitiates the *dūṣyas* (tissue elements), and spreads in accordance with its own strength [to cause *vātika* type of *visarpa*]. [29]

Vāyu gets aggravated in two different ways, viz., *svatantra* or because of its own aggravating factors, like ununctuous ingredients, and *paratantra*, i.e. by other *doṣas*, like *pitta* and *kapha*. *Pitta* and *kapha* occlude *vāyu* because of which it gets aggravated. This occlusion, in the present case, is caused by *kapha* and *pitta* because of over-nourishment.

Hot ingredients do not directly cause aggravation of *vāyu*. But when such ingredients are used along with ununctuous ingredients, as described above, *vāyu* gets aggravated.

Hot ingredients are already described as causative factors in general for all the types of *visarpa* (vide verse no. 16 above). By repeating the same hot ingredients, as causative factors of *vātika* type of *visarpa*, it is intended to emphasise that even in *vātika* type of *visarpa* aggravated *pitta* is associated.

Signs and Symptoms of Vātika Visarpa

तस्य रूपाणि-भ्रमदवथुपिपासानिस्तोदशूलाङ्गमर्दोद्वेष्टनकम्पज्वरतमक-कासास्थिसंधिभेदविश्लेषणवेपनारोचकाविपाकाश्चक्षुषोराकुलत्वमस्त्रागमनं पिपीलिकासंचार इव चाङ्गेषु, यस्मिंश्चावकाशे विसर्पो विसर्पति सोऽवकाशः श्यावारुणाभासः श्वयथुमान् निस्तोदभेदशूलायामसंकोचहर्षस्फुरणैरतिमात्रं प्रपीड्यते, अनुपक्रान्तश्चोपचीयते शीघ्रभेदैः स्फोटकैस्तनुभिररुणाभैः श्यावैर्वा तनुविशदारुणाल्पास्रावैः, विबद्धवातमूत्रपुरीषश्च भवति, निदानोक्तानि चास्य नोपशेरते विपरीतानि चोपशेरत इति वातविसर्पः ॥ ३० ॥

The following are the signs and symptoms of *vātika* type of *visarpa* :

1. Giddiness, *davathu* (burning sensation in eyes, etc.,), thirst, pricking pain, colic pain, malaise, cramps, tremors, fever, *tamaka* (a type of asthma), bronchitis, pain in the bones and joints and their dislocation, shivering, anorexia, indigestion, cloudiness of the eyes, lachrimation, and a feeling as if ants are crawling over the body;
2. The space through which the *visarpa* spreads becomes greyish or pinkish in colour and oedematous. That space becomes

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excessively afflicted with pricking pain, breaking pain, colic pain, expansion, contraction, tingling sensation and throbbing sensation;

3. If not treated, the space becomes replete (accumulated) with instantaneous cracking, pustules which are small in size and pink or greyish in colour, and secretion of liquid which is thin, transparent, pink and in small quantity;
4. Arrest of the voiding of flatus, urine and stool; and
5. Factors described to cause *vāta-visarpa* are not homologatory to such a patient. On the other hand, the patient feels comfortable with ingredients having opposite attributes.

[30]

Davathu or burning sensation in the eyes, etc., is not directly caused by *vāyu*. It is essentially a manifestation of *pitta*. Appearance of this sign in *vātika visarpa* indicates that *pitta* and also *rakta* are generally vitiated to cause all the different types of *visarpa* (including *vātika visarpa*).

Etiology and Pathogenesis of Paittika Visarpa

पित्तमुष्णोपचारेण विदाह्यम्लाशनैश्चितम्।
दूष्यान् संदूष्य धमनीः पूरयन् वै विसर्पति।। ३१।।

Pitta, accumulated because of hot regimens, and by the intake of *vidāhi* (which causes burning sensation) and sour food, vitiates the *dūṣyas* (tissue elements), fills up (obstructs) the *dhamanīs* (channels of blood circulation), and spreads which gives rise to *paittika* type of *visarpa*. [31]

Obstruction of *dhamanīs* (channels of blood circulation) is described above to cause *paittika* type of *visarpa*. The same pathological process takes place in other types of *visarpa* also, on the basis of the logic that "a statement made in the context of one event applies to similar other events also". This general statement is made out specially in the context of *paittika visarpa* because *pitta* is predominantly vitiated in all the types of *visarpa*.

Signs and Symptoms of Paittika Visarpa

तस्य रूपाणि-ज्वरस्तृष्णा मूर्च्छा मोहश्छर्दिररोचकोऽङ्गभेदः स्वेदोऽति-मात्रमन्तर्दाहः प्रलापः शिरोरुक् चक्षुषोराकुलत्वमस्वप्नमरतिर्भ्रमः शीत-

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वातवारितर्षोऽतिमात्रं हरितहारिद्रनेत्रमूत्रवर्चस्त्वं हरितहारिद्ररूपदर्शनं च, यस्मिंश्चावकाशे विसर्पोऽनुसर्पति सोऽवकाशस्ताम्रहरितहारिद्रनीलकृष्णरक्तानां वर्णानामन्यतमं पुष्यति, सोत्सेधैश्चातिमात्रं दाहसंभेदनपरीतैः स्फोटकैरुपचीयते तुल्यवर्णास्रावैश्चिरपाकैश्च, निदानोक्तानि चास्य नोपशेरते विपरीतानि चोपशेरत इति पित्तविसर्पः ॥ ३२ ॥

The following are the signs and symptoms of *paittika* type of *visarpa* :

1. Fever, morbid thirst, fainting, unconsciousness, vomiting, anorexia, breaking pain in the body, excessive sweating and burning sensation in the interior part of the body, delirium, headache, turbidity of the eyes, sleeplessness, dislike for everything, giddiness, and excessive longing for cold wind and cold water;
2. Green and yellow coloration of the eyes, urine and stool;
3. Green and yellow vision of objects;
4. The space in which this disease spreads, becomes either coppery coloured, green, yellow, blue, black or red;
5. This space becomes full of pustules which are excessively swollen and associated with excessive burning sensation and breaking pain;
6. The exudates from these pustules have the colours like those of the pustules;
7. These pustules get suppurated very quickly; and
8. Factors described to cause *pitta-visarpa* are not homologatory to such a patient. On the other hand, the patient feels comfortable with the ingredients, having the opposite attributes.

[32]

[The term '...*cirapāka*...' mentioned above means 'delayed suppuration'. There seems to be an editorial error because *pitta* always causes quick suppuration. Sena's edition of this text reads as ....*acirapāka*... meaning 'quick suppuration'. We have therefore, translated this term accordingly.]

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Etiology and Pathogenesis of Kaphaja Visarpa

स्वाद्वम्ललवणस्निग्धगुर्वन्नस्वप्नसंचितः ।
कफः संदूषयन् दूष्यान् कृच्छ्रमङ्गे विसर्पति।। ३३।।

Kapha, accumulated because of the intake of ingredients which are sweet, sour, saline, unctuous and heavy, and sleep [during day time] vitiates the *dūṣyas* (tissue elements) and spreads slowly which gives rise to *kaphaja* type of *visarpa*.

[33]

Apart from the sweet ingredients, etc., which are described above, there are several other factors which aggravate *kapha*. But the ingredients described above are specific to cause *kaphaja* type of *visarpa*. Similarly, the ingredients described earlier to cause *vātika* and *paittika* types of *visarpa* are very specific to cause these types of ailments.

Signs and Symptoms of Kaphaja Visarpa

तस्य रूपाणि-शीतकः शीतज्वरो गौरवं निद्रा तन्द्राऽरोचको मधुरास्यत्वमास्योपलेपो निष्ठीविका छर्दिरालस्यं स्तैमित्यमग्निनाशो दौर्बल्यं च, यस्मिंश्चावकाशे विसर्पोऽनुसर्पति सोऽवकाशः श्वयथुमान् पाण्डुर्नातिरक्तः स्नेहसुप्तिस्तम्भगौरवैरन्वितोऽल्पवेदनः कृच्छ्रपाकैश्चिरकारिभिर्बहुलत्वगुपलेपैः स्फोटैः श्वेतपाण्डुभिरनुबध्यते, प्रभिन्नस्तु श्वेतं पिच्छिलं तन्तुमद्घनमनुबद्धं स्निग्धमास्रावं स्रवति, ऊर्ध्वं च गुरुभिः स्थिरैर्जालावततैः स्निग्धैर्बहुलत्वगुपलेपैर्व्रणैरनुबध्यतेऽनुषङ्गी च भवति, श्वेतनखनयनवदनत्वङ्मूत्रवर्चस्त्वं, निदानोक्तानि चास्य नोपशेरते विपरीतानि चोपशेरत इति श्लेष्मविसर्पः ॥ ३४ ॥

The following are the signs and symptoms of *kaphaja* type of *visarpa* :

1. Feeling of chill, cold-fever, heaviness, excessive sleep, drowsiness, anorexia, sweet taste in the mouth, adherence of sticky material in the mouth, spitting of saliva, vomiting, laziness, timidity, diminution of the power of digestion (*agni*) and weakness;
2. The space in which the disease (*visarpa*) spreads, becomes oedematous, pale-yellow, not very red-and unctuous;

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3. There is numbness, stiffness, heaviness and less of pain in the body;
4. The pustules in this space get suppurated very late, they become chronic, they appear in large number; the skin over these pustules gets covered with sticky material, and these pustules are either white or pale-yellow in colour;
5. When there is eruption of these pustules, then exudate which is white, slimy, fibrous, dense, knotty and unctuous, comes out;
6. After the eruption of these pustules, the space is covered with ulcers which are heavy (deep-seated), stable, surrounded by the capillary net work, unctuous and covered with many skin-scabs (sticky skins);
7. These ulcers continue to stay for a long time;
8. The nails, eyes, face, skin, urine and stool of the patient are white in colour; and
9. The factors described to cause *kaphaja visarpa* are not homologatory to such a patient. On the other hand, the patient feels comfortable with the ingredients having opposite attributes. [34]

The term '*ūrdhvam*' is translated above as 'after the eruption of these pustules'. It can also be interpreted as the upper part of the body. By implication, the upper part of the body becomes afflicted with ulcers of the above mentioned characteristics. This interpretation is made because the upper part of the body is the abode of *kapha*. [This alternative interpretation given by Cakrapāṇi is not very convincing].

Etiology and Pathogenesis of Agni-Visarpa

वातपित्तं प्रकुपितमतिमात्रं स्वहेतुभिः।
परस्परं लब्धबलं दहद्गात्रं विसर्पति॥ ३५॥

Vāyu and *pitta*, simultaneously aggravated because of their respective causative factors, gain strength from each other and spread over the body along with burning sensation which is called *agni- visarpa.* [35]

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When *vāyu* and *pitta* get aggravated simultaneously, each one of these gain strength from the other aggravated *doṣa* [to cause this serious type of ailment].

Signs and Symptoms of Agni-Visarpa

तदुपतापादातुरः सर्वशरीरमङ्गारैरिवाकीर्यमाणं मन्यते, छर्द्यतीसार-मूर्च्छादाहमोहज्वरतमकारोचकास्थिसंधिभेदतृष्णाविपाकाङ्गभेदादिभिश्चाभि-भूयते, यं यं चावकाशं विसर्पोऽनुसर्पति सोऽवकाशः शान्ताङ्गारप्रकाशोऽतिरक्तो वा भवति, अग्निदग्धप्रकारैश्च स्फोटैरुपचीयते, स शीघ्रगत्वादाशुवेव मर्मानुसारी भवति, मर्मणि चोपतप्ते पवनोऽतिबलो भिनत्त्यङ्गान्यतिमात्रं प्रमोहयति संज्ञां, हिक्काश्वासौ जनयति, नाशयति निद्रां, स नष्टनिद्रः प्रमूढसंज्ञो व्यथितचेता न क्वचन सुखमुपलभते, अरतिपरीतः स्थाना-दासनाच्छय्यां क्रान्तुमिच्छति, क्लिष्टभूयिष्ठश्चाशु निद्रां भजति, दुर्बलो दुःखप्रबोधश्च भवति; तमेवंविधमग्निविसर्पपरीतमचिकित्स्यं विद्यात् ॥ ३६ ॥

The following are the signs and symptoms of *agni-visarpa*

1. Being afflicted by this type of *visarpa*, the patient feels as if his whole body is sprinkled with live charcoal;
2. Affliction by vomiting, diarrhoea, fainting, burning sensation, unconsciousness, fever, *tamaka* (a feeling as if entering into darkness), anorexia, pain in the bones and joints, morbid thirst, indigestion, breaking pain all over the body, etc.;
3. The space in which the *visarpa* spreads appears like the extinguished charcoal (black) or excessively red;
4. The space becomes surrounded with pustules like those caused by burns;
5. It afflicts the *marmans* (vital organs) because of its nature to spread rapidly;
6. Because of the affliction of the vital organs, the *vāyu* gets excessively aggravated to cause breaking pain in the limbs in excess and unconsciousness;
7. This aggravated *vāyu* causes *hikkā* (hiccup), *śvāsa* (asthma) and insomnia;

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8. Because of lack of sleep, his mind becomes dull, he feels miserable and he never feels happy anywhere;
9. Because of this disposition of disliking for everything, he leaves his habitat and seat, and desires to go to bed;
10. Being afflicted with miseries, he gets sleep quickly; and
11. He becomes so weak that it becomes very difficult to awaken him from sleep.

The patient suffering from *agni-visarpa* like this (with the above mentioned signs and symptoms) is incurable. [36]

Agni-visarpa with the above mentioned signs and symptoms is described to be incurable. But if the vital organs are not afflicted, then the ailment is curable as described in the paragraph no. 42 of this chapter. This possibility of curability is implied here by the use of the term '*evaṃvidha*' meaning 'like this'.

Etiology and Pathogenesis of Kardama-Visarpa

कफपित्तं प्रकुपितं बलवत् स्वेन हेतुना।
विसर्पत्येकदेशे तु प्रक्लेदयति देहिनम्।। ३७।।

Kapha and *pitta* get simultaneously aggravated because of their respective etiological factors, and spread in a localised manner, giving rise to softening of the tissues of the locality. [This is called *kardama- visarpa.*] [37]

Signs and Symptoms of Kardama-Visarpa

तद्विकाराः—शीतज्वरः शिरोगुरुत्वं दाहः स्तैमित्यमङ्गावसदनं निद्रा तन्द्रा मोहोऽन्नद्वेषः प्रलापोऽग्निनाशो दौर्बल्यमस्थिभेदो मूर्च्छा पिपासा स्रोतसां प्रलेपो जाड्यमिन्द्रियाणां प्रायोपवेशनमङ्गविक्षेपोऽङ्गमर्दोऽरतिरौत्सुक्यं चोपजायते, प्रायश्चामाशये विसर्पत्यलसक एकदेशग्राही च, यस्मिंश्चावकाशे विसर्पो विसर्पति सोऽवकाशो रक्तपीतपाण्डुपिडकावकीर्ण इव मेचकाभः कालो मलिनः स्निग्धो बहूष्मा गुरुः स्तिमितवेदनः श्वयथुमान् गम्भीरपाको निरास्रावः शीघ्रक्लेदः स्विन्नक्लिन्नपूतिमांसत्वक् क्रमेणाल्परुक् परामृष्टोऽवदीर्यते कर्दम इवावपीडितोऽन्तरं प्रयच्छत्युपक्लिन्नपूतिमांसत्यागी सिरास्नायुसंदर्शी कुणपगन्धी च भवति संज्ञास्मृतिहन्ता च; तं कर्दमविसर्पपरीतमचिकित्स्यं विद्यात्॥ ३८॥

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The following are the signs and symptoms of *kardama-visarpa* :

1. Cold fever, heaviness of the head, burning sensation, *staimitya* (timidity), prostration of the limbs, sleep, drowsiness, unconsciousness, dislike for food, delirium, diminution of the power of digestion, weakness, breaking pain in the bones, fainting, morbid thirst, adhesion of sticky material in the channels of circulation, insensibility (*jāḍya*) of sense organs, constant feeling for voiding stool, *aṅga-vikṣepa* (stretching of limbs), malaise, disliking for everything and anxiety;
2. This disease generally spreads in slow speed in the *āmāśaya* (region of the stomach), and gets localised there;
3. The space in which this type of *visarpa* spreads, becomes as if studded with eruptions of red, yellow and pale-yellow colour;
4. The space looks muddy, black, dirty and unctuous, and it is excessively hot, heavy, with dull pain, oedema and deep-seated suppuration;
5. These eruptions are free from any exudation and become sloughy very quickly;
6. The skin and muscle tissue over these eruptions are shrivelled, sticky and suppurated;
7. The pain over this space is less and it appears gradually;
8. By rubbing, these eruptions get cracked, and when pressed, sticky and putrified muscle tissue comes out of these eruptions;
9. In the space at the bottom of these eruptions (after taking out the slough), one can visualise vessels and ligaments, and smell like that of a dead body is emitted from this space; and
10. The patient loses consciousness and memory.

This is called *kardama-visarpa*, and it is incurable. [38]

It is called *kardama-visarpa* because the affected part appears like *kardama* or mud. Like the *agni-visarpa*, it is incurable when all the signs

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and symptoms described above are manifested. If these are partially manifested, then it is curable for which treatment has been prescribed later in this chapter.

Etiology, Pathogenesis, Signs and Symtoms of Granthi-Visarpa

स्थिरगुरुकठिनमधुरशीतस्निग्धान्नपानाभिष्यन्दिसेविनामव्यायामादिसेविनामप्रतिकर्मशीलानां श्लेष्मा वायुश्च प्रकोपमापद्यते, तावुभौ दुष्टप्रवृद्धावतिबलौ प्रदूष्य दूष्यान् विसर्पाय कल्पेते; तत्र वायुः श्लेष्मणा विबद्धमार्गस्तमेव श्लेष्माणमनेकधा भिन्दन् क्रमेण ग्रन्थिमालां कृच्छ्रपाकसाध्यां कफाशये संजनयति, उत्सन्नरक्तस्य वा प्रदूष्य रक्तं सिरास्नायुमांसत्वगाश्रितं ग्रन्थीनां मालां कुरुते तीव्ररुजानां स्थूलानामणूनां वा दीर्घवृत्तरक्तानां, तदुपतापाज्ज्वरातिसारकासहिक्काश्वासशोषप्रमोहवैवर्ण्यारोचकाविपाकप्रसेकच्छर्दिर्मूर्च्छाङ्गभङ्गनिद्रारतिसदनाद्याः प्रादुर्भवन्त्युपद्रवाः; स एतैरुपद्रुतः सर्वकर्मणां विषयमतिपतितो विवर्जनीयो भवतीति ग्रन्थिविसर्पः ॥ ३९ ॥

Kapha and *vāyu* get aggravated because of the following :

1. Intake of food and drinks which are *sthira* (having the attribute of stability), heavy, hard, sweet, cold, unctuous and *abhiṣyandi* (ingredients which cause obstruction to the channels of circulation);
2. Lack of exercise, etc.; and
3. Habitually avoiding administration of elimination therapies (*pañca-karma*) at the appropriate time.

Both these vitiated *doṣas* get excessively aggravated and vitiate the *dūṣyas* (tissue elements) giving rise to *visarpa*. The channel of circulation of *vāyu* gets obstructed by the aggravated *kapha* (which causes further aggravation of *vāyu*). This aggravated *vāyu*, on its turn, causes splitting of the *kapha* into several parts gradually giving rise to a series of *granthis* (glandular enlargements) in the abodes of *kapha*. These enlarged glands get suppurated very slowly and the ailment is difficult of cure.

Besides, in a person having excess of blood, [aggravated *vāyu* and *kapha*] vitiate the blood giving rise to a series of glandular enlargements located in vessels, ligaments (or nerves),

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muscles and skin. These enlarged glands are extremely painful; some of these might be big in size and some others small; and some of these might be elongated, some round in shape and some of these are red in colour.

Being afflicted by this type of *visarpa*, the patient may get complications like fever, diarrhoea, bronchitis, hiccup, asthma, consumption, unconsciousness, discoloration of the skin, anorexia, indigestion, salivation, vomiting, fainting, fractures in the limbs, excessive sleep, *arati* (dislike for everything) and prostration. The patient having all these complications transcends all the therapeutic measures. Therefore, treatment of such patients should not be attempted. [39]

The patient having *granthi-visarpa* becomes incurable only when he is afflicted with all the above mentioned complications. This is implied by the use of the term '*sa*' in the last phrase of the above paragraph.

This *granthi-visarpa* is described as *apacī* in other texts.

Complication (Upadrava)

उपद्रवस्तु खलु रोगोत्तरकालजो रोगाश्रयो रोग एव स्थूलोऽणुर्वा, रोगात् पश्चाज्जायत इत्युपद्रवसंज्ञः। तत्र प्रधानो व्याधिः, व्याधेर्गुणभूत उपद्रवः, तस्य प्रायः प्रधानप्रशमे प्रशमो भवति। स तु पीडाकरतरो भवति पश्चादुत्पद्यमानो व्याधिपरिक्लिष्टशरीरत्वात्; तस्मादुपद्रवं त्वरमाणोऽभिबाधेत ॥ ४० ॥

The ailment which is associated with a disease, and is manifested after the manifestation of the main disease is called *upadrava* (complication). It may be a major or minor ailment. It is called *upa-drava* because it occurs after the manifestation of the disease. It is the main disease which is predominant, and the ailment which appears as a complication is of secondary nature. The complication generally gets subsided when the main disease is cured. But the complication is more painful because it is manifested in the body of the patient which is already very weak due to its earlier affliction by the main disease. Therefore, the treatment of such complications should be undertaken expeditiously. [40]

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Some signs and symptoms of a disease might appear at a little later stage of the disease. These are generally manifested along with the pathogenic process of the disease. Therefore, these later developing signs and symptoms should not be taken as *upadravas* or complications.

Complications are *rogāśraya* (associates of the primary disease), because the same *doṣas* and *dhātus* (tissue elements) which cause the disease are also responsible for the manifestation of *upadravas* (complications). The patient suffering from *gala-gaṇḍa* (goiter) may, for example, get fever at a later stage of the disease. This fever should not be taken as a complication but it is a symptom of the disease. Similarly, the ulcer which appears at a later stage of *śotha* (oedema or inflammation) is not to be treated as a complication. This has been made explicit by the use of the term '*roga*' twice in the first phrase of the above mentioned paragraph, the first term '*roga*' standing for the original disease and the second standing for the *upadrava* or complication. Thus, the signs and symptoms of a disease which appear at different stages, specially, at the later stage of the disease should be treated as the signs and symptoms of the original disease, and not as complications. Different stages of a disease and invariably manifested during the process of pathogenesis and all these stages constitute a disease, but *upadravas* or complications may or may not be manifested which represent a distinct stage of developments in a disease.

If a disease is caused by strongly aggravated *doṣas*, then it is possible that the ailments which constitute *upadrava* may also get manifested right from the beginning. [Only in a secondary sense], these ailments are called *upadravas* or complications. But in reality, these are not complications but distinct and different ailments. By implication, because of excessively aggravated *doṣas*, several other diseases are manifested, in addition to the original disease. This condition of several diseases manifested simultaneously, is called *roga-saṅkara*. This point is made clear by *Suśruta* (*Sūtra* 35 : 18) while defining *upasarga* or complication (*upadrava*).

The word '*upadrava*' is composed of two terms, viz., '*upa*' meaning afterwards (*paścāt*) or near (*samīpa*), and '*drava*' (*dravati* = *upaiti*) or to appear. Thus, the derivation of this word is : an ailment which appears (*dravati* = *upaiti*) after or near (*upa*) the main disease.

Generally, the complication subsides when the main or the original disease is cured. Therefore, the aim of the physician should be to treat the main or original disease. But there are exceptions to this rule, and sometimes, these complications are required to be treated for which separate and independent treatment of these complications are prescribed in the text.

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Since the body of the patient becomes weak because of the main disease, and complications appear in such a weak body at a later stage, these complications cause more harm to the body. Therefore, these are to be attended to immediately the independent treatment [of these complications] and also with the treatment of the original disease.

Sānnipātika Visarpa

सर्वायतनसमुत्थं सर्वलिङ्गव्यापिनं सर्वधात्वनुसारिणमाशुकारिणं महात्ययिकमिति सन्निपातविसर्पमचिकित्स्यं विद्यात् ॥ ४१ ॥

The *sānnipātika* type of *visarpa* is caused by all the etiological factors [described in respect of each of the earlier varieties of *visarpa*]. All the signs and symptoms described in respect of each of the earlier varieties of *visarpa* are manifested in this type of *visarpa*. It pervades all the *dhātus* (tissue elements). It spreads instantaneously, and it is a serious ailment. This *sānnipātika* type of *visarpa* is incurable. [41]

In the verse no. 15, four tissue elements (in addition to three *doṣas*) are described to cause *visarpa*. In addition to these four, other tissue elements are also vitiated to cause *sānnipātika* type of *visarpa*. Keeping this in view, in other texts, *masūrikā* (small pox) is considered to be a form of *visarpa* pervading (afflicting) all the tissue elements. In specific cases, when the *doṣas* are aggravated in excess, the remaining tissue elements (in addition to those specified in the verse no. 15) do get vitiated.

Prognosis

तत्र वातपित्तश्लेष्मनिमित्ता विसर्पास्त्रयः साध्या भवन्ति; अग्निकर्दमाख्यौ पुनरनुपसृष्टे मर्मणि अनुपगते वा सिरास्नायुमांसक्लेदे साधारणक्रियाभिरुभावेवाभ्यस्यमानौ प्रशान्तिमापद्येयाताम्, अनादरोपक्रान्तः पुनस्तयोरन्यतरो हन्याद्देहमाश्ववाशीविषवत्; तथा ग्रन्थिविसर्पमजातोपद्रवमारभेत चिकित्सितुम्, उपद्रवोपद्रुतं त्वेनं परिहरेत्; सन्निपातजं तु सर्वधात्वनुसारित्वादाशुकारित्वाद्विरुद्धोपक्रमत्वाच्चासाध्यं विद्यात् ॥ ४२ ॥

Vātika-visarpa, paittika-visarpa and *kaphaja-visarpa*--these three types are curable. *Agni-visarpa* and *kardama-visarpa* can be alleviated by the habitual (constant) use of general therapeutic measures (to counteract the respective etiological factors) only when the vital organs (like heart, etc.) are not afflicted, and when

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there is no softening of the vessels, ligaments and muscle tissue. If not properly treated, any one of these two may cause instant death like snake-poison.

The patient of *granthi-visarpa* should be treated only if its complications are not manifested. If the complications are already manifested, then the patient should not be treated.

Sānnipātika type of *visarpa* is incurable because it pervades all the tissue elements, it spreads instantaneously and its treatment involves mutually contradictory therapeutic measures. [42]

In *Sūtra* 18 : 37, it is already stated that there are serious diseases which are curable; but they cause death if not treated. The case of *agni-visarpa* and *kardama-visarpa* is, however, different inasmuch as they cause death if the (most) appropriate timely therapeutic measures are not taken. By implication, the curable types of serious diseases described in *Sūtra* 18 : 37 are amenable to ordinary type of treatment. But it is the specific nature of *agni* and *kardama-visarpas*, that they are curable only by the most effective therapeutic measures.

Line of Treatment

तत्र साध्यानां साधनमनुव्याख्यास्यामः ।। ४३ ।।
लङ्घनोल्लेखने शस्ते तिक्तकानां च सेवनम् ।
कफस्थानगते सामे रूक्षशीतैः प्रलेपयेत् ।। ४४ ।।
पित्तस्थानगतेऽप्येतत् सामे कुर्याच्चिकित्सितम् ।
शोणितस्यावसेकं च विरेकं च विशेषतः ।। ४५ ।।
मारुताशयसंभूतेऽप्यादितः स्याद्विरूक्षणम् ।
रक्तपित्तान्वयेऽप्यादौ स्नेहनं न हितं मतम् ।। ४६ ।।
वातोल्बणे तिक्तघृतं पैत्तिके च प्रशस्यते ।
लघुदोषे, महादोषे पैत्तिके स्याद्विरेचनम् ।। ४७ ।।
न घृतं बहुदोषाय देयं यत्र विरेचयेत् ।
तेन दोषो ह्युपष्टब्धस्त्वङ्मांसरुधिरं पचेत् ।। ४८ ।।
तस्माद्विरेकमेवादौ शस्तं विद्याद्विसर्पिणः ।
रुधिरस्यावसेकं च तद्धचस्याश्रयसंज्ञितम् ।। ४९ ।।

Now the treatment of the curable varieties of *visarpa* will be described.

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If the *doṣas* causing *visarpa* are of *āma* (uncooked) nature and if these *doṣas* are located in the abode of *kapha* (upper part of the body, i.e. chest, neck and head), then fasting and emetic therapies are useful. Such a patient should be given ingredients having bitter taste. The affected part of the body should be anointed with the paste of the ingredients having ununctuousness and cooling effect.

If the above mentioned *doṣas* of *āma* (uncooked) nature are located in the abode of *pitta* (middle part of the body), then also the therapeutic measures suggested above should be administered. In addition, blood-letting and purgation therapies should be specifically administered to such patients.

If these *āma-doṣas* are located in the abode of *vāyu* (lower part of the body), then ununctuous therapies should be administered in the beginning. Since the disease involves the vitiation of *rakta* (blood) and *pitta* (in the *sāmānya-samprāpti* or general pathogenesis), in the beginning, oleation therapy is not useful.

If *vāyu* is aggravated in excess and *pitta* is less aggravated to cause *visarpa*, then *Tiktaka-ghṛta* (vide *Cikitsā* 7 : 140-150) is useful. However, if *pitta* is aggravated in excess, then the patient should be treated with purgation therapy.

If the *doṣas* causing *visarpa*, are aggravated in excess, then recipes of medicated ghee which do not cause purgation, should not be administered. Otherwise, these recipes of medicated ghee (which are not purgatives) occlude the *doṣas* resulting in the sloughening (*pāka*) of the skin, muscle tissue and blood. Therefore, in the beginning, the patient suffering from *visarpa* should be given purgation therapy. This patient should also be administered blood-letting therapy, because the vitiated blood is the *āśraya* (main supporting factor) in the pathogenesis of *visarpa*.

[43-49]

The vitiated blood plays an important role in the pathogenesis of *visarpa*. Blood-letting therapy corrects this vitiation of blood resulting in the cure of *visarpa*.

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इति वीसर्पनुत् प्रोक्तं समासेन चिकित्सितम् एतदेव पुनः सर्वं व्यासतः संप्रवक्ष्यते ॥ ५० ॥

In the above verses, the treatment of *visarpa* is described only in brief. The treatment in detail will be spelt out hereafter. [50]

Emetic Recipes

मदनं मधुकं निम्बं वत्सकस्य फलानि च।
वमनं संप्रदातव्यं विसर्पे कफपित्तजे ।। ५१ ।।
पटोलपिचुमर्दाभ्यां पिप्पल्या मदनेन च।
विसर्पे वमनं शस्तं तथा चेन्द्रयवैः सह ।। ५२ ।।
यांश्च योगान् प्रवक्ष्यामि कल्पेषु कफपित्तिनाम्।
विसर्पिणां प्रयोज्यास्ते दोषनिर्हरणाः शिवाः ।। ५३ ।।

If *visarpa* is caused by either *kapha* or *pitta* or both *kapha* and *pitta*, then the patient should be given emetic therapy with the following recipes :

1. *Madana, madhuka, nimba* and fruits of *vatsaka;*
2. *Paṭola, picumarda, pippalī, madana* and *indra-yava*; and
3. Emetic recipes which are to be described in the *Kalpa* section for the elimination of *kapha* and *pitta.* [51-53]

Decoctions

मुस्तनिम्बपटोलानां चन्दनोत्पलयोरपि।
सारिवामलकोशीरमुस्तानां वा विचक्षणः ।। ५४ ।।
कषायान् पाययेद्वैद्यः सिद्धान् वीसर्पनाशनान्।
किराततिक्तकं लोध्रं चन्दनं सदुरालभम् ।। ५५ ।।
नागरं पद्मकिञ्जल्कमुत्पलं सबिभीतकम्।
मधुकं नागपुष्पं च दद्याद्वीसर्पशान्तये ।। ५६ ।।
प्रपौण्डरीकं मधुकं पद्मकिञ्जल्कमुत्पलम्।
नागपुष्पं च लोध्रं च तेनैव विधिना पिबेत् ।। ५७ ।।
द्राक्षां पर्पटकं शुण्ठीं गुडूचीं धन्वयासकम्।
निशापर्युषितं दद्यात्तृष्णावीसर्पशान्तये ।। ५८ ।।
पटोलं पिचुमर्दं च दार्वीं कटुकरोहिणीम्।
यष्टचाह्वां त्रायमाणां च दद्याद्वीसर्पशान्तये ।। ५९ ।।

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पटोलादिकषायं वा पिबेत्त्रिफलया सह।
मसूरविदलैर्युक्तं घृतमिश्रं प्रदापयेत्।। ६०।।
पटोलपत्रमुद्गानां रसमामलकस्य च।
पाययेत घृतोन्मिश्रं नरं वीसर्पपीडितम्।। ६१।।

The following decoctions are useful for the treatment of *visarpa* :

1. Decoction of *mustā, nimba* and *paṭola*;
2. Decoction of *candana* and *utpala*;
3. *Sārivā, āmalaka, uśīra* and *mustā*;

A wise physician should administer these (above mentioned) therapeutically effective decoctions for the cure of *visarpa.*

4. Decoction of *kirāta-tikta, lodhra, candana, durālabhā, nāgara,* androciums of *padma, utpala, vibhītaka, madhuka* and *nāga-puṣpa*;
5. Decoction of *prapauṇḍarīka, madhuka,* androceums of *padma, utpala, nāga-puṣpa* and *lodhra*;
6. The *śīta-kaṣāya* (cold decoction) prepared of *drākṣā, parpaṭaka, śuṇṭhī, guḍūcī* and *dhanvayāsaka*;

   This is useful for the cure of morbid thirst and *visarpa.*
7. The cold decoction of *paṭola, picumarda, dārvī, kaṭuka-rohiṇī, yaṣṭi-madhu* and *trāyamāṇā*;
8. To the above mentioned recipe of *paṭola*, etc., *triphalā* and dehusked seeds of *masūra* may be added, and made to a decoction. This decoction should be added with ghee; and
9. Decoction of the leaves of *paṭola, mudga* and the juice of *āmalakī.* This decoction should be administered by adding ghee.

[54-61]

The term '*masūra-vidala*', mentioned in the verse no. 60 above means dehusked (*vidala*) seeds of *masūra.* It should not be interpreted as *masūra* and *vidalā* (*śyāmā* type of *trivṛt*) because the latter term is in feminine gender, and needs different case-ending.

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Recipes of Medicated Ghee

यच्च सर्पिर्महातिक्तं पित्तकुष्ठनिबर्हणम्।
निर्दिष्टं तदपि प्राज्ञो दद्याद्वीसर्पशान्तये।।६२।।
त्रायमाणाघृतं सिद्धं गौल्मिके यदुदाहृतम्।
विसर्पाणां प्रशान्त्यर्थं दद्यात्तदपि बुद्धिमान्।।६३।।
त्रिवृच्चूर्णं समालोड्य सर्पिषा पयसाऽपि वा।
घर्माम्बुना वा संयोज्य मृद्वीकानां रसेन वा।।६४।।
विरेकार्थं प्रयोक्तव्यं सिद्धं वीसर्पनाशनम्।
त्रायमाणाशृतं वाऽपि पयो दद्याद्विरेचनम्।।६५।।
त्रिफलारससंयुक्तं सर्पिस्त्रिवृतया सह।
प्रयोक्तव्यं विरेकार्थं विसर्पज्वरनाशनम्।।६६।।
रसमामलकानां वा घृतमिश्रं प्रदापयेत्।
स एव गुरुकोष्ठाय त्रिवृच्चूर्णयुतो हितः।।६७।।
दोषे कोष्ठगते भूय एतत् कुर्याच्चिकित्सितम्।

The *Mahā-tiktaka-ghṛta* described earlier (in *Cikitsā* 7 : 144-150) for the treatment of *paittika* type of *kuṣṭha* should be used by a wise physician for the cure of *visarpa*.

The reputed recipe of *Trāyamāṇā-ghṛta* described earlier (in *Cikitsā* 5 : 128-129) for the treatment of *gulma* (phantom tumour) should also be used by a wise physician for the treatment of *visarpa*.

The powder of *trivṛt* should be boiled by adding ghee or milk, and administered along with warm water or the juice of *mṛdvīkā* for purgation. This is a reputed recipe for the cure of *visarpa*.

Similarly, milk boiled by adding *trāyamāṇā* should be administered to cause purgation in a patient suffering from *visarpa*.

The decoction of *triphalā* should be added with ghee and *trivṛt*, and given for purgation to the patient of *visarpa* associated with fever.

Similarly, the decoction or juice of *āmalakī* should be

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administered for purgation, by adding ghee. If the patient of *visarpa* has costive bowel, then the powder of *trivṛt* should be added to this recipe.

If the *doṣas* in the patient of *visarpa* get lodged in the *koṣṭha* (gastro-intestinal tract), then also the above mentioned recipes are to be administered. [62 - $^1/_2$ 68]

Blood-Letting Therapy for Peripheral Visarpa

शाखादुष्टे तु रुधिरे रक्तमेवादितो हरेत्।। ६८।।
भिषग्वातान्वितं रक्तं विषाणेन विनिहरेत्।
पित्तान्वितं जलौकोभिः, कफान्वितमलाबुभिः।। ६९।।
यथासन्नं विकारस्य व्यधयेदाशु वा सिराम्।
त्वङ्मांसस्नायुसंक्लेदो रक्तक्लेदाद्धि जायते।। ७०।।

If the blood in the periphery is vitiated to cause *visarpa*, then in the beginning, blood-letting therapy should be administered by the physician. If the vitiated *rakta* (blood) is associated with aggravated *vāyu*, then the vitiated blood should be taken out through the help of horn. If there is association of aggravated *pitta*, then the blood should be taken out with the help of leech, and if there is association of aggravated *kapha*, then the vitiated blood should be taken out with the help of *alābu* (the outer shell of the fruit with the pulp removed). In addition, venesection should be performed to take out the vitiated blood from the adjecent vein. [This blood-letting therapy is essential], without which the vitiated blood gives rise to the sloughening of the skin, muscle tissue and ligaments. [68$^1/_2$ - 70]

The method of performing blood-letting is not detailed here because it is not within the scope of this text. For details of such surgical performances; *Suśruta-saṃhitā* (which specialises in surgical interventions) should be consulted.

External Therapies

अन्तःशरीरे संशुद्धे दोषे त्वङ्मांससंश्रिते।
आदितो वाऽल्पदोषाणां क्रिया बाह्या प्रवक्ष्यते।। ७१।।

Even after the interior of the body is cleansed [by the

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administration of the above mentioned elimination therapies], the residual *doṣas* remain in the exterior of the body, i.e. in the skin and muscle tissue. To remove these morbid *doṣas*, external therapies should be administered. Such external therapies can also be administered in the beginning, if the *doṣas* causing *visarpa* are less aggravated. [71]

Udumbarādi-Pradeha

उदुम्बरत्वङ्मधुकं पद्मकिञ्जल्कमुत्पलम्।
नागपुष्पं प्रियङ्गुश्च प्रदेहः सघृतो हितः।। ७२।।

The paste of the bark of *udumbara, madhuka, padma-kiñjalka, utpala, nāga-puṣpa* and *priyaṅgu* should be added with ghee, and applied externally (*pradeha*) for the cure of *visarpa*. [72]

Nyagrodhādya-Lepa

न्यग्रोधपादास्तरुणाः कदलीगर्भसंयुताः।
बिसग्रन्थिश्च लेपः स्याच्छतधौतघृताप्लुतः।। ७३।।

The paste of the tender adventitious roots of *nyagrodha*, pith of *kadalī*, and *bisa-granthi* (rhizome of lotus) should be mixed with *śata-dhauta-ghṛta* (ghee washed with water for one hundred times) and applied externally. [73]

Kālīyādi-Pralepa

कालीयं मधुकं हेम वन्यं चन्दनपद्मकौ।
एला मृणालं फलिनी प्रलेपः स्याद्घृताप्लुतः।। ७४।।

The paste of *kālīya, madhuka, hema, vanya, candana, padmaka, elā, mṛṇāla* and *phalinī* should be mixed with ghee and applied externally. [74]

Śādvalādi-Pradeha

शाद्वलं च मृणालं च शङ्खं चन्दनमुत्पलम्।
वेतसस्य च मूलानि प्रदेहः स्यात् सतण्डुलः।। ७५।।

The paste of *śādvala* (*dūrvā*), *mṛṇāla, śaṅkha, candana, utpala,* root of *vetasa* and *taṇḍula* (rice) should be applied externally. [75]

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Sārivādya-Pralepa

सारिवा पद्मकिञ्जल्कमुशीरं नीलमुत्पलम्।
मञ्जिष्ठा चन्दनं लोध्रमभया च प्रलेपनम्।।७६।।

The paste of *sārivā, padma-kiñjalka, uśīra, nīla-utpala, mañjiṣṭhā, candana, lodhra* and *abhayā* should be applied externally. [76]

Naladādya-Pralepa

नलदं च हरेणुश्च लोध्रं मधुकपद्मकौ।
दूर्वा सर्जरसश्चैव सघृतं स्यात् प्रलेपनम्।।७७।।

The paste of *nalada, hareṇu, lodhra, madhuka, padmaka, dūrvā* and *sarja-rasa* should be mixed with ghee and applied externally. [77]

यावकाः सक्तवश्चैव सर्पिषा सह योजिताः।
प्रदेहो मधुकं वीरा सघृता यवसक्तवः।।७८।।

Yāvaka (gruel prepared of barley) or *saktu* (roasted flour of cereals) should be mixed with ghee and applied externally.

The paste of *madhuka, vīrā* and *yava-saktu* (flour prepared of roasted barley) should be mixed with ghee and applied externally. [78]

Balādya-Lepa

बलामुत्पलशालूकं वीरामगुरुचन्दनम्।
कुर्यादालेपनं वैद्यो मृणालं च बिसान्वितम्।।७९।।

The physician should apply externally the paste of *balā, utpala-śālūka* (rhizome of lotus), *vīrā* (*vidāri-kanda*), *aguru* and *candana.*

Similarly, the paste of *mṛṇāla* (root of lotus) and *bisa* (stem of lotus) should be applied externally. [79]

यवचूर्णं समधुकं सघृतं च प्रलेपनम्।

The paste of the powder of barley and *madhuka* should be mixed with ghee and applied externally. [$^{1}/_{2}$ 80]

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हरेणवो मसूराश्च समुद्गाः श्वेतशालयः ।। ८०।।
पृथक् पृथक् प्रदेहाः स्युः सर्वे वा सर्पिषा सह।

Hareṇu, masūra, mudga and white variety of *śali*-rice--these drugs taken individually or all together should be made to a paste, mixed with ghee and applied externally.

[80 $^{1}/_{2}$ - $^{1}/_{2}$ 81]

पद्मिनीकर्दमः शीतो मौक्तिकं पिष्टमेव वा ।। ८१।।
शङ्खः प्रवालः शुक्तिर्वा गैरिकं वा घृताप्लुतम्।
(पृथगेते प्रदेहाश्च हिता ज्ञेया विसर्पिणाम्)।

The cooling mud from a lotus pond or the paste of pearl, or the paste of *śaṅkha*, or the paste of *pravāla*, or the paste of *śukti*, or the paste of *gairika* should be mixed with ghee and applied externally which is useful for the patient suffering from *visarpa*.

[81$^{1}/_{2}$ - $^{1}/_{2}$ 82]

Prapauṇḍarīkādya-Pralepa

प्रपौण्डरीकं मधुकं बला शालूकमुत्पलम् ।। ८२।।
न्यग्रोधपत्रदुग्धीके सघृतं स्यात् प्रलेपनम्।

The paste of *prapauṇḍarīka, madhuka, balā, śālūka, utpala,* leaves of *nyagrodha* and *dugdhīka* should be mixed with ghee and applied externally. [82 $^{1}/_{2}$ - $^{1}/_{2}$ 83]

बिसानि च मृणालं च सघृताश्च कशेरुकाः ।। ८३।।
शतावरीविदार्यौश्च कन्दौ धौतघृताप्लुतौ।

The paste of *bisa* (lotus root), *mṛṇāla* (lotus-stalk) or *kaśeru* should be mixed with ghee and applied externally. Similarly, the paste of *śatāvarī* and *vidāri* mixed with *śata-dhauta-ghṛta* (ghee washed with water one hundred times) may be used externally.

[83 $^{1}/_{2}$ - $^{1}/_{2}$ 84]

शैवालं नलमूलानि गोजिह्वा वृषकर्णिका ।। ८४।।
इन्द्राणिशाकं सघृतं शिरीषत्वग्बलाघृतम्।

The paste of *śaivāla* (moss), the root of *nava* (*nala*), *gojihvā, vṛṣa-karṇikā* (*mūṣika-parṇikā*) and leaves of *indrāṇī* (*nirguṇḍī*)

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should be mixed with ghee and applied externally. Similarly, the paste of the bark of *śirīṣa* mixed with *Balā-ghṛta* may be applied externally. [84 $^{1}/_{2}$ - $^{1}/_{2}$ 85]

न्यग्रोधोदुम्बरप्लक्षवेतसाश्वत्थपल्लवैः ॥ ८५ ॥
त्वक्कल्कैर्बहुसर्पिर्भिः शीतैरालेपनं हितम्।

The paste of the leaves of barks of *nyagrodha, udumbara, plakṣa, vetasa* and *aśvattha* should be mixed with profuse quantity of ghee and applied externally after making these cool. [85 $^{1}/_{2}$ - $^{1}/_{2}$ 86]

प्रदेहाः सर्व एवैते वातपित्तोल्बणे शुभाः ॥ ८६ ॥
सकफे तु प्रवक्ष्यामि प्रदेहानपरान् हितान्।

All the above mentioned *pradehas* (recipes used externally in paste form) are useful in the *visarpa* caused by the aggravation of *vāta* and *pitta*. Other recipes, in addition to the above mentioned ones, which are useful in the treatment of *visarpa* caused by aggravated *kapha*, will be described hereafter. [86 $^{1}/_{2}$ - $^{1}/_{2}$ 87]

According to some physicians, use of the term '*aparān*' meaning 'others' implies that the earlier mentioned recipes are also useful in *kaphaja* type of *visarpa*. But this interpretation is not correct. The earlier recipes are useful for the treatment of only *vātika* and *paittika* types of *visarpa*, and those recipes which are to be described hereafter are useful in *kaphaja* type of *visarpa*.

[*Triphalādi-Pradeha*]

त्रिफलां पद्मकोशीरं समङ्गां करवीरकम् ॥ ८७ ॥
नलमूलान्यनन्तां च प्रदेहमुपकल्पयेत्।

The paste of *triphalā, padmaka, uśīra, samaṅgā, karavīraka,* root of *nala* and *anantā* mixed with a small quantity of ghee is useful in *kaphaja* type of *visarpa*. [87 $^{1}/_{2}$ - $^{1}/_{2}$ 88]

[*Khadirādyālepana*]

खदिरं सप्तपर्णं च मुस्तमारग्वधं धवम् ॥ ८८ ॥
कुरण्टकं देवदारु दद्यादालेपनं भिषक्।

The paste of *kahdira, saptaparṇa, mustā, āragvadha, dhava,*

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kuraṇṭaka and *devadāru* mixed with a small quantity of ghee is useful in *kaphaja* type of *visarpa*. [88 $^{1}/_{2}$ - $^{1}/_{2}$ 89]

आरग्वधस्य पत्राणि त्वचं श्लेष्मातकस्य च।। ८९।।
इन्द्राणिशाकं काकाह्वां शिरीषकुसुमानि च।
शैवालं नलमूलानि वीरां गन्धप्रियङ्गुकाम्।। ९०।।
त्रिफलां मधुकं वीरां शिरीषकुसुमानि च।
प्रपौण्डरीकं ह्रीबेरं दार्वीत्वङ्मधुकं बलाम्।। ९१।।
पृथगालेपनं कुर्याद्द्वन्द्वशः सर्वशोऽपि वा।

The following recipes are useful in *kaphaja* type of *visarpa* :

1. Paste of the leaves of *āragvadha* and the bark of *śleṣmātaka*;
2. Paste of the leaves of *indrāṇī, kākāhvā* and flowers of *śirīṣa*;
3. Paste of *śaivāla* (moss), root of *nala, vīrā* and *gandha-priyaṅgu*;
4. Paste of *triphalā, madhuka, vīrā* and flowers of *śirīṣa*; and
5. Paste of *prapauṇḍarīka, hrībera,* bark of *dārvī, madhuka* and *balā*.

The above mentioned recipes may be used individually or two of these may be combined or all of these may be used together externally by adding a small quantity of ghee for the cure of *kaphaja* type of *visarpa*. [89 $^{1}/_{2}$ - $^{1}/_{2}$ 92].

Use of Ghee in Recipes

प्रदेहाः सर्व एवैते देयाः स्वल्पघृताप्लुताः।। ९२।।
वातपित्तोल्बणे ये तु प्रदेहास्ते घृताधिकाः।
घृतेन शतधौतेन प्रदिह्यात् केवलेन वा।। ९३।।

All the recipes described above for external application to treat *kaphaja* type of *visarpa* should be mixed with ghee only in small quantity. The recipes described earlier for the treatment of *vātika* and *paittika* types of *visarpa*, should, however, be added with ghee in profuse quantity.

Even *śata-dhauta-ghṛta* (ghee washed with water one hundred times) also can be used externally for the treatment of *visarpa*. [92 $^{1}/_{2}$ - 93]

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Recipes of Affusion

घृतमण्डेन शीतेन पयसा मधुकाम्बुना।
पञ्चवल्ककषायेण सेचयेच्छीतलेन वा।। ९४।।
वातासृक्पित्तबहुलं विसर्पं बहुशो भिषक्।

If the *visarpa* is caused by the excessive aggravation or vitiation of *vāta, rakta* and *pitta*, then the physician should be affuse [the ulcers] frequently with the supernatant part of ghee or cooled milk or cooled decoction of *madhuka* or the cooled decoction of *pañca-valkala*. [94 - $^{1}/_{2}$ 95]

The barks of *nyagrodha, udumbara, aśvattha, plakṣa* and *vetasa* taken together are called *pañca-valkala* (five barks). Some physicians, however, use the bark of *gandha-muṇḍa* in the place of *vetasa* in this recipe.

Recipes Used in Different Other Forms

सेचनास्ते प्रदेहा ये त एव घृतसाधनाः।। ९५।।
ते चूर्णयोगा वीसर्पव्रणानामवचूर्णनाः।

The recipes described above for affusion (*secana*) and for external application (*pradeha*) may also be used for cooking medicated ghee. Similarly, these ingredients (recipes) can also be used for dusting (*avacūrṇana*). Application of this medicated ghee and dusting the powders of these recipes help in the healing the ulcers of *visarpa*. [95$^{1}/_{2}$ - $^{1}/_{2}$ 96]

Dūrvādi-Ghṛta and Dārvyādyāvacūrṇana

दूर्वास्वरससिद्धं च घृतं स्याद्व्रणरोपणम्।। ९६।।
दार्वीत्वङ्मधुकं लोध्रं केशरं चावचूर्णनम्।

Ghee cooked with the juice of *dūrvā* should be applied externally which helps in the healing of the ulcers caused by *visarpa*.

Similarly, the powder of the bark of *dārvī, madhuka, lodhra* and *keśara* may be used for dusting over these ulcers.

[96 $^{1}/_{2}$ - $^{1}/_{2}$ 97]

Recipe for Washing Ulcers

पटोलः पिचुमर्दश्च त्रिफला मधुकोत्पले।। ९७।।
एतत् प्रक्षालनं सर्पिर्व्रणचूर्णं प्रलेपनम्।

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Decoction of *paṭola, picumarda, triphalā, madhuka* and *utpala* may be used for washing ulcers of *visarpa*.

Medicated ghee prepared of the above mentioned ingredients may be applied over these ulcers.

Similarly, the powder of these ingredients may be used for dusting over these ulcers of *visarpa*. [$97^{1}/_{2}$ - $^{1}/_{2}$ 98]

Method of Using Ointments (Pradeha or Lepa)

प्रदेहाः सर्व एवैते कर्तव्याः संप्रसादनाः ।। ९८ ।।
क्षणे क्षणे प्रयोक्तव्याः पूर्वमुद्धृत्य लेपनम् ।
अधावनोद्धृते पूर्वे प्रदेहा बहुशोऽघनाः ।। ९९ ।।
देयाः प्रदेहाः कफजे पर्याधानोद्धृते घनाः ।
त्रिभागाङ्गुष्ठमात्रः स्यात् प्रलेपः कल्कपेषितः ।। १०० ।।
नातिस्निग्धो न रूक्षश्च न पिण्डो न द्रवः समः ।
न च पर्युषितं लेपं कदाचिदवचारयेत् ।। १०१ ।।
न च तेनैव लेपेन पुनर्जातु प्रलेपयेत् ।
क्लेदवीसर्पशूलानि सोष्णाभावात् प्रवर्तयेत् ।। १०२ ।।
लेपो ह्युपरि पट्टस्य कृतः स्वेदयति व्रणम् ।
स्वेदजाः पिडकास्तस्य कण्डूश्चैवोपजायते ।। १०३ ।।
उपर्युपरि लेपस्य लेपो यद्यवचार्यते ।
तानेव दोषाञ्जनयेत् पट्टस्योपरि यान् कृतः ।। १०४ ।।
अतिस्निग्धोऽतिद्रवश्च लेपो यद्यवचार्यते ।
त्वचि न श्लिष्यते सम्यङ्ग दोषं शमयत्यपि ।। १०५ ।।
तन्वालिप्तं न कुर्वीत संशुष्को ह्यापुटायते ।
न चौषधिरसो व्याधिं प्राप्नोत्यपि च शुष्यति ।। १०६ ।।
तन्वालिप्तेन ये दोषास्तानेव जनयेद् भृशम् ।
संशुष्कः पीडयेद्व्याधिं निःस्नेहो ह्यवचारितः ।। १०७ ।।

All the above mentioned ointments cause *samprasādana* (which brings back the natural colour of the skin or which cause alleviation of *rakta* and *pitta*). These are to be used repeatedly after removing the previously applied ointment.

The earlier used ointment should be removed without washing with water, and thereafter, fresh ointment which is not very thick

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should be applied. This process should be repeated for several times.

In *kaphaja* type of *visarpa*, thick ointment should be used after the previously applied ointment is dried up and removed.

The triturated paste should be used externally in the form of ointment, and the thickness of this paste should be three-fourth of the thickness of the thumb.

The paste should be neither too unctuous nor too ununctuous. The paste should be neither in a bolus form nor should it be too thin. The paste should be of moderate consistency.

The paste which has become stale should never be used over the ulcers of *visarpa*. The same paste which was used earlier and removed should not be used again.

The paste smeared over a piece of cloth should not be used (tied as a bandage) over these ulcers because, this arrests the evaporation of heat from these ulcers thereby causing sloughing, spread of the ulcers (*visarpa*) and pain. It produces more of heat as a result of which pimples appear in the skin giving rise to itching.

If the paste is applied over the earlier one (without removing the earlier paste), then the same ailments arise as are described above (appliction of the paste by smearing over a cloth).

If the paste is prepared by adding excess of ghee or if it is too thin (liquid), then it does not stick to the skin as a result of which the morbidity does not get alleviated.

If the paste is applied in a thin layer, then while drying, the layer of the paste develops cracks, and it gets dried up before the medicinal value penetrates into the skin to cure the ailment.

If the paste is applied without adding ghee, then it produces the same adverse effects as those produced by the application of a thin layer of the paste (described above). While getting dried up, this paste causes more pain or aggravates the disease.

[98-107]

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Wholesome Food and Drinks

अन्नपानानि वक्ष्यामि विसर्पाणां निवृत्तये।
लङ्घितेभ्यो हितो मन्थो रूक्षः सक्षौद्रशर्करः।।१०८।।
मधुरः किंचिदम्लो वा दाडिमामलकान्वितः।
सपरूषकमृद्वीकः सखर्जूरः शृताम्बुना।।१०९।।
तर्पणैर्यवशालीनां सस्नेहा चावलेहिका।
जीर्णे पुराणशालीनां यूषैर्भुञ्जीत भोजनम्।।११०।।
मुद्गान्मसूरांश्चणकान् यूषार्थमुपकल्पयेत्।
अनम्लान् दाडिमाम्लान् वा पटोलामलकैः सह।।१११।।
जाङ्गलानां च मांसानां रसांस्तस्योपकल्पयेत्।
रूक्षान् परूषकद्राक्षादाडिमामलकान्वितान्।।११२।।
रक्ताः श्वेता महाह्वाश्च शालयः षष्टिकैः सह।
भोजनार्थे प्रशस्यन्ते पुराणाः सुपरिस्रुताः।।११३।।
यवगोधूमशालीनां सात्म्यान्येव प्रदापयेत्।
येषां नात्युचितः शालिर्नरा ये च कफाधिकाः।।११४।।

Now the food and drinks useful for curing *visarpa* are being spelt out.

The patient in the beginning, should observe fast. Thereafter, he should be given *mantha* (roasted flour of cereals added with water in profuse quantity). This drink should be free from any unctuous material, but should be added with honey and sugar. To make this drink sweet and sour, it should be added with *dāḍima, āmalaka, parūṣaka, mṛdvīkā* and *kharjūra*. The above mentioned flour of roasted cereals and other ingredients should be mixed with boiled water.

The roasted flour of barley and *śāli* type of rice may be added with ghee, and given to the patient to eat in the form of a linctus.

After the above mentioned recipe is digeseted, the patient should be given boiled old rice along with vegetable soup. *Mudga, masūra,* and *caṇaka* should be used for the preparation of this vegetable soup. To these pulses, *paṭola* and *āmalaka* may also be added for the preparation of the soup. This soup may not

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be made sour. But if the patient so desires, then the soup can be made sour by adding sour *dāḍima*.

The patient should be given the soup of the meat of animals inhabiting an arid zone. The meat-soup should not be added with any unctuous material like ghee, *parūṣaka, drākṣā, dāḍima* and *āmalaka* may be added while preparing the meat-soup.

Red, white and *mahāhva* types of *śāli* rice, and *ṣaṣṭika* type of rice, which are old and which are boiled with the residual water completely removed, should be given to the patient as food.

Depending upon the eating habit (wholesomeness), the patient may be given either barley or wheat or *śāli* type of rice to eat. If *śāli* type of rice is not very homologatory, and if *kapha* is aggravated in excess, (then barley and wheat should be used as food). [108-114]

The meat-soup described above should not be sizzled with ghee. The meat of fish is very fatty by nature. Therefore, the soup of fish should not be used by the patient suffering from *visarpa*.

The white variety of *śāli* is called '*puṇḍarīka-śāli*' in Magadha.

All ingredients having sweet taste aggravate *kapha*. But there are exceptions to this rule. *Śāli* type of rice, barley and wheat, though sweet in taste, do not aggravate *kapha* when these are old, i.e. used after six months of their harvesting (vide *Sūtra* 27 : 4). [In stead of '*yava-godhūma-śālīnām*' in the verse no. 114, Gaṅgādhara Sena reads '*yava-godhūma-ṣaṣṭīnām*'. This reading of Sena appears to be better. Accordingly, the last verse means, "if there is excessive aggravation of *kapha* and if the *śāli* type of rice is not homologatory, then the patient, depending upon his usual habit should be given barley, wheat and *ṣaṣṭika* type of rice to eat].

Unwholesome Diet, Drinks and Regimens

विदाहीन्यन्नपानानि विरुद्धं स्वपनं दिवा।
क्रोधव्यायामसूर्याग्निप्रवातांश्च विवर्जयेत् ।। ११५ ।।

The patient suffering from *visarpa* should avoid the following :

1. Food and drinks which are *vidāhi* (causing burning sensation);
2. Mutually contradictory ingredients of food and drinks;

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3. Sleep during the day time;
4. Anger, physical exercise and envy; and
5. Exposure to hot rays of the sun, fire and strong wind.

[115]

General Line of Treatment

कुर्याच्चिकित्सितादस्माच्छीतप्रायाणि पैत्तिके।
रूक्षप्रायाणि कफजे स्नैहिकान्यनिलात्मके।। ११६।।
वातपित्तप्रशमनमग्निवीसर्पणे हितम्।
कफपित्तप्रशमनं प्रायः कर्दमसंज्ञिते।। ११७।।

From the above mentioned recipes, the cooling ones are to be used for *paittika* type of *visarpa*. The ununctous type of recipe should be used for *kaphaja* type of *visarpa*. For the treatment of *vātika* type of *visarpa*, unctuous type of recipe should be used. *Agni-visarpa* should be treated with recipes which alleviate *vāyu* and *pitta*. *Kardama-visarpa* should be treated with recipes which generally alleviate *kapha* and *pitta*. [116-117]

Treatment of Granthi-Visarpa

रक्तपित्तोत्तरं दृष्ट्वा ग्रन्थिवीसर्पमादितः।
रूक्षणैर्लङ्घनैः सेकैः प्रदेहैः पाञ्चवल्कलैः।। ११८।।
सिरामोक्षैर्जलौकोभिर्वमनैः सविरेचनैः।
घृतैः कषायतिक्तैश्च कालज्ञः समुपाचरेत्।। ११९।।

If *granthi-visarpa* is dominated by *rakta* and *pitta*, then in the beginning, the patient should be given *rūkṣaṇa* (drying therapy), *laṅghana* (fasting therapy), *seka* (affusion) with the decoction of *pañca-valkala*, *pradeha* (external application) with the paste of *pañca-valkala*, *sirā-mokṣa* (venesection), *jalaukāvacāraṇa* (blood- letting therapy with leech), *vamana* (emetic therapy), *virecana* (purgation therapy) and medicated ghee prepared of astringent and bitter drugs. The physician should administer these therapies in appropriate time.

[118-119]

ऊर्ध्वं चाधश्च शुद्धाय रक्ते चाप्यवसेचिते।
वातश्लेष्महरं कर्म ग्रन्थिवीसर्पिणे हितम्।। १२०।।

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After the body is cleansed through upward tract (by emetic therapy) and through downward tract (by purgation therapy), and after the administration of blood-letting therapy, the patient suffering from *granthi-visarpa* should be given external therapies, etc., for the alleviation of *vāta* and *kapha*. [120]

External Therapy for Granthi-Visarpa

उत्कारिकाभिरुष्णाभिरुपनाहः प्रशस्यते।
स्निग्धाभिर्वेशवारैर्वा ग्रन्थिवीसर्पशूलिनाम्।। १२१।।

The patient suffering from *granthi-visarpa* associated with colic pain should be given external application of *upanāha* (thick layer of paste applied when it is warm) with *utkārikā* (*pañcaka*) or *veśavāra* (minced meat) which are warm and which are mixed with fat (ghee or oil). [121]

Affusion for Granthi-Visarpa

दशमूलोपसिद्धेन तैलेनोष्णेन सेचयेत्।
कुष्ठतैलेन चोष्णेन पाक्यक्षारयुतेन च।। १२२।।
गोमूत्रैः पत्रनिर्यूहैरुष्णैर्वा परिषेचयेत्।

The nodules of *granthi-visarpa* should be sprinkled with warm oil medicated by boiling with *daśa-mūla*. The oil cooked with *kuṣṭha* and added with *pākya-kṣāra* (an alkali preparation details of which are described in *Suśruta-saṃhitā*) may also be used, when warm, for the affusion of these nodules. Similarly, affusion could be made with warm cow's urine or warm juice of the leaves (which alleviate *vāyu* and *kapha*, but do not cause vitiation of *rakta* and *pitta*). [122-$^1/_2$ 123]

Paste for External Application

सुखोष्णया प्रदिह्याद्वा पिष्टया चाश्वगन्धया।। १२३।।
शुष्कमूलककल्केन नक्तमालत्वचाऽपि वा।
बिभीतकत्वचां वाऽपि कल्केनोष्णेन लेपयेत्।। १२४।।
बलां नागबलां पथ्यां भूर्जग्रन्थिं बिभीतकम्।
वंशपत्राण्यग्निमन्थं कुर्याद्ग्रन्थिप्रलेपनम्।। १२५।।
दन्ती चित्रकमूलत्वक् सुधार्कपयसी गुडः।

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भल्लातकास्थि कासीसं लेपो भिन्द्याच्छिलामपि ।। १२६ ।।
बहिर्मार्गस्थितं ग्रन्थिं किं पुनः कफसंभवम् ।

The warm paste of either *aśvagandhā* or dried radish or the bark of *naktamāla* (*karañja*) should be applied over the nodules of *granthi-visarpa*.

The warm paste of the pulp (bark) of *vibhītaka* may be applied over these nodules.

The paste of *balā, nāgabalā, pathyā, bhūrja-granthi, vibhītaka,* leaves of *vaṃśa* (bamboo) and *agnimantha* is useful for the application over these nodules of *granthi-visarpa.*

Application of the paste of *dantī,* bark of the root of *citraka,* latex of *sudhā,* latex of *arka*, jaggery, seed of *bhallātaka* and *kāsīsa* breaks even a stone, what to speak of the nodules caused by *kapha* which are located in the exterior of the body.

[$123^{1}/_{2}$ - $^{1}/_{2}$ 127]

Recipes for External Application Over Chronic Nodules

दीर्घकालस्थितं ग्रन्थिं भिन्द्याद्वा भेषजैरिमैः ।। १२७ ।।
मूलकानां कुलत्थानां यूषैः सक्षारदाडिमैः ।
गोधूमान्नैर्यवान्नैर्वा ससीधुमधुशर्करैः ।। १२८ ।।
सक्षौद्रैर्वारुणीमण्डैर्मातुलुङ्गरसान्वितैः ।
त्रिफलायाः प्रयोगैश्च पिप्पलीक्षौद्रसंयुतैः ।। १२९ ।।
मुस्तभल्लातशक्तूनां प्रयोगैर्माक्षिकस्य च ।
देवदारुगुडूच्योश्च प्रयोगैर्गिरिजस्य च ।। १३० ।।
धूमैर्विरेकैः शिरसः पूर्वोक्तैर्गुल्मभेदनैः ।
अयोलवणपाषाणहेमताम्रप्रपीडनैः ।। १३१ ।।

For breaking open chronic nodules, the following recipes and therapies should be administered :

1. The patient should use the soups of *mūlaka* and *kulattha* along with alkalies and *dāḍima*;
2. The patient may take boiled wheat or barley along with *sīdhu* (a type of wine), honey and sugar;

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3. The patient should drink supernatant part of *vāruṇī* (a type of alcoholic drink) along with honey and the juice of *mātuluṅga*;
4. *Triphalā* along with *pippalī* and honey should be administered to the patient;
5. The roasted flour of *mustā* or *bhallātaka* should be given to him;
6. *Mākṣika* (iron pyrite) or *devadāru* and *guḍūcī* or *śilājatu* should be administered to the patient;
7. The patient should be given *dhūma* (smoking therapy) and *śiro-virecana* (inhalation therapy) for the elimination of morbid matter from the head;
8. Recipes described earlier (in *Cikitsā* : 5) for breaking open the growth of *gulma* (phantom tumour); and
9. Putting pressure on the nodules with (hot) iron, bolus of salt, stone, gold, or copper. [$127^1/_2$ - 131]

The recipe containing the flour (or powder) of *mustā*, etc., already described in *Cikitsā* 7 : 65-66, is to be used. Similarly, the flour (or powder) of *bhallātaka* described in the chapter dealing with rejuvenation therapy (vide *Cikitsā* 1 : 2 : 16) is to be used for the treatment of *granthi-visarpa*.

Cauterisation and Surgical Intervention

आभिः क्रियाभिः सिद्धाभिर्विविधाभिर्बली स्थिरः।
ग्रन्थिः पाषाणकठिनो यदा नैवोपशाम्यति॥ १३२॥
अथास्य दाहः क्षारेण शरैर्हेम्नाऽथ वा हितः।
पाकिभिः पाचयित्वा वा पाटयित्वा समुद्धरेत्॥ १३३॥
मोक्षयेद्बहुशश्चास्य रक्तमुत्क्लेशमागतम्।
पुनश्चापहृते रक्ते वातश्लेष्मजिदौषधम्॥ १३४॥
धूमो विरेकः शिरसः स्वेदनं परिमर्दनम्।
अप्रशाम्यति दोषे च पाचनं वा प्रशस्यते॥ १३५॥
प्रक्लिन्नं दाहपाकाभ्यां भिषक् शोधनरोपणैः।
बाह्यैश्चाभ्यन्तरैश्चैव व्रणवत् समुपाचरेत्॥ १३६॥

If these nodules have become strong, stabilized, and hard like stone, and therefore, not amenable to the above mentioned

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therapeutic measures, then their cauterization with the help of alkalis or hot arrows or hot rod of gold is useful.

These nodules should be got suppurated by the external application of suppurating ointments. Thereafter, these suppurated nodules should be incised and removed. The blood from this location which is already incited should be taken out frequently. After the vitiated blood is removed, medicines for the alleviation of *vāta* and *kapha* should be given to the patient. He should be given *dhūma* (smoking therapy), *śiro-virecana* (inhalation therapy for the elimination of morbid matter from the head), *svedana* (fomentation therapy) and *parimardana* (rubbing therapy). If by the above mentioned therapeutic measures, the vitiated *doṣas* do not get alleviated, then the patient should be given *pācana* (recipes to bring about maturity of the *āma* or immature metabolic product) therapy.

When these nodules have become soft because of cauterization and application of suppurating recipes, the physician should treat these nodules of *granthi-visarpa* like an ulcer with the cleansing and healing therapies both externally and internally.

[132-136]

Dhūma (smoking therapy), etc., were described in the verse no. 131. These therapies are described again in the verse no. 135 because of contextual necessity.

Treatment of Ulcers

कम्पिल्लकं विडङ्गानि दार्वी कारञ्जकं फलम्।
पिष्ट्वा तैलं विपक्तव्यं ग्रन्थिव्रणचिकित्सितम्।। १३७।।
द्विव्रणीयोपदिष्टेन कर्मणा चाप्युपाचरेत्।
देशकालविभागज्ञो व्रणान् वीसर्पजान् बुधः।। १३८।।
इति ग्रन्थिविसर्पचिकित्सा।

Oil should be cooked with the paste of *kampillaka, viḍaṅga, dārvī* and fruit of *karañja*. This medicated oil should be used (externally) in the treatment of ulcers of *granthi-visarpa*.

A wise physician, acquainted with the propriety of the

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location and time, should administer the therapies described in the chapter dealing with the "Therapeutics for two kinds of ulcers", i.e. in the 25th chapter of this section.

Thus, ends the description of the treatment of *granthi-visarpa*. [137-138]

Treatment of Galaganḍa (Goiter)

य एव विधिरुद्दिष्टो ग्रन्थीनां विनिवृत्तये।
स एव गलगण्डानां कफजानां निवृत्तये।। १३९।।
गलगण्डास्तु वातोत्था ये कफानुगता नृणाम्।
घृतक्षीरकषायाणामभ्यासान्न भवन्ति ते।। १४०।।

The therapeutic measures described above for the treatment of the nodules of *granthi-visarpa* are useful for the treatment of *gala -ganḍa* (goiter) caused by the aggravation of *kapha*. Habitual intake of ghee, milk and decoctions, prevent the occurrence of *gala ganḍa* or goiter (including *ganḍa-mālā* or cervical adenitis) caused by aggravation of *vāyu* in association of *kapha*. [139-140]

Importance of Blood-Letting Therapy

यानीहोक्तानि कर्माणि विसर्पाणां निवृत्तये।
एकतस्तानि सर्वाणि रक्तमोक्षणमेकतः।। १४१।।
विसर्पो न ह्यसंसृष्टो रक्तपित्तेन जायते।
तस्मात् साधारणं सर्वमुक्तमेतच्चिकित्सितम्।। १४२।।
विशेषो दोषवैषम्यान्न च नोक्तः समासतः।
समासव्यासनिर्दिष्टां क्रियां विद्वानुपाचरेत्।। १४३।।

Since *visarpa* is never manifested without the vitiation of *rakta* (blood) and *pitta*, blood-letting therapy (which is the most effective measure to correct this morbidity) can match all the other modes of treatment described above for curing *visarpa*.

Therefore, the therapeutic measures to alleviate the fundamental causative factors, viz., *rakta* and *pitta* are described in this chapter. It is not that the therapeutic measures for the alleviation of other causative factors in specific cases viz., *vāta*

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and *kapha* are not explained here. Thus, the therapeutic measures both in general (for the alleviation of *rakta* and *pitta*) and in specific cases (for the alleviation of other causative factors like *vāyu* and *kapha*) are described both in brief and in detail. A wise physician should administer these therapies appropriately (with discretion). [141-143]

To Sum Up

निरुक्तं नामभेदाश्च दोषा दूष्याणि हेतवः।
आश्रयो मार्गतश्चैव विसर्पगुरुलाघवम्॥१४४॥
लिङ्गान्युपद्रवा ये च यल्लक्षण उपद्रवः।
साध्यत्वं, न च, साध्यानां साधनं च यथाक्रमम्॥१४५॥
इति पिप्रक्षवे सिद्धिमग्निवेशाय धीमते।
पुनर्वसुरुवाचेदं विसर्पाणां चिकित्सितम्॥१४६॥

Thus, Punarvasu (Ātreya) explained the perfect treatment of *visarpa* to Agniveśa, the learned inquirer with reference to the following topics :

1. Derivation of the term '*visarpa*';
2. Synonyms of *visarpa*;
3. *Doṣas*, *dūṣyas* (tissue elements) and other causative factors of *visarpa*;
4. The *āśraya* (location) of *visarpa* in different channels, viz., exterior or interior part of the body;
5. The seriousness and non-seriousness of different types of *visarpa*;
6. Signs and symptoms and complications of different types of *visarpa*;
7. Nature of *upadrava* (complication);
8. Curability and incurability of different types of *visarpa*; and
9. Appropriate therapeutic measures for the treatment of curable varieties of *visarpa*. [144-146]

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Colophon

इत्यग्निवेशकृते तन्त्रे चरकप्रतिसंस्कृते चिकित्सास्थाने
विसर्पचिकित्सितं नामैकविंशोऽध्यायः ॥ २१ ॥

Thus, ends the twenty first chapter in *Cikitsā-sthāna* (section on treatment of diseases) dealing with the treatment of *visarpa* (erysipelas and herpes) in Agniveśa's work as redacted by Caraka.

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CHAPTER - XXII

TREATMENT OF MORBID THIRST

द्वाविंशोऽध्यायः ।

अथातस्तृष्णाचिकित्सितं व्याख्यास्यामः ।। १ ।।
इति ह स्माह भगवानात्रेयः ।। २ ।।

We shall now expound the chapter on the treatment of *Tṛṣṇā* (morbid thirst).

Thus, said Lord Ātreya. [1-2]

Tṛṣṇā or morbid thirst generally occurs as a complication of *visarpa*. So the treatment of *tṛṣṇā* follows the chapter on the treatment of *visarpa*.

Prologue

ज्ञानप्रशमतपोभिः ख्यातोऽत्रिसुतो जगद्धितेऽभिरतः ।
तृष्णानां प्रशमार्थं चिकित्सितं प्राह पञ्चानाम् ।। ३ ।।

The son of Atri (Lord Punarvasu) reputed as a model of knowledge, peace and penance, and deeply interested in the wellbeing of the world, expounded the treatment for the alleviation of the five categories of *tṛṣṇā* (morbid thirst). [3]

The term '*cikitsā*' generally meaning 'treatment', also implies *nidāna* (etiology), *samprāpti* (pathogenesis), *rūpa* (signs and symptoms), etc., inasmuch as there can be no effective treatment without the knowledge of all these factors concerning a disease.

The term '*pañcānām*' (of the five types of morbid thirst), similarly suggests, that all the five types of morbid thirst described in this chapter are curable; none of these is incurable, unlike some varieties of *kāsa* (bronchitis) and *śvāsa* (bronchial asthma).

Suśruta enumerates seven types of *tṛṣṇā*, viz., *vātika*, *paittika*, *kaphaja*, *kṣataja*, *kṣayaja*, *āma-samudbhava* and *bhakta-nimittaja* (vide *Suśruta-saṃhitā* : *Uttara-tantra* 48 : 6). *Kṣataja* and *bhakta-nimittaja* types of morbid thirst (not specifically described in this text) are included in the five types of *tṛṣṇā* described here.

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Etiology and Pathogenesis of Morbid Thirst in General

क्षोभाद्भयाच्छ्रमादपि शोकात्क्रोधाद्विलङ्घनान्मद्यात्।
क्षाराम्ललवणकटुकोष्णरूक्षशुष्कान्नसेवाभिः ।।४।।
धातुक्षयगदकर्षणवमनाद्यतियोगसूर्यसंतापैः ।
पितानिलौ प्रवृद्धौ सौम्यान्धातूंश्च शोषयतः।।५।।
रसवाहिनीश्च नालीर्जिह्वामूलगलतालुकक्लोम्नः।
संशोष्य नृणां देहे कुरुतस्तृष्णां महाबलावेतौ।।६।।
पीतं पीतं हि जलं शोषयतस्तावतो न याति शमम्।
घोरव्याधिकृशानां प्रभवत्युपसर्गभूता सा।।७।।

Vāyu and *pitta* get excessively aggravated because of the following :

1. Irritation, fear, fatigue, grief, anger and fasting;
2. Intake of alcohol;
3. Consumption of food, ingredients of which are alkaline, sour, saline, pungent, hot, ununctuous and dry;
4. Diminution of tissue elements;
5. Emaciation of the body because of suffering from chronic diseases;
6. Excessive administration of emetic therapy, etc. and
7. Excessive exposure to the hot rays of the sun.

These excessively aggravated *vāyu* and *pitta* cause dehydration of the tissue elements of the body which are liquid in nature (like *kapha, rasa* or plasma and *udaka* or lymph) and the channels carrying *rasa* or plasma, root of the tongue, throat, palate and *kloman* (lungs). As a result of this, morbid thirst is manifested in the body because of these two powerful *doṣas* (excessively aggravated *vāyu* and *pitta*).

The patient afflicted with this ailment drinks water very frequently which gets dried up. As a result of this, his thirst is never quenched. This type of morbid thirst also appeares as a complication in a patient who is emaciated because of his suffering from serious diseases. [4-7]

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It is not that all the causative factors described above aggravate both the *vāyu* and *pitta*; some of these cause the aggravation of *vāyu*, and some others cause the aggravation of *pitta*.

The term '*tṛṣṇā*' has both the physical and mental connotations. In the physique, it is manifested as 'morbid thirst', and in the mind, it is manifested in the form of 'desire' as it is described in *Śārīra* 1 : 134. In the present context, it refers to the morbid thirst which is manifested only in the body of the patient. In order to specify this physical connotation, the term '*dehe*' meaning 'in the body' is mentioned in the verse no. 6.

Thirst is also manifested physiologically because of the aggravation of *vāyu* and *pitta*. This physiological thirst is not implied by the term '*tṛṣṇā*' because such a type of thirst is quenched by taking water. In the present context, the morbid thirst, which is a pathological event, is described. The physiological thirst is quenched by taking water whereas the pathological thirst which is described here never gets quenched even after taking water repeatedly which is specified in the verse no. 7. Notwithstanding these distinctive features, both the physiological and pathological types of thirst are caused by the aggravation of *pitta* and *vāyu*--more or less.

Premonitory Signs and Symptoms of Morbid Thirst

प्राग्रूपं मुखशोषः, स्वलक्षणं सर्वदाऽम्बुकामित्वम्।
तृष्णानां सर्वासां लिङ्गानां लाघवमपायः॥ ८॥

Dryness of the mouth is the premonitory symptom of *tṛṣṇā* (morbid thirst). Constant desire to drink water is the invariable characteristic feature of this ailment. The signs and symptoms of morbid thirst are manifested in a lighter or less prominent form at the premonitory stage, and at times, some of these signs and symptoms are not manifested at all at this stage. [8]

In the above verse, while describing the premonitory symptom, the invariable characteristic feature of the disease is mentioned. As the rise in temperature is the invariable characteristic symptom of fever, and as swelling is the invariable characteristic feature of oedema (*śotha*), similarly constant desire to drink water is the invariable characteristic feature of *tṛṣṇā* (morbid thirst).

The signs and symptoms of different types of *tṛṣṇā* are going to be described later in this chapter. Some of these are manifested in a milder form at the premonitory stage of this disease, and some others are not manifested at all at this stage of the disease. While describing the *pūrva* -

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rūpa or premonitory stage in the context of *kṣata-kṣīṇa* in *cikitsā* 11 : 12 (which is applicable to all the diseases in general), it is already stated that the actual signs and symptoms of a disease are manifested in a milder form (*avyakta*) at the premonitory stage.

This verse can also be explained in a different way. Dryness of the mouth and constant desire to drink water--both these constitute the invariable characteristic features of *tṛṣṇā*. Both of these are manifested in a milder form at the premonitory stage of this disease.

The first line of this verse has a different reading as "*prāgrūpaṃ mukhaśoṣaḥ svarakṣayaḥ sarvadā'mbukāmitvam*". According to scholars following this variant reading, there is no description of the *svalakṣaṇa* (invariable characteristic symptom) in this text as all these symptoms pertain to the premonitory stage of the disease. This interpretation is not correct as Hārīta has also described "constant desire to drink water" as the *svalakṣaṇa* of this disease. This variant reading is also interpreted in a different manner. *Mukha-śoṣa* (dryness of the mouth) and *svara-kṣaya* (diminution of voice) are the premonitory symptoms, constant desire to drink water is the *svalakṣaṇa*, and diminution of the intensity of these signs and symptoms constitute the eradication of the disease. This interpretation is also not correct because this disease cannot be considered as cured simply by the diminution of the intensity of the symptoms. What is essential for the cure of this disease is the complete annihilation of the symptoms and not merely the diminution of their intensity.

Some other physicians interpret the statement in the last part of this verse in another way. According to them, the term '*lāghava*' means instant manifestation, and if the symptoms are instantly manifested, then this leads to the *apāya* or death of the patient. In other words, instant manifestation of the signs and symptoms indicates the incurability of this disease. This interpretation too is not borne out by facts.

Signs and Symptoms of Morbid Thirst in General

मुखशोषस्वरभेदभ्रमसंतापप्रलापसंस्तम्भान् ।
तालोष्ठकण्ठजिह्वाकर्कशतां चित्तनाशं च ।।९।।
जिह्वानिर्गममरुचिं बाधिर्यं मर्मदूयनं सादम् ।
तृष्णोद्भूता कुरुते, पञ्चविधां लिङ्गतः शृणु ताम् ।।१०।।

Dryness of the mouth, hoarseness of the voice, giddiness, burning sensation, delirium, stiffness, roughness of the palate, lips, throat and tongue, unconsciousness, protrusion of the tongue,

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anorexia, deafness, pain in the vital parts of the body, and prostration-- these are the signs and symptoms of manifested morbid thirst (in general). Hereafter, the signs and symptoms of each of the five varieties of morbid thirst will be described. [9-10]

[Cakrapāṇi has interpreted the above mentioned symptoms as complications (*upadrava*) of *tṛṣṇā* which are manifested at the aggravated stage (*udbhūta*) of this disease, because the description of such complications is indicated in the summary of the contents of this chapter in verse no. 63. According to him, these, in their aggravated state, are to be taken as *liṅga* (symptoms), and when these are manifested in excessively aggravated form (*atiśaya-pravṛddha*), then these are to be considered as *upadrava* (complications)].

Pathogenesis, Signs and Symptoms of Vātika Tṛṣṇā

अब्धातुं देहस्थं कुपितः पवनो यदा विशोषयति।
तस्मिञ्शुष्के शुष्यत्यबलस्तृष्यत्यथ विशुष्यन्।। ११।।
निद्रानाशः शिरसो भ्रमस्तथा शुष्कविरसमुखता च।
स्त्रोतोऽवरोध इति च स्याल्लिङ्गं वाततृष्णायाः।। १२।।

When the aggravated *vāta* absorbs the tissue elements in the body which are liquid in nature, the patient becomes dehydrated by their diminution. Such a dehydrated patient suffers from *tṛṣṇā* (morbid thirst).

Insomnia, giddiness in the head, dryness as well as distaste in the mouth, and obstruction to the channels of circulation-- these are the signs and symptoms of *vātika* type of *tṛṣṇā* (morbid thirst). [11-12]

[Cakrapāṇi has interpreted the verse no. 11 as the description of the *samprāpti* or pathogenesis of *tṛṣṇā* in general (of all the five types of *tṛṣṇā*). But appropriately, this verse explains the pathogenesis of the *vātika* type of *tṛṣṇā* only. The term '*sroto'varodha*' is interpreted by Cakrapāṇi as '*atyupaghāta*' or 'excessive damage'. This text has a variant reading as '*agnyupaghāta*' meaning 'suppression of *agni*'. Both of these appear to be farfetched interpretations. Obstruction to the channels of circulation appears to be the most appropriate meaning of this term which we have followed in the translation].

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Pathogenesis, Signs and Symptoms of Paittika Tṛṣṇā

पित्तं मतमाग्नेयं कुपितं चेत्तापयत्यपां धातुम्।
संतप्तः स हि जनयेत्तृष्णां दाहोल्बणां नृणाम्।।१३।।
तिक्तास्यत्वं शिरसो दाहः शीताभिनन्दता मूर्च्छा।
पीताक्षिमूत्रवर्चस्त्वमाकृतिः पित्ततृष्णायाः।।१४।।

Pitta is dominated by *agni-mahābhūta* (having heating effect). Therefore, its aggravation causes heating of the liquid tissue elements of the body. Because of this hot attribute, these tissue elements produce *tṛṣṇā* (morbid thirst) dominated by burning sensation in human beings.

The signs and symptoms of *paittika* type of *tṛṣṇā* are bitterness of the mouth, burning sensation in the head, desire for cold things, fainting, and yellowness of the eyes, urine and stool. [13-14]

In *Śārīra* 7 : 16, *pitta* is described to be both *āpya* (dominated by *jala-mahābhūta*) and *āgneya* (dominated by *agni-mahābhūta*). In the present text, it is described as *āgneya*, because between *jala-mahābhūta* and *agni-mahābhūta*, it is the latter which predominates the composition of *pitta*. Similarly, there are other *paittika* diseases which are considered to be *āgneya*, notwithstanding their classification as *saumya* (*ślaiṣmika*), *āgneya* (*paittika*) and *vāyavya* (*vātika*). By implication, a disease may be classified as *ślaiṣmika*, *paittika* and *vātika*, depending upon the predominance of *kapha*, *pitta* and *vāyu* respectively in the specific pathogenesis (*viśiṣṭa-samprāpti*) of a disease. But if *pitta* is aggravated in the general pathogenesis (*sāmānya-samprāpti*) of the disease, then the disease as a whole is to be considered as *āgneya*.

In the second line of the verse no. 13 above, instead of "*santaptaḥ sa hi*", there is a variant reading as "*santaptaṃ hi*". If this variant reading is accepted, then this term will qualify *pitta* and it will imply that the hot *pitta* produces this type of *tṛṣṇā*.

Signs and Symptoms of Āmaja Tṛṣṇā

तृष्णा याऽमप्रभवा साऽप्याग्नेयाऽमपित्तजनितत्वात्।
लिङ्गं तस्याश्चारुचिराध्मानकफप्रसेकौ च।।१५।।

Āmaja tṛṣṇā is caused by *āma* (product of undigested food) and *pitta*. Therefore, it is also *āgneya* (caused by heat) in nature.

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Its signs and symptoms are anorexia, flatulence and excessive salivation. [15]

The term '*āma*' in the present context, includes *kapha* because both the *āma* and *kapha* produce similar signs and symptoms, and both of these are amenable to similar type of treatment. Thus, the *kaphaja* type of *tṛṣṇā* described in *Suśruta* is included in this *āmaja* type of *tṛṣṇā*. This type of *tṛṣṇā* is described to be *āgneya*. Thus, it is emphasised here that all the varieties of *tṛṣṇā* are caused by *vāyu* and *pitta*. However, in the present type of *tṛṣṇā*, *pitta* plays a predominant role, and the role of *vāyu* is of secondary nature. This is implied by the omission of *vāyu* while describing the pathogenesis of this variety of *tṛṣṇā*. It is already described in *Sūtra* 18:50 that causation of *tṛṣṇā* is one of the functions of the *pitta*.

According to the text, this type of *tṛṣṇā* is caused by *āma* and *pitta*. By implication, the *pitta* gets aggravated because of its occlusion by *āma* (product of undigested food) resulting in this type of *tṛṣṇā* (morbid thirst).

Pathogenesis, Signs and Symptoms of Kṣayaja Tṛṣṇā

देहो रसजोऽम्बुभवो रसश्च तस्य क्षयाच्च तृष्येद्धि।
दीनस्वरः प्रताम्यन् संशुष्कहृदयगलतालुः ।। १६ ।।

The body is made of *rasa* (plasma), and this plasma is made of aqueous elements (*ambu*). Thus, the dimunution of *rasa* gives rise to (*kṣayaja* type of) *tṛṣṇā* or morbid thirst. In such patients, the voice becomes low; he trembles; and his heart, throat and palate become parched (dry). [16]

When the acqueous element of the body gets diminished, it is natural that such a patient will suffer from morbid thirst and will desire to have more and more water -- vide *Suśruta* : *Sūtra* 15 : 29.

Upasargaja Tṛṣṇā (Morbid Thirst Manifested as Complication)

भवति खलु योपसर्गात्तृष्णा सा शोषिणी कष्टा।
ज्वरमेहक्षयशोषश्वासाद्युपसृष्टदेहानाम् ।। १७ ।।

Tṛṣṇā (morbid thirst) is manifested as an *upasarga* (complication) in a patient afflicted with diseases like fever, *meha* (obstinate urinary disorders including diabetes), *kṣaya* (phthisis), *śoṣa* (consumption) and *śvāsa* (asthma). This causes emaciation (dehydration) of the body, and this ailment is difficult of cure. [17]

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Thus, all the five types of *tṛṣṇā*, viz., *vātaja, pittaja, āmaja, ambukṣayaja* and *upasaragaja* types of *tṛṣṇā* are explained. The *kaphaja* type of *tṛṣṇā* described is *Suśruta* in included in the *āmaja* type described here. Similarly, the *kṣataja* type of *tṛṣṇā* of *Suśruta* is included in the *upasargaja* type described here. The *annaja* type of *tṛṣṇā* of *Suśruta* should be included in the *āmaja* type described here.

Prognosis of Tṛṣṇā

सर्वास्त्वतिप्रसक्ता रोगकृशानां वमिप्रसक्तानाम् ।
घोरोपद्रवयुक्तास्तृष्णा मरणाय विज्ञेयाः ।। १८ ।।

If morbid thirst persists for a long time in a patient emeciated because of his suffering from other diseases, if vomiting persists along with morbid thirst, and if thirst is associated with serious types of complications, then this leads to the death of the patient. [18]

Important Role of Pitta and Vāyu in the Pathogenesis of Thirst

नाग्निं विना हि तर्षः पवनाद्वा तौ हि शोषणे हेतू ।
अब्धातोरतिवृद्धावपां क्षये तृष्यते नरो हि ।। १९ ।।
गुर्वन्नपयःस्नेहैः संमूर्च्छाद्धिर्विदाहकाले च ।
यस्तृष्येद्धृतमार्गे तत्राप्यनिलानलौ हेतू ।। २० ।।
तीक्ष्णोष्णरूक्षभावान्मद्यं पित्तानिलौ प्रकोपयति ।
शोषयतोऽपां धातुं तावेव हि मद्यशीलानाम् ।। २१ ।।
तप्तास्विव सिकतासु हि तोयमाशु शुष्यति क्षिप्तम् ।
तेषां संतप्तानां हिमजलपानाद्भवति शर्म ।। २२ ।।

Thirst is never manifested without *agni* (*pitta*) and without *pavana* (*vāyu*), because these two are responsible for absorption of liquids in the body. When these two *doṣas* are excessively aggravated, then a person suffers from morbid thirst.

Even when a person taking heavy food, milk and fat, suffers from thirst during their digestion because of obstruction of the channels by their mixture, it is the *vāyu* and *pitta* which are responsible for the manifestation of this ailment.

Alcohol, because of its sharpness, heat and ununctuousness, aggravates *pitta* and *vāyu* leading to the absorption of the aqueous

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elements or to dehydration resulting in morbid thirst in a habitual drunkard.

Sprinkling of water over hot sand gets dried up soon. Likewise, the tissue elements which are hot [because of affliction by aggravated *pitta* and *vāyu*], get pacified by the drinking of ice-cold water. [19-22]

When the food-ingredients which are heavy for digestion get mixed up with milk and fat, then it is because of aggravated *vāta*, a person gets thirst. But the aggravated *pitta* causes thirst during the process of their digestion.

Prohibition of Cold Water

शिशिरस्नातस्योष्मा रुद्धः कोष्ठं प्रपद्य तर्षयति।
तस्मान्नोष्णक्लान्तो भजेत सहसा जलं शीतम्।। २३।।

However, bath with exceedingly cold water obstructs the dicipation of heat. The heat thus, enters the *koṣṭha* (gastro-intestinal tract) and causes thirst. Therefore, a person fatigued by exposure to heat should not instantaneously resort to cold water (bath). [23]

Cold water bath prevents the dicipation of heat through the hair follicles. Thus, the heat moves in the opposite direction towards the gastro-intestinal tract and causes thirst. By implication, this type of thirst is also caused by the aggravated *pitta*. This happens if cold water is used instantaneously. But if after waiting for some time, cold water is taken, then such a type of thirst is not manifested.

Line of Treatment in General

लिङ्गं सर्वास्वेतास्वनिलक्षयपित्तजं भवत्यथ तु।
पृथगागमाच्चिकित्सितमतः प्रवक्ष्यामि तृष्णानाम्।। २४।।

In all the varieties of *tṛṣṇā*, aggravation of *vāyu*, diminution of aqueous elements and aggravation of *pitta* take place. But these are caused by different etiological factors (*āgama*). Therefore, treatment of all these varieties of *tṛṣṇā* will be described separately hereafter. [24]

Eventhough in all the varieties of *tṛṣṇā*, aggravated *vāyu* and *pitta*, and diminished aqueous elements are involved, still these are caused by

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different etiological factors. Because of this difference in etiological factors, the treatment has to be different for each type of *tṛṣṇā*. In the present context, the term '*liṅga*' means '*hetu*' or etiological factor.

The term '*āgama*' may also mean 'scriptures'. If this meaning is accepted, then the interpretation will be different. Since, the treatment of different varieties of *tṛṣṇā* is described differently in scriptures, therefore, in the present text also the treatment of different varieties of *tṛṣṇā* will be described separately, notwithstanding the similarity in their pathogenesis.

Use of Rain-Water

अपां क्षयाद्धि तृष्णा संशोष्य नरं प्रणाशयेदाशु।
तस्मादैन्द्रं तोयं समधु पिबेत्तद्गुणं वाऽन्यत्।। २५।।
किञ्चित्तुवरानुरसं तनु लघु शीतलं सुगन्धि सुरसं च।
अनभिष्यन्दि च यत्तत्क्षितिगतमप्यैन्द्रवज्ज्ञेयम्।। २६।।

Since *tṛṣṇā* causes death by dehydration because of the diminution of aqueous elements in the body, the patient should be given *aindra* type of water (rain-water which is collected from the sky before it falls on the earth) by adding honey.

Other types of water [collected from the ground] having properties of *aindra* or rain-water may also be used by the patient. This water should, however, be slightly astringent in *anurasa* (subsidiary taste), thin, light, cold, free from any bad smell or taste and *anabhiṣyandi* (which does not cause obstruction to the channels of circulation). The ground water having the above mentioned properties are like *aindra* water (rain-water collected from the sky before it falls on the earth). [25-26]

The rain water is described to be *av-yakta-rasa* which literally means unmanifested taste. But as has been described in *Sūtra* 26 : 9, this term *avyakta-rasa* implies the presence of *anurasa* or subsidiary taste.

The term '*sugandhi*' literally means aromatic. But in the present context, it implies 'freedom from any bad smell'. Similarly, '*surasa*', in the present context means 'absence of any bad taste (vide *Suśruta* : *Sūtra* 45 : 11).

Recipes of Medicated Drinks

शृतशीतं ससितोपलमथवा शरपूर्वपञ्चमूलेन।
लाजासक्तुसिताह्वामधुयुतमैन्द्रेण वा मन्थम्।। २७।।

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वाटच्यं वाऽऽमयवानां शीतं मधुशर्करायुतं दद्यात्।
पेयां वा शालीनां दद्याद्वा कोरदूषाणाम्।। २८।।
पयसा शृतेन भोजनमथवा मधुशर्करायुतं योज्यम्।
पारावतादिकरसैर्घृतभृष्टैर्वाऽप्यलवणाम्लैः ।। २९।।
तृणपञ्चमूलमुञ्जातकैः प्रियालैश्च जाङ्गलाः सुकृताः।
शस्ता रसाः पयो वा तैः सिद्धं शर्करामधुमत्।। ३०।।
शतधौतघृतेनाक्तः पयः पिबेच्छीततोयमवगाह्य।
मुद्गमसूरचणकजा रसास्तु भृष्टा घृते देयाः।। ३१।।
मधुरैः सजीवनीयैः शीतैश्च सतिक्तकैः शृतं क्षीरम्।
पानाभ्यञ्जनसेकेष्विष्टं मधुशर्करायुक्तम्।। ३२।।
तज्जं वा घृतमिष्टं पानाभ्यङ्गेषु नस्यमपि च स्यात्।
नारीपयः सशर्करमुष्ट्रचा अपि नस्यमिक्षुरसः।। ३३।।

The patient suffering from morbid thirst should be given the following recipes :

1. Water boiled by adding *Śara-pañca-mūla* (the roots of *śara, ikṣu, darbha, kāśa* and *śāli*). This boiled water should be cooled after boiling and added with *sitopalā* (large crystal sugar);
2. *Mantha* (demulcent drink) prepared of the flour of *lājā* (popped paddy), in rain water by adding sugar and honey;
3. The cooled *vāṭya* (paste) prepared of immature barley grains (by slightly roasting and then smashing) should be given along with honey and sugar;
4. The *peyā* (thin gruel) prepared of *śāli* rice or *koradūṣa*;
5. Food prepared by boiling with milk along with honey and sugar;
6. The soup of the meat of *pārāvata*, etc., sizzled with ghee, and not added with salt and sour ingredients :
7. The soup of the meat of animals inhabiting arid zone well prepared by boiling with the roots of *kuśa, kāśa, śara, darbha* and *ikṣu*, or *muñjātaka* or *priyāla*;
8. Milk boiled with the roots of *kuśa, kāśa, śara, darbha* and

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ikṣu, or with *muñjātaka* or with *priyāla* by adding sugar and honey;

9. Milk mixed with *śata-dhauta-ghṛta* (ghee washed for one hundred times). This should be taken after taking bath in cold water;

10. The soup of *mudga, masūra* and *caṇaka* sizzled with ghee;

11. Milk boiled by adding with ingredients which are sweet in taste, which belong to *Jīvanīya* group, which are cooling in potency, and which are bitter in taste;

This milk should be added with honey and sugar, and used for drinking, massage and sprinkling over the body of the patient;

12. The ghee collected from the above mentioned milk is also useful for drinking, massage and inhalation therapy; and

13. The woman's milk or camel milk mixed with sugar or the sugar-cane juice may also be used for *nasya* (inhalation therapy). [27-33]

Śara-pañca-mūla (five roots beginning with that of *śara*) is already described in *Cikitsā* 1: 1: 44.

Recipes and Regimens for Tṛṣṇā

क्षीरेक्षुरसगुडोदकसितोपलाक्षौद्रसीधुमार्द्वीकैः ।
वृक्षाम्लमातुलुङ्गैर्गण्डूषास्तालुशोषघ्नाः ॥ ३४ ॥
जम्ब्वाम्रातकबदरीवेतसपञ्चवल्कपञ्चाम्लैः ।
हन्मुखशिरः प्रदेहाः सघृता मूर्च्छाभ्रमतृष्णाघ्नाः स्युः ॥ ३५ ॥
दाडिमदधित्थलोध्रैः सविदारीबीजपूरकैः शिरसः ।
लेपो गौरामलकैर्घृतारनालायुतैश्च हितः ॥ ३६ ॥
शैवलपङ्काम्बुरुहैः साम्लैः सघृतैश्च शक्तुभिर्लेपः ।
मस्त्वारनालार्द्रवसनकमलमणिहारसंस्पर्शाः ॥ ३७ ॥
शिशिराम्बुचन्दनार्द्रस्तनतटपाणितलगात्रसंस्पर्शाः ।
क्षौमार्द्रनिवसनानां वराङ्गनानां प्रियाणां च ॥ ३८ ॥
हिमवद्वनसरित्सरोऽम्बुजपवनेन्दुपादशिशिराणाम् ।
रम्यशिशिरोदकानां स्मरणं कथाश्च तृष्णाघ्नाः ॥ ३९ ॥

Gargling with milk, sugar-cane juice, jaggery mixed with

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water, solution of *sitopalā* (sugar of large crystal), honey, *sīdhu* (a type of alcoholic drink), *mārdvīka* (drink prepared of grapes), juice of *vṛkṣāmla* and juice of *mātuluṅga* cures dryness of the palate.

Paste should be prepared of *jambū, āmrātaka, badarī, vetasa, pañca-valkala* (bark of five trees, viz., *nyagrodha, udumbara, aśvattha, vetasa* and *plakṣa*) and *pañcāmla* (five sour preparations, viz., *kolāmla, cukrikāmla, mātuluṅga, amla-vetasa* and *dāḍima*), and mixed with ghee. Application of this paste in the cardiac region, face and head cures fainting, giddiness and morbid thirst.

Paste should be prepared of *dāḍima, dadhittha, lodhra* and *vidārī* by triturating with the juice of *bīja-pūraka*. Application of this paste on the head cures morbid thirst.

Similarly, application of the paste of fresh (green) *āmalaka* by adding ghee and *āranāla* (a sour preparation) is useful in curing morbid thirst.

Application of the paste of *śaivāla, paṅka* (mud) and lotus along with sour juice and ghee or the paste of *saktu* (roasted corn-flour) mixed with sour juice and ghee cures morbid thirst.

Touching the body of the patient with a cloth soaked with *mastu* (upper part of the curd) or *āranāla* (a sour drink) or with a necklace made of gems cures morbid thirst.

Touch of the breasts, palms and bodies of beautiful and lovable ladies who are made wet by cold water or the paste of *candana* and who have worn wet silken cloth cures morbid thirst.

Thinking of the caves of the *Himālayas*, forests, rivers, ponds, lotus, wind, cooling moon-rays, and beautiful lakes having cold water, and hearing talks about them cures morbid thirst. [34-39]

Treatment of Vātika Tṛṣṇā

वातघ्नमन्नपानं मृदु लघु शीतं च वाततृष्णायाम्।
क्षयकासनुच्छृतं क्षीरघृतमूर्ध्ववाततृष्णाघ्नम्॥ ४०॥

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स्याज्जीवनीयसिद्धं क्षीरघृतं वातपित्तजे तर्षे।

For the treatment of *vātika tṛṣṇā*, food and drinks which are the alleviators of *vāta* and which are soft, light and cooling are useful.

Milk and ghee which are boiled with drugs used for the treatment of *kṣayaja-kāsa*, cure *ūrdhva-vāta* (*śvāsa* or asthma) and morbid thirst.

Milk and ghee boiled with drugs belonging to the *Jīvanīya* group cure thirst caused by *vāyu* and *pitta*. [40 - $^{1}/_{2}$ 41]

The last recipe mentioned above is described to cure *vāta-pittaja* type of *tṛṣṇā*, i.e. the morbid thirst caused by the simultaneous aggravation of both the *vāyu* and the *pitta*. But such type of *dvandvaja* (caused by two *doṣas*) *tṛṣṇā* are not mentioned while describing the varieties of *tṛṣṇā*. The treatment of such a type of *tṛṣṇā* is described here following the principle of *dvandvaja gulma* (phantom tumour).

Treatment of Paittika Tṛṣṇā

पैत्ते द्राक्षाचन्दनखर्जूरोशीरमधुयुतं तोयम्।। ४१।।
लोहितशालितण्डुलखर्जूरपरूषकोत्पलद्राक्षाः ।
मधु पक्वलोष्टमेव च जले स्थितं शीतलं पेयम्।। ४२।।
लोहितशालिप्रस्थः सलोध्रमधुकाञ्जनोत्पलः क्षुण्णः।
पक्वामलोष्टजलमधुसमायुतो मृन्मये पेयः।। ४३।।
वटमातुलुङ्गवेतसपल्लवकुशकाशमूलयष्ट्याह्वैः ।
सिद्धेऽभ्भस्यग्निनिभां कृष्णमृदं कृष्णसिकतां वा।। ४४।।
तप्तानि नवकपालान्यथवा निर्वाप्य पाययेताच्छम्।
आपाकशर्करं वाऽमृतवल्ल्युदकं तृषां हन्ति।। ४५।।
क्षीरवतां मधुराणां शीतानां शर्करामधुविमिश्राः।
शीतकषाया मृद्भृष्टसंयुताः पित्ततृष्णाघ्नाः।। ४६।।

For the cure of *paittika* type of *tṛṣṇā*, the following recipes are useful :

1. Intake of water boiled with *drākṣā, candana, kharjūra* and *uśīra*, and added with honey;
2. Intake of cold water added with red variety of *śāli*-rice,

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kharjūra, parūṣaka, utpala, drākṣā, honey and baked clod of earth;

3. One *prastha* of red variety of *śāli*-rice and (one *pala* each of) *lodhra, madhuka, rasāñjana* and *utpala* should be made to a coarse powder. Water should be added to this powder. A freshly baked clod of earth should be immersed into it. By adding (one fourth in quantity of) honey, this water should be taken in an earthen beaker;
4. Decoction should be prepared by boiling water with *vaṭa, mātuluṅga,* leaves of *vetasa,* roots of *kuśa* and *kāśa*, and *yaṣṭimadhu*. Black soil or black sand should be heated till they become red. This soil or sand or heated *kapāla* (pieces of earthen pot) should be immersed in the decoction. The water should then be filtered and given to the patient suffering from *tṛṣṇā,*
5. The decoction of *amṛta-vallī* (*guḍūcī*) should be cooked with sugar till it becomes a syrup. Intake of this syrup cures *tṛṣṇā*; and
6. The cold infusion of ingredients having milky-latex, sweet taste and cold potency should be immersed with a roasted clod of earth. The decanted fluid should then be added with sugar and honey. Intake of this cures *paittika* type of *tṛṣṇā*.

[$44^1/_2$ - 46]

Treatment of Āmaja Tṛṣṇā

व्योषवचाभल्लातकतिक्तकषायास्तथाऽऽमतृष्णाघ्नाः।
यच्चोक्तं कफजायां वम्यां तच्चैव कार्यं स्यात्।। ४७।।
स्तम्भारुच्यविपाकालस्यच्छर्दिषु कफानुगां तृष्णाम्।
ज्ञात्वा दधिमधुतर्पणलवणोष्णाजलैर्वमनमिष्टम्।। ४८।।
दाडिममम्लफलं वाऽप्यन्यत् सकषायमथ लेहम्।
पेयमथवा प्रदद्याद्रजनीशर्करायुक्तम्।। ४९।।

The decoction of *śuṇṭhī, pippalī, marica, vacā, bhallātaka* and *tiktaka* (*kirāta-tikta*) cures *āmaja* type of *tṛṣṇā*. Therapies

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prescribed for the treatment of *kaphaja* type of *vami* (vomiting) are also useful for the treatment of *āmaja* type of *tṛṣṇā*.

Association of aggravated *kapha* in *tṛṣṇā* is to be determined from the signs and symptoms like stiffness, anorexia, indigestion, laziness and vomiting. In such a condition, emetic therapy should be administered with the recipe containing curd, honey, *tarpaṇa* (demulcent drink containing roasted corn-flour), salt and warm water.

Such emetic therapies may also be given with the recipes of decoction and linctus (described in *Kalpa* section) by adding *dāḍima* or sour fruit-juice.

The patient suffering from *āmaja* type ot *tṛṣṇā* may also be given a drink added with sugar and *rajanī* (*haridrā*). [47-49]

Treatment of Kṣayaja Tṛṣṇā

क्षयकासेन तु तुल्या क्षयतृष्णा सा गरीयसी नृणाम्।
क्षीणक्षतशोषहितैस्तस्मात्तां भेषजैः शमयेत्।।५०।।

Kṣayaja tṛṣṇā, like *kṣayaja kāsa*, is a serious ailment. Therefore, such a patient should be given the therapies prescribed for the treatment of *kṣīṇa* (*kṣayaja kāsa*), *kṣata* (*uraḥ-kṣata* or phthisis) and *śoṣa* (consumption). [50]

Treatment of Upasargaja Tṛṣṇā

पानतृषार्तः पानं त्वर्धोदकमम्ललवणगन्धाढ्यम्।
शिशिरस्नातः पानं मद्याम्बु गुडाम्बु वा तृषितः।।५१।।
भक्तोपरोधतृषितः स्नेहतृषार्तोऽथवा तनुयवागूम्।
प्रपिबेद्गुरुणा तृषितो भुक्तेन तदुद्धरेद्भुक्तम्।।५२।।
मद्याम्बु वाऽम्बु कोष्णं बलवांस्तृषितः समुल्लिखेत् पीत्वा।
मागधिकाविशदमुखः सशर्करं वा पिबेन्मन्थम्।।५३।।
बलवांस्तु तालुशोषे पिबेद्घृतं तृष्यमद्याच्च।
सर्पिर्भृष्टं क्षीरं मांसरसांश्चाबलः स्निग्धान्।।५४।।
अतिरूक्षदुर्बलानां तर्षं शमयेन्नृणामिहाशु पयः।
छागो वा घृतभृष्टः शीतो मधुरो रसो हृद्यः।।५५।।
स्निग्धेऽन्ने भुक्ते या तृष्णा स्यात्तां गुडाम्बुना शमयेत्।
तर्षं मूर्च्छाभिहतस्य रक्तपित्तापहैर्हन्यात्।।५६।।

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[Morbid thirst may be caused as a complication of inappropriate food, drinks or regimens. Treatment of such types of morbid thirst should be as follows :]

If the morbid thirst is caused by the intake of alcohol in excess, then the patient should be given alcoholic drinks diluted with half the quantity of water, and added profusely with ingredients which are sour, saline or aromatic.

If the morbid thirst is caused by the bath with excessively cold water, then the patient should be given *madyāmbu* (alcohol diluted with water) or *guḍāmbu* (jaggery made to a solution by adding water) to drink.

If the morbid thirst is caused by *bhaktoparodha* (fasting) or if it is caused by the inappropriate administration of *sneha* (ghee, oil, etc;), then the patient should be given thin gruel to drink.

If the morbid thirst is caused by the intake of heavy food, the ingested food should be made to be vomited out. If the patient is physically strong, then he should be given *madyāmbu* (alcohol diluted with water) or tepid water to cause emesis. Alternatively, he should be given *māgadhikā* (*pippalī*) to chew for the cleansing of his mouth, and thereafter, he should be given *mantha* (demulcent drink) along with sugar to drink.

If the patient, suffering from the parching of the palate, is strong, then he should be given (medicated) ghee to drink, and should be given such food as are alleviators of thirst, to eat. If, however, he is weak, he should be given milk sizzled with ghee or the soup of the meat of fatty animals.

The thirst of excessively ununctuous and weak patients is quenched immediately by milk. The soup of the meat of goat which is sizzled with ghee, which is sweet and which is cool works as a cardiac-tonic for such patients.

If the morbid thirst is caused by the excessive intake of unctuous food, then it should be alleviated by *guḍāmbu* (jaggery-solution made by adding water).

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The thirst of the patient afflicted with *mūrcchā* (fainting) should be cured by the administration of therapies prescribed for the treatment of *rakta-pitta* (a condition characterised by bleeding from different parts of the body). [51-66]

Administration of ghee is prohibited in the case of parched palate--vide *Sūtra* 13:54. Even then, if such an ailment is associated with serious type of morbid thirst, intake of ghee constitutes a specific therapy for which it is not contradictory.

The thirst caused by the intake of unctuous food is stated above to be cured by the administration of jaggery-solution. The latter itself is unctuous. Therefore, it goes against the principle laid down in *Sūtra* 27:319 according to which the drink which has opposite properties should be given after the food. This principle is, however, not applicable in the present case. The jaggery solution is sweet in taste. It is because of this sweet taste, and also because of its *prabhāva* (specific action), it is useful in the treatment of morbid thirst.

Utility of Different Types of Water

तृद्दाहमूर्च्छाभ्रमक्लममदात्ययास्रविषपित्ते ।
शस्तं स्वभावशीतं, श्रृतशीतं सन्निपातेऽम्भः ।।५७।।
हिक्काश्वासनवञ्चरपीनसघृतपीतपार्श्वगलरोगे ।
कफवातकृते स्त्याने सद्यःशुद्धे च हितमुष्णम् ।।५८।।
पाण्डूदरपीनसमेहगुल्ममन्दानलातिसारेषु ।
प्लीह्नि च तोयं न हितं काममसह्ये पिबेदल्पम् ।।५९।।
पूर्वामयातुरः सन् दीनस्तृष्णार्दितो जलं काङ्क्षन् ।
न लभेत स चेन्मरणमाश्वेवाप्नुयाद्दीर्घरोगं वा ।।६०।।
तस्माद्धान्याम्बु पिबेत्तृष्यन् रोगी सशर्कराक्षौद्रम् ।
यद्वा तस्यान्यत्स्यात् सात्म्यं रोगस्य तच्चेष्टम् ।।६१।।
तस्यां विनिवृत्तायां तज्जन्य उपद्रवः सुखं जेतुम् ।
तस्मात्तृष्णां पूर्वं जयेद्बहुभ्योऽपि रोगेभ्यः ।।६२।।

Naturally, cold water is useful in morbid thirst, burning syndrome, fainting, giddiness, mental fatigue, alcoholism, bleeding, poisoning and ailments caused by aggravated *pitta*. The water cooled after boiling is useful in *sānnipātika* (type of fever). Hot water is useful in hiccup, in asthma, in freshly

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occuring (at the first stage of) fever and in *pīnasa* (rhinitis), after the intake of ghee, in the diseases of the sides of the chest and throat, diseases caused by *kapha* and *vāyu*, when the *doṣas* have become *styāna* (thick) and immediately after the administration of elimination therapies.

Intake of water is not useful for the patients suffering from anemia, *udara* (obstinate abdominal diseases including ascites), *pīnasa* (chronic rhinitis) at its later stage, *meha* (obstinate urinary disorders including diabetes), *gulma* (phantom tumour), suppression of the power of digestion, diarrhoea and splenic disorders. However, if there is intolerable thirst in these patients, then water may be given only in small quantity. If the patients suffering from the above mentioned diseases, become dehydrated because of morbid thirst, and because of not getting water even when they intensely need it, then this may cause instant death or may lead to long-standing diseases. Therefore, such a thirsty patient should be given water boiled by adding *dhānyaka*, and thereafter, by adding sugar and honey. Similarly, water can be boiled by adding other ingredients which are wholesome for the disease. After overcoming the thirst, the complications caused by the intake of water can be cured easily.

Therefore, treatment of the thirst should be given priority over the treatment of several other diseases. [57-62]

To Sum Up

तत्र श्लोकः—

हेतू यथाऽग्निपवनौ कुरुतः सोपद्रवां च पञ्चानाम्।
तृष्णानां पृथगाकृतिरसाध्यता साधनं चोक्तम्।। ६३।।

In this chapter on the treatment of *tṛṣṇā* (morbid thirst), the following topics are discussed :

1. The manner in which *agni* and *pavana* cause *tṛṣṇā* (morbid thirst) along with its complications;
2. Signs and symptoms of five varieties of *tṛṣṇā* separately;

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3. The signs and symptoms indicating the incurability of the disease; and
4. Treatment of different types of *tṛṣṇā* (morbid thirst). [63]

Colophon

इत्यग्निवेशकृते तन्त्रे चरकप्रतिसंस्कृतेऽप्राप्ते दृढबलसंपूरिते चिकित्सास्थाने तृष्णारोगचिकित्सितं नाम द्वाविंशोऽध्यायः ॥ २२ ॥

Thus, ends the twenty second chapter of *Cikitsā-sthāna* (section on the treatment of diseases) dealing with the treatment of *tṛṣṇā* (morbid thirst) in the work of Agniveśa, which was redacted by Caraka, and because of its non-availability, (subsequently) supplemented by Dṛḍhabala.

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CHAPTER - XXIII

TREATMENT OF VIṢA (POISONING)

त्रयोविंशोऽध्यायः।

अथातो विषचिकित्सितं व्याख्यास्यामः।। १।।
इति ह स्माह भगवानात्रेयः।। २।।

We shall now expound the Treatment of *Viṣa* (poisoning). Thus, said Lord Ātreya. [1-2]

Topics to be Discussed

प्रागुत्पत्तिं गुणान् योनिं वेगाँल्लिङ्गान्युपक्रमान्।
विषस्य ब्रुवतः सम्यगग्निवेश निबोध मे।। ३।।

O! Agniveśa, hear me carefully. I shall describe *viṣa* (poison) with reference to its following aspects :

1. Mythological origin of poison;
2. Properties of poison;
3. Source of poison;
4. The stages of virulence of poison;
5. Signs and symptoms of poisoning; and
6. Therapeutic measures to counteract poisoning. [3]

The line of treatment of both *tṛṣṇā* (morbid thirst) and *viṣa* (poisoning) is similar, inasmuch as both these ailments get cured by cooling therapies. Therefore, the chapter on the treatment of poisoning follows that of the treatment of morbid thirst.

The signs of poisoning to be described here pertain to those manifested in the poisoned person, and also those found in the poisoned food, etc.

The teacher teaches only after he is requested to do so by the student. Therefore, the query of the student is implied in the present context.

While enumerating the diseases and their varieties in *Sūtra* 19 : 3-4, *viṣa* (poisoning) is not directly mentioned as one of these ailments. It should

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not therefore, be construed that this ailment is described out of the context. One of the ailments described there is *mada* or intoxication, and this has a variety which is caused by *viṣa* (poison)--vide *Sūtra* 24 : 34. Thus, *viṣa* (poisoning) is already included (though indirectly) in the same list of diseases.

Mythological Origin of Viṣa

अमृतार्थं समुद्रे तु मथ्यमाने सुरासुरैः।
जज्ञे प्रागमृतोत्पत्तेः पुरुषो घोरदर्शनः।।४।।
दीप्ततेजाश्चतुर्दंष्ट्रो हरिकेशोऽनलेक्षणः।
जगद्विषण्णं तं दृष्ट्वा तेनासौ विषसंज्ञितः।।५।।
जङ्गमस्थावरायां तद्योनौ ब्रह्मा न्ययोजयत्।
तदम्बुसंभवं तस्माद्द्विविधं पावकोपमम्।।६।।
अष्टवेगं दशगुणं चतुर्विंशत्युपक्रमम्।

In the days of yore, while the ocean was being churned by the gods and the demons for obtaining ambrosia, even prior to the production of ambrosia, a ferocious-looking person who was resplendent with aura, and who had four fangs, tawny hair and fiery eyes emerged. The world became despaired (*viṣaṇṇa*) at his sight because of which he was called *viṣa* or poison.

Lord Brahmā deposited this poison in *jaṅgama* (mobile) and *sthāvara* (immobile) things (of his creation). Therefore, poison which originated from water is of two types. It resembles fire. Its action is manifested in eight virulent stages, it has ten attributes and the ailments caused by its affliction can be treated by twenty-four categories of therapeutic measures. [4 - $^1/_2$ 7]

Since poison originated from the sea (water), it is natural that in rainy season when there is more of water, its action is virulently manifested which will be explained in the verse nos. 7-8 below. The poison gets alleviated by water because of *prabhāva* (specific action). It is stated by Lord Vyāsa, "*agni* or fire originates from water, the *kṣatriya* clan originates from the brahmins, and iron originates from stone. Therefore, the energy, each of *agni*, *kṣatriyas* and iron gets nullified in its own origin, i.e. by water, brahmins and stone respectively" (*Mahābhārata*, Gorakhpur, 1957 11.78.22).

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Natural Aggravation and Alleviation of Viṣa

तद्वर्षास्वम्बुयोनित्वात् संक्लेदं गुडवद्गतम्।। ७।।
सर्पत्यम्बुधरापाये तदगस्त्यो हिनस्ति च।
प्रयाति मन्दवीर्यत्वं विषं तस्माद्धनात्यये।। ८।।

Because poison originates from water, and becomes sticky like jaggery when it comes in contact with water, and spreads during the rainy season. However, the star *Agastya* (Canopos) at the end of rainy season, counteracts the effects of this poison. Therefore, the effects of poison become milder after the rains are over. [7 $^{1}/_{2}$ - 8]

A solid piece of jaggery becomes sticky and its size expands because of the contact with the humidity of the rains. Similarly, poison becomes more virulent and persons afflicted with *dūṣī-viṣa* become more miserable, during this season.

Jaṅgama-Viṣa (Poison of Mobile Origin)

सर्पाः कीटोन्दुरा लूता वृश्चिका गृहगोधिकाः।
जलौकामत्स्यमण्डूकाः कणभाः सकृकण्टकाः।। ९।।
श्वसिंहव्याघ्रगोमायुतरक्षुनकुलादयः ।
दंष्ट्रिणो ये विषं तेषां दंष्ट्रोत्थं जङ्गमं मतम्।। १०।।

Snakes, insects, spiders, scorpions, house lizards, leeches, fish, frogs, locusts (*kaṇabha* or *śalabha*), *kṛkaṇṭaka* (chamelion), dogs, lion, tiger, *gomāyu* (jackal), *tarakṣu* (hyena), mongoose, etc., are the fanged animals through whose fangs the poison is transmitted. The poison of these creatures constitute animal poisons (poisons of mobile origin). [9-10]

Caraka-saṃhitā deals with *kāya-cikitsā* or internal medicine. *Agada-tantra* or toxicology is another specialised branch of *Āyurveda*. Description of poisons comes rightly within the scope of *Agada-tantra*. Therefore, the description of poisons in the present text is made only in brief.

Effects of different types of poison will be described later in this chapter. The attributes (*guṇas*) are dependant upon the objects (*guṇins*). Therefore, before the description of the attributes, the objects, like snakes, etc., are described in the above verses.

Different types of snakes will be explained later in this chapter--vide verse nos. 124-139, and their details will be explained there.

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In addition to animals described here, there are several other poisonous creatures like *ucciṭiṅga*. Details about these poisonous creatures are to be studied from other texts.

The above mentioned creatures are stated to transmit poison through their *daṃṣṭrā* (fangs). This is a generalised statement inasmuch as some animals enumerated here like rats do not transmit their poison through fangs. It is stated in *Suśruta* : *Kalpa* 3:4, that animals transmit their poison through vision, fangs, breath, nails, urine, stool, semen, saliva, menstrual fluid, face, bite, flatus, anus, bone, bile, bristles and corpse.

Sthāvara-Viṣa (Poison of Immobile Origin)

मुस्तकं पौष्करं क्रौञ्चं वत्सनाभं बलाहकम्।
कर्कटं कालकूटं च करवीरकसंज्ञकम्।। ११।।
पालकेन्द्रायुधं तैलं मेघकं कुशपुष्पकम्।
रोहिषं पुण्डरीकं च लाङ्गलक्यञ्जनाभकम्।। १२।।
सङ्कोचं मर्कटं शृङ्गीविषं हालाहलं तथा।
एवमादीनि चान्यानि मूलजानि स्थिराणि च।। १३।।

The poisons of the immobile origin are : the roots (including rhizomes) of *mustaka, puṣkara, krauñca, vatsanābha, balāhaka, karkaṭa, kālakūṭa, karavīra, pālaka, indrāyudha, taila, meghaka, kuśa-puṣpaka, rohiṣa, puṇḍarīka, lāṅgalakī, añjanābhaka, saṅkoca, markaṭa, śṛṅgī-viṣa, hālāhala,* and such other poisonous roots. [11-13]

Among the poisons of immobile origin, the root-poisons are in abundance, and these are the important ones; hence these are described here. In addition to these, there are poisons in leaves, flowers, etc., which are also to be taken into account. As it is described in *Suśruta* : *Kalpa* 2 : 3, the poisons of immobile origin (*sthāvara-viṣa*) are of ten types, viz., those derived from roots, leaves, fruits, flowers, barks, milky-latex, heart-wood, exudates, metals (including minerals) and rhizomes.

Kanda (rhizome) is a form of *mūla* (root). In the text above, therefore, some rhizomes are included under the category of roots.

Regarding the identity of these plants having poisonous roots, etc., the views or tribals and hunters inhabiting forests are to be treated as authentic. They are experts in the identification of such plants, and they know and explain their identity according to the tradition inherited from their teachers.

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Gara-Viṣa (Artificial Poisons)

गरसंयोगजं चान्यद्गरसंज्ञं गदप्रदम्।
कालान्तरविपाकित्वान्न तदाशु हरत्यसून्॥१४॥

There is another variety of poison called *gara-viṣa* which is prepared artificially by the mixture of various substances. It produces diseases. Since it takes some time for this type of poison to get metabolised and to produce its toxic effects, it does not cause instantaneous death of a person. [14]

Apart from the *sthāvara* (poisons of immobile origin) and *jaṅgama* (poisons of mobile origin), there is a third type of poison called *gara-viṣa* which is prepared by the combination of various types of substance. '*Gara*' is a technical term specifically used in the texts for this type of artificial poison. By nature, this type of poison produces its effects after a long time to cause disease and death.

Suśruta (in *Kalpa* 2 : 17) has also described three categories of poisons including this artificially prepared (*kṛtrima*) variety.

Another type of poison called *dūṣī-viṣa* which is to be described later is to be included in these three varieties which is to be explained appropriately afterwards.

Gara type of poison is of two types, viz., the one which is produced by the combination of non-poisonous articles, and the other which is produced by the combination of poisonous materials. The first type is specifically called '*gara*', and the latter type is called '*kṛtrima*' (artificial). Keeping this in view, the four-fold division of poisons, viz., *daṃṣṭrā-viṣa, mūla-viṣa, gara-viṣa* and *kṛtrima-viṣa* is described in the chapter dealing with *rasāyana* or rejuvenation therapy. [Rejuvenation therapy is described in four subsections of the first chapter of *Cikitsā-sthāna*. But the reference quoted by Cakrapāṇi is not found in this chapter]. It is also stated by Kāśyapa that the third variety of poison is prepared by the combination of various types of material, and it is of two types. When it is produced by the combination of two non-poisonous materials, then it is called *gara*. However, when it is produced by the combination of two poisonous materials, then it is called *kṛtrima* or artificial.

Effects of Sthāvara and Jaṅgama-Viṣa

निद्रां तन्द्रां क्लमं दाहं सपाकं लोमहर्षणम्।
शोफं चैवातिसारं च जनयेज्जङ्गमं विषम्॥१५॥

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स्थावरं तु ज्वरं हिक्कां दन्तहर्षं गलग्रहम्।
फेनवम्यरुचिश्वासमूर्च्छाश्च जनयेद्विषम्।। १६।।
जङ्गमं स्यादधोभागमूर्ध्वभागं तु मूलजम्।
तस्माद्दंष्ट्राविषं मौलं हन्ति मौलं च दंष्ट्रजम्।। १७।।

Jaṅgama-viṣa (poison of mobile origin or animal poison) produces somnolence, drowsiness, mental fatigue, burning sensation, inflammation, horripilation, oedema and diarrhoea.

Sthāvara-viṣa (poison of immobile origin or vegetable poison) produces fever, hiccup, tingling sensation in the teeth, obstruction in the throat, vomiting of frothy material, anorexia, dyspnoea and fainting.

The animal poison moves downwards whereas the vegetable poison moves upwards in the alimentary canal. Therefore, the animal-poison cures poisoning by vegetable-poison, and the poisoning caused by animal-poison is cured by vegetable-poison. [15-17]

[In the Gaṅgādhara's edition, there is a significant variant reading of the first line of the verse no. 17 which reads as "*jāṅgamaṃ syādūrdhvabhāgam adhobhāgam tu mūlajam*". By implication, the animal-poison moves upwards (not downwards as in the present text) and the vegetable-poison moves downwards (not upwards as in the present text). From the commentary, it appears Cakrapāṇi had also followed this reading].

In *Sūtra* 26 : 69, it is stated, "the administration of a poison cures poisoning because of *prabhāva* or specific action". In the text above, the reason for one type of poison curing the ailments caused by another type of poison is explained. This implies that the cure of one type of poison by another type of poison takes place because of their mutually contradictory properties, and not because of any *prabhāva* or specific action. Thus, there appears to be a contradiction between the statements made in the present text and the one made earlier in the *Sūtra* 26 : 69. There is actually no such contradiction. If only the opposite properties are responsible for such poison-curing effects, then *madana-phala* which causes upward movement should cure animal-poison, and *trivṛt* which causes downward movement should cure vegetable-poison. Practically, this does not happen. Therefore, in addition to contradictory properties which are explained in the present

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text, it is the *prabhāva* or specific action of the one type of poison which cures another type of poison as rightly explained in *Sūtra* 26 : 69.

Stages of Poisoning in Human Beings, Animals and Birds

तृण्मोहदन्तहर्षप्रसेकवमथुक्लमा भवन्त्याद्ये।
वेगे रसप्रदोषादसृक्प्रदोषाद्द्वितीये तु।। १८।।
वैवर्ण्यभ्रमवेपथुमूर्च्छाजृम्भाङ्गचिमिचिमातमकाः ।
दुष्टपिशितात्तृतीये मण्डलकण्डूश्वयथुकोठाः।। १९।।
वातादिजाश्चतुर्थे दाहच्छर्द्यङ्गशूलमूर्च्छाद्याः।
नीलादीनां तमसश्च दर्शनं पञ्चमे वेगे।। २०।।
षष्ठे हिक्का, भङ्गः स्कन्धस्य तु सप्तमेऽष्टमे मरणम्।
नृणां, चतुष्पदां स्याच्चतुर्विधः, पक्षिणां त्रिविधः।। २१।।
सीदत्याद्ये भ्रमति च, चतुष्पदो वेपते, ततः शून्यः।
मन्दाहारो म्रियते श्वासेन हि चतुर्थवेगे तु।। २२।।
ध्यायति विहगः प्रथमे वेगे, प्रभ्राम्यति द्वितीये तु।
स्रस्ताङ्गश्च तृतीये विषवेगे याति पञ्चत्वम्।। २३।।

In human beings, the effects of poisons are manifested in eight different stages as follows :

1. In the first stage, because of the vitiation of *rasa* (chyle or plasma), the patient suffers from morbid thirst, unconsciousness, tingling sensation in teeth, salivation, vomiting and mental fatigue;
2. In the second stage, because of the vitiation of blood, the patient suffers from discoloration of the skin, giddiness, trembling; fainting, yawning, tingling sensation in the limbs and dyspnoea.
3. In the third stage, because of the vitiation of *māṃsa* (muscle tissue), the patient suffers from *maṇḍala* (circular eruptions), pruritus, oedema and urticaria;
4. In the fourth stage, because of the vitiation of *vāyu*, etc., the patient suffers from vomiting, burning sensation, pain in the limbs, fainting, etc.;
5. In the fifth stage, the patient suffers from blue-vision, or dark-vision, etc.;

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6. In the sixth stage, the patient suffers from hiccup.;
7. In the seventh stage, the patient suffers from *skandha-bhaṅga* (paralysis of the muscles in the shoulder girdle); and
8. In the eighth stage, the patient succumbs to death.

The above mentioned eight stages of poisoning are manifested in human beings. In quadruped animals, the effects of poisoning are manifested in four different stages; and in birds, it is manifested in three stages.

[The four stages of poisoning in animals are as follows] :

1. In the first stage, the animal gets depression and giddiness;
2. In the second stage, the animal trembles;
3. In the third stage, the animal feels emptiness (*śūnya*), and it stops eating; and

[The term '*śūnya*' in the first line of the verse no. 22 has a variant reading as '*śūna*' meaning oedema. By implication, the animal gets swollen during the third stage of poisoning, and this appears to be more appropriate.]

4. In the fourth stage, the animal dies because of the obstruction to respiration.

[The stages of poisoning in birds are as follows] :

1. In the first stage, the bird gets depressed;
2. In the second stage, the bird gets giddiness; and
3. In the third stage, the bird develops slothness of the limbs resulting in death. [18-23]

Suśruta (*Kalpa* 4 : 26) has described seven stages of the manifestation of poisoning effects. There are seven *kalās* (membrane separating consecutive tissue elements) in the body, and these stages appear when the poison crosses these *kalās* or membranes. After the seventh stage, the poison transmitted by bite returns back to the place of bite, and the poison taken orally returns to the heart to cause death of the patient in the eighth stage, Thus, there is no contradiction between the statements made in *Suśruta* and in the present text, i.e. *Caraka*.

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In the fourth stage, signs and symptoms caused by the aggravation of *vāyu*, *pitta* and *kapha* individually or jointly (two of these or all the three together) are manifested.

During the first, second and third stages, *rasa, rakta* and *māṃsa* are stated to be affected by the poison. Even though, not specifically mentioned in the text, the process of affliction of other *dhātus* in the subsequent stages is implied.

After describing the eight stages of the manifestation of the effects of poison in the human beings, such stages of poison in animals and birds are described in order to facilitate the selection of their meat for eating. If the animal is killed by oral poison, then the meat of the heart is not edible. If it is killed by the poison transmitted through bite, then the meat from the place of bite is not edible. But if the animals dies while the poison is spreading through different stages, then the meat of such animals or birds should not be eaten at all because the poison spreads all over their bodies during these different stages.

Animals and birds are of low vitality (*alpa-sattva*). Therefore, the stages through which the poison produces its effects in their bodies are smaller in number.

Attributes of Poison

लघु रूक्षमाशु विशदं व्यवायि तीक्ष्णं विकासि सूक्ष्मं च।
उष्णमनिर्देश्यरसं दशगुणमुक्तं विषं तज्ज्ञैः ।। २४।।
रौक्ष्याद्वातमशैत्यात्पित्तं सौक्ष्म्यादसृक् प्रकोपयति।
कफमव्यक्तरसत्वादन्नरसांश्चानुवर्तते शीघ्रम् ।। २५।।
शीघ्रं व्यवायिभावादाशु व्याप्नोति केवलं देहम्।
तीक्ष्णत्वान्मर्मघ्नं प्राणघ्नं तद्विकासित्वात् ।। २६।।
दुरुपक्रमं लघुत्वाद्वैशद्यात् स्यादसक्तगतिदोषम्।
दोषस्थानप्रकृतीः प्राप्यान्यतमं ह्युदीरयति ।। २७।।

Laghu (lightness), *rūkṣa* (ununctuousness), *āśu* (quickness), *viśada* (nonsliminess), *vyavāyi* (which pervades the whole body before getting digested), *tīkṣṇa* (sharpness), *vikāsi* (which causes looseness of joints by the diminution of *ojas* or vital essence, *sūkṣma* (subtleness), *uṣṇa* (heat) and *anirdeśya-rasa* (indistinct taste)--these are the ten attributes of poison according to the expert toxicologists.

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Because of ununctuousness, it aggravates *vāyu*; because of heat, it causes aggravation of *pitta*; because of subtleness, it vitiates *rakta* (blood); because of indistinct taste, it causes aggravation of *kapha*; because of quickness, it quickly permeates through (lit. follows) the *anna-rasa* (chyle); because of its *vyavāyi*-attribute, it spreads through out the body instantaneously; because of sharpness, it causes injury to the *marmans* (vital organs); because of its *vikāsi*-attribute, it causes death; because of its lightness, it becomes difficult of therapeutic management; and because of its *vaiśadya* (nonsliminess), it pervades all the *doṣas* circulates along with them constantly.

Depending upon the location of the *doṣas* and the constitution of the patient, poisons produce several other complications.

[24-27]

Because of its subtleness, the poison vitiates *rakta* (blood) because the latter has the property of moving through the subtle channels in the body.

Avyakta-rasa or indistinct taste is the characteristic feature of both the poison and water. The latter dominates the composition of *kapha*. Therefore, the *avyakta-rasa* attribute of poison causes augmentation or aggravation of *kapha*.

The term '*vyavāyi*' implies the spread of a substance throughout the body like the spreading of oil dropped over the surface of water.

Marmans or vital organs are *saumya* or *mṛdu* (soft) in nature. Therefore, the poison which has opposite attributes like *tīkṣṇa* (sharpness) adversely afflicts these vital organs.

The term '*vikāsi*' is derived from the root '*kas*' = *hiṃs* meaning violence with the preposition '*vi*'. By implication, this term means excessive violence or the suppression of the *ojas* resulting in the looseness of the joints.

The term *laghu* (lit. lightness) implies instability. Because of this instability, the therapeutic measures do not produce the desired results.

The term '*viśada*' means freedom from sliminess as a result of which the *doṣas* do not remain adhered to the tissue elements, and therefore, constantly circulate all over the body.

These attributes of the poison have specific actions like aggravation of *vāyu*, etc. Therefore, it should not be construed that they produce other

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possible actions like alleviation of *kapha* by *raukṣya* or ununctuousness.

Suśruta (*Kalpa* 2 : 15) has described '*pākitva*' as one of the attributes of poison. Since poison is *āśu-kāri* (quick-acting), description of *pākitva* (which causes putrification instantaneously) is found to be superfluous and therefore, not described in this text. [In the text of the extant editions of *Suśruta-saṃhitā*, instead of *pākitva*, the term '*apākitva*' is used, and Ḍalhaṇa has interpreted it as 'undigestibility'. In the Sen's edition of Cakrapāṇi commentary, the term '*apākitva*' is used and the sentence is differently constructed which implies that in view of *āśu-kāritva* attribute of the poison, *apākitva* attribute of the poison is (not) relevant, and hence omitted in the present text. There seems to be some editorial error in the text of the commentary. Similar editorial errors are also noticed in the next sentence of the commentary].

Variations in Symptoms Because of Doṣas

स्याद्वातिकस्य वातस्थाने कफपित्तलिङ्गमीषत्तु।
तृण्मोहारतिमूर्च्छागलग्रहच्छर्दिफेनादि ॥ २८॥
पित्ताशयस्थितं पैत्तिकस्य कफवातयोर्विषं तद्वत्।
तृद्कासज्वरवमथुक्लमदाहतमोतिसारादि ॥ २९॥
कफदेशगं कफस्य च दर्शयेद्वातपित्तयोश्चेषत्।
लिङ्गं श्वासगलग्रहकण्डूलालावमथ्वादि॥ ३०॥

If the poison gets lodged in the habitat of *vāyu* (i.e. colon) in a person having a *vātika* type of constitution, then the patient suffers from morbid thirst, unconsciousness, *arati* (dislike for every thing), fainting, obstruction in the throat, vomiting, foamy salivation etc. There will be less manifestation of the signs and symptoms of *kapha* and *pitta*.

If the poison gets lodged in the habitat of *pitta*, in a person having a *paittika* type of constitution, then the patient suffers from morbid thirst, coughing, fever, vomiting, mental fatigue, burning sensation, *tamas* (appearance of darkness before the eyes), diarrhoea, etc. There will be less manifestation of the signs and symptoms of *kapha* and *vāyu*.

If the poison gets lodged in the habitat of *kapha*, in a person having a *kapha* type of constitution, then the patient suffers from dyspnoea, obstruction to the throat, itching, excessive salivation,

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vomiting, etc. There will be less manifestation of the signs and symptoms of *vāyu* and *pitta*. [28-30]

Both *viṣa* (poison) and *madya* (alcohol) aggravate all the three *doṣas*. But depending upon the location of the poison and the constitution of the individual, the *doṣa* having identical properties gets aggravated in excess, and the remaining two *doṣas* get less aggravated. Thus, the symptoms of the more aggravated *doṣa* are predominantly manifested, and those of the other two *doṣas* are less manifested.

Signs of Dūṣī-Viṣa (Artificial Poison)

दूषीविषं तु शोणितदुष्टचारुःकिटिमकोठलिङ्गं च।
विषमेकैकं दोषं संदूष्य हरत्यसूनेवम्।। ३१।।

Dūṣī-viṣa (a type of artificial poison) vitiates blood and produces symptoms like *āru* (eczema in the head), *kiṭim(bh)a* (psoriasis) and *koṭha* (urticaria). This type of poison afflicts each one of the *doṣas* and causes death of the patient. [31]

The type of poison which manifests its poisoning effects after the lapse of sometime is called *dūṣī-viṣa*. As it is stated elsewhere (vide *Suśruta* : *Kalpa* 2:23), the poison, which being afflicted frequently by the effects of *deśa* (habitat), *kāla* (temporal factor) and *divā-svapna* (sleep during the day time), vitiates the *dūṣyas* (tissue elements) is called *dūṣī-viṣa*. Such characteristics are found in *gara-viṣa* (artificial poison). Even *sthāvara* (vegetable-poison) and *jaṅgama-viṣa* (animal-poison) exhibit such characteristic features.

According to *Suśruta* (*Kalpa* 2 : 17-18), if a poison becomes old, if it gets counteracted by anti-toxic drugs, if it gets subdued by forest fire, wind or hot rays of the sun, or if it is less of attributes by nature, then it is called *dūṣī-viṣa*. Even insect-poisons which are less virulent can be termed as *dūṣī-viṣa*.

As stated in the verse nos. 28-31 above, this *dūṣī-viṣa* also causes aggravation of one of the *doṣas* so as to manifest the respective signs and symptoms.

The Cause of Death by Poison

क्षरति विषतेजसाऽसृक् तत् खानि निरुध्य मारयति जन्तुम्।
पीतं मृतस्य हृदि तिष्ठति दष्टविद्धयोर्दशदेशे स्यात्।। ३२।।

Because of the power of the poison, the [vitiated] blood

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transudes to obstruct the channels of circulation leading to the death of the patient. If the poison is taken orally, then it gets lodged in the *hṛdaya* or heart (stomach according to some scholars), and if the poison is transmitted by bite or puncture (as in the case of being stung by a poisoned arrow), it gets lodged in the place of the bite (at the time of the death of the patient).

[32]

Because of poisoning, some patients appear as if dead and some others, because of *vāyu* appear as if alive. As it is stated in *Kāśyapa*, if a patient appears to be dead, but without any signs and symptoms of incurability, then he may be got cured if appropriate measures are taken to protect or stimulate his heart. [This portion of Cakrapani's commentary is not very clear, and it is not found in the Sen's edition].

Signs Indicating Death of the Poisoned Patient

नीलौष्ठदन्तशैथिल्यकेशपतनाङ्गभङ्गविक्षेपाः ।
शिशिरैर्न लोमहर्षो नाभिहते दण्डराजी स्यात्।। ३३।।
क्षतजं क्षताच्च नायात्येतानि भवन्ति मरणलिङ्गानि।
एभ्योऽन्यथा चिकित्स्यास्तेषां चोपक्रमाञ्छृणु मे।। ३४।।

Bluishness of the lips, looseness of the teeth, falling of hair, breaking of the limbs, rigor mortis, absence of horripilation even if touched by cold things, non-formation of contusion marks in the body in reaction to blows, absence of bleeding from ulcers--these are the signs of (imminent) death of a poisoned patient. Patients without such signs should be treated.

Listen to their line of treatment as being explained by me (hereafter).

[33-34]

Therapeutic Measures

मन्त्रारिष्टोत्कर्तननिष्पीडनचूषणाग्निपरिषेकाः ।
अवगाहरक्तमोक्षणवमनविरेकोपधानानि ।। ३५।।
हृदयावरणाञ्जननस्यधूमलेहौषधप्रशमनानि ।
प्रतिसारणं प्रतिविषं संज्ञासंस्थापनं लेपः।। ३६।।
मृतसञ्जीवनमेव च विंशतिरेते चतुर्भिरधिकाः।
स्युरुपक्रमा यथा ये यत्र योज्याः शृणु तथा तान्।। ३७।।

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In order to cure the patient afflicted with poison, the twenty four therapeutic measures to be adopted are as follows :

1. Recitation of *mantras*;
2. *Ariṣṭa* (tying an amulate impregnated with *mantra* or tying a bandage above the place of bite);
3. *Utkartana* (excision of the part afflicted with the poisonous bite);
4. *Niṣpīḍana* (squeezing out blood from the place of the bite);
5. *Cūṣaṇa* (sucking out the poison from the place of the bite);
6. *Agni* (cauterization);
7. *Pariṣeka* (affusion);
8. *Avagāha* (bath with medicated water);
9. *Rakta-mokṣaṇa* (blood-letting);
10. *Vamana* (emesis);
11. *Virecana* (purgation);
12. *Upadhāna* (application of medicine after making an incision over the scalp);
13. *Hṛdayāvaraṇa* (giving medicines to protect the heart);
14. *Añjana* (application of collyrium);
15. *Nasya* (inhalation of medicated oil, etc.);
16. *Dhūma* (smoking therapy);
17. *Leha* (drugs in the form of linctus given for licking);
18. *Auṣadha* (administration of anti-toxic drugs or wearing as an amulet);
19. *Praśamana* (sedatives);
20. *Pratisāraṇa* (application of alkalies);
21. *Prativiṣa* (administration of poisons as medicines to counteract the original poison);
22. *Sañjñā-saṃsthāpana* (administration of medicines for the restoration of consciousness);

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23. *Lepa* (application of medicines in the form of a paste or ointment); and

24. *Mṛta-sañjīvana* (measures for the revival of life of an apparantly dead person).

Now listen to the details of these therapeutic measures with reference to the mode and place of their application (as described hereafter). [35-37]

Recitation of *mantras* is the best measure to counteract the effects of poisons; hence, this item (measure) is listed in the beginning. It is stated (in *Suśruta* : *Kalpa* 5 : 10) that a poison could be effectively counteracted by a powerful *mantra* which is based on truth, spiritual knowledge and penance. No medicine can excel the effects of these *mantras*.

Ariṣṭas are of two types. One type is to tie an amulet impregnated with *mantras*, and the other is to tie above (at the proximal part) with the help of a rope or string (even without *mantras*).

The therapeutic measure which revives (*amṛtakara*) an apparently dead patient (*mṛta*) - a victim of poisoning is known as *mṛtasañjīvana*.

Details of Therapeutic Measures
(Ariṣṭa, Utkartana, Niṣpīḍana & Cūṣaṇa)

दंशात्तु विषं दष्टस्याविसृतं वेणिकां भिषग्बद्ध्वा।
निष्पीडयेद्भृशं दंशमुद्धरेन्मर्मवर्जं वा।। ३८।।
तं दंशं वा चूषेन्मुखेन यवचूर्णपांशुपूर्णेन।

Before the spreading of the poison from the place of the bite, the *veṇikā* (string or rope) should be tied (at the proximal part of the bite), the site of the bite should be squeezed frequently and forcefully; the place of bite should be excised unless it is a vital part (*marman*); and the poison should be sucked out with the help of mouth filled with the flour of barley or dust. [38 - $^{1}/_{2}$ 39]

The string or rope should be tied at the proximal side of the place of bite in order to prevent the spread of the poison to the other parts of the body.

The first theraputic measure described in the verse no. 35 is *mantra* and it is included in *ariṣṭa* inasmuch as it is of two types, viz., tying an amulet impregnated with *mantra*, and tying a string or rope above the site of the bite (vide *Suśruta* : *Kalpa* 5 : 8).

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While sucking the poison from the site of bite, the mouth of the physician should be filled with barley-flour or dust so that the [mucous membrane of the] mouth does not come in direct contact with the poison during the process of sucking.

Blood-Letting, Etc.

प्रच्छनशृङ्गजलौकाव्यधनैः स्रावयं ततो रक्तम्।। ३९।।
रक्ते विषप्रदुष्टे दुष्येत् प्रकृतिस्ततस्त्यजेत् प्राणान्।
तस्मात् प्रघर्षणैरसृगवर्तमानं प्रवर्त्य स्यात्।। ४०।।
त्रिकटुगृहधूमरजनीपञ्चलवणरोचनाः सवार्ताकाः।
घर्षणमतिप्रवृत्ते वटादिभिः शीतलैर्लेपः।। ४१।।
रक्तं हि विषाधानं वायुरिवाग्नेः प्रदेहसेकैस्तत्।
शीतैः स्कन्दति तस्मिन् स्कन्ने व्यपयाति विषवेगः।। ४२।।
विषवेगान्मदमूर्च्छाविषादहृदयद्रवाः प्रवर्तन्ते।
शीतैर्निवर्तयेत्तान् वीज्यश्चालोमहर्षात् स्यात्।। ४३।।

Thereafter, blood-letting should be performed by *pracchana* (scratching with the help of rough-surfaced instruments), *śṛṅga* (application of horn), *jalaukā* (application of leeches) or *sirā-vyadhana* (venesection). The blood afflicted by poison causes vitiation of other tissue elements in the body leading to death. Therefore, if the blood does not come out of the site of bite, then *pragharṣaṇa* (rubbing therapy) should be employed to cause the blood to flow out. For this purpose, rubbing should be done with the help of the powder of *śuṇṭhī, pippalī, marica, gṛha-dhūma, rajanī* (turmeric), five types of salt (*saindhava, sāmudra, sauvarcala, biḍa* and *audbhida*) and *vārtāka* (seeds).

If there is excess of bleeding, then cooling paste of *vaṭa*, etc., should be applied externally.

The blood is the vehicle of poison as the wind is of fire. With the help of *pradeha* (application of ointment) and *seka* (affusion) which are cooling in effect, the blood gets coagulated and so it arrests the virulent spread of the poison. As a result of the spreading of the poison, the patient suffers from intoxication, fainting, depression and tachycardia. Application of cooling

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therapies alleviates such complications. The patient should be fanned till horripilation takes place because of its cooling effect. [$^{1}/_{2}$ 39 - 43]

The twenty four therapeutic measures listed in verse nos. 35-37 are not necessarily to be administered in the order they are enumerated. It is with this end in view that *rakta-mokṣaṇa* (no. 9 in the above list) processes are spelt out first, regardless of the order in the list.

Cheda (Excision), Etc.

तरुरिव मूलच्छेदाद्दंशच्छेदान्न वृद्धिमेति विषम्।
आचूषणमानयनं जलस्य सेतुर्यथा तथाऽरिष्टाः॥ ४४॥
त्वङ्मांसगतं दाहो दहति विषं स्रावणं हरति रक्तात्।
पीतं वमनैः सद्यो हरेद्विरेकैर्द्वितीये तु॥ ४५॥

As a tree stops growing as soon as its root is cut, similarly, the (effect of) poison does not grow or spread (get aggravated) as soon as its site (of bite) is excised. The process of suction induces the poison mixed with blood to flow out. As the flow of water is arrested by a dam, so also the flow and spread of poison is arrested by the tying of *ariṣṭas*. Cauterization causes burning of the poison located in the skin and the flesh. *Srāvaṇa* (drugs used to cause exudation of liquids from the body) helps the flowing out of poison from the blood.

Emesis helps in the instantaneous elimination of poison taken orally. In the second stage of poisoning, purgation therapy helps in its elimination. [44 - 45]

Hṛdayāvaraṇa (Protection of Heart), Etc.

आदौ हृदयं रक्ष्यं तस्यावरणं पिबेद्यथालाभम्।
मधुसर्पिर्मञ्जपयोगैरिकमथ गोमयरसं वा॥ ४६॥
इक्षुं सुपक्वमथवा काकं निष्पीड्य तद्रसं वरणम्।
छागादीनां वाऽसृग्भस्म मृदं वा पिबेदाशु॥ ४७॥
क्षारागदस्तृतीये शोफहरैर्लेखनं समध्वम्बु।
गोमयरसश्चतुर्थे वेगे सकपित्थमधुसर्पिः॥ ४८॥
काकाण्डशिरीषाभ्यां स्वरसेनाश्च्योतनाञ्जने नस्यम्।
स्यात्पञ्चमेऽथ षष्ठे संज्ञायाः स्थापनं कार्यम्॥ ४९॥

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गोपित्तयुता रजनी मञ्जिष्ठामरिचपिप्पलीपानम्।
विषपानं दष्टानां विषपीते दंशनं चान्ते॥ ५०॥

In the beginning, the heart of the patient should be protected, and whatever is available for the protection of the heart should be administered to him. Honey, ghee, bone-marrow, milk, red ochre, the juice of cow-dung, well boiled sugar-cane juice or the juice squeezed out of the meat of crow should be given to him for the protection of the heart. He should immediately be given the blood of goat, etc., ashes or mud diluted with water to drink immediately.

In the third stage of the spread of the poison, the patient should be given *Kṣārāgada* (recipe of which will be described in the verse nos. 101-104) along with honey and water. This recipe removes oedema, and it is *lekhana* (which scrapes out unwanted waste products from the body).

During the fourth stage of the spread of the poison, the patient should take the juice of cow-dung along with the juice of *kapittha*, honey and ghee.

During the fifth stage of the spread of the poison, the patient should be given *āścyotana* (application of a cotton-pad soaked with juice, etc., over the closed eyes), collyrium and *nasya* (inhalation therapy) with the juice of *kākāṇḍa* and *śirīṣa*.

During the sixth stage of the spread of poison, the patient should be given therapies for the revival of his consciousness. For this purpose, the patient should be given to drink the potion prepared of *rajanī* (turmeric), *mañjiṣṭhā, marica* and *pippalī* added with cow's bile. [According to Cakrapāṇi, *rajanī* (turmeric) added with cow's bile is to be used for *āścyotana*, etc.]

At the end, the patient should be given a potion containing poison to drink if he is afflicted with the poison caused by bite *(daṃśa)*. If he is afflicted by the poison taken orally, then he should be made to be bitten by a poisonous animal. [46-50]

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Revival of an Apparently Dead Person

शिखिपित्तार्धयुतं स्यात् पलाशबीजमगदो मृतेषु वरः।
वार्ताकुफाणितागारधूमगोपित्तनिम्बं वा ।।५१।।
गोपित्तयुतैर्गुटिकाः सुरसाग्रन्थिद्विरजनीमधुककुष्ठैः।
शस्ताऽमृतेन तुल्या शिरीषपुष्पकाकाण्डकरसैर्वा ।।५२।।
काकाण्डसुरसगवाक्षीपुनर्नवावायसीशिरीषफलैः ।
उद्बन्धविषजलमृते लेपौपधिनस्यपानानि ।।५३।।

If the patient appears to be dead on account of poisoning, then he should be given the powder of the seed of *palāśa* mixed with half the quantity of the bile of pea-cock.

Alternatively, he may be given *vārtāku* (seeds), *phāṇita* (a preparation of jaggery), *āgāra-dhūma* (kitchen-shoot), cow's bile and *nimba* (in powder form).

The pill made of *surasā*, *granthi*, *haridrā*, *dāru-haridrā*, *madhuka* and *kuṣṭha* mixed with cow's bile is useful like *amṛta* (ambrosia), and it should be given to the patient for his revival.

Alternatively, this pill should be prepared of *surasā*, *granthi*, *haridrā*, *dāru-haridrā*, *madhuka* and *kuṣṭha* by triturating with the juice of the flower of *śirīṣa* and the juice of *kākāṇḍaka*.

If the patient appears to be dead because of hanging (*udbandhana*), poisoning or drowning in water (*jala-mṛta*), then the potion comprising *kākāṇḍa*, *surasā*, *gavākṣī*, *punarnavā*, *vāyasī* and fruits of *śirīṣa* should be administered in the form of *lepa* (ointment) along with *aupadhi* (application of the paste over the head after making incisions in the form of *kākapāda* or the paw of a crow), *nasya* (inhalation therapy) and *pāna* (drink), for his revival. [51-53]

The recipes described above are for *mṛta-sañjīvana* or the revival of a dead person. The term '*mṛta*' literally means a 'a dead person'. But in the present context it means '*mṛta iva*' or one who appears to be dead (and not actually dead).

The above mentioned recipe containing *kākāṇḍa*, etc., is to be used appropriately as *lepa*, *upadhi*, *nasya* and *pāna* for the patients who appears

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to be dead because of hanging, poisoning and drowning. By implication, all these different modes of administration are not necessarily to be used for all the types of apparent death because of hanging, poisoning and drowning. The mode of administration is to be determined, according to the individual requirements of each type of patients.

Mṛta-Sañjīvana-Agada

स्पृक्काप्लवस्थौणेयकांक्षीशैलेयरोचनातगरम् ।
ध्यामककुङ्कुममांसीसुरसाग्रैलालकुष्ठघ्नम् ॥५४॥
बृहती शिरीषपुष्पं श्रीवेष्टकपद्मचारटिविशालाः।
सुरदारुपद्मकेशरसावरकमनःशिलाकौन्त्यः ॥५५॥
जात्यर्कपुष्परसरजनीद्वयहिङ्गुपिप्पलीलाक्षाः ।
जलमुद्गपर्णिचन्दनमधुकमदनसिन्धुवाराश्च ॥५६॥
शम्पाकलोध्रमयूरकगन्धफलानाकुलीविडङ्गाश्च ।
पुष्ये संहृत्य समं पिष्ट्वा गुटिका विधेयाः स्युः॥५७॥
सर्वविषघ्नो जयकृद्विषमृतसंजीवनो ज्वरनिहन्ता।
घ्रेयविलेपनधारणधूमग्रहणैर्गृहस्थश्च ॥५८॥
भूतविषजन्त्वलक्ष्मीकार्मणमन्त्राग्न्यशन्यरीन् हन्यात्।
दुःस्वप्नस्त्रीदोषानकालमरणाम्बुचौरभयम् ॥५९॥
धनधान्यकार्यसिद्धिः श्रीपुष्ट्यायुर्विवर्धनो धन्यः।
मृतसंजीवन एष प्रागमृताद्ब्रह्मणा विहितः॥६०॥
इति मृतसंजीवनोऽगदः।

Spṛkkā, plava, sthauṇeyaka, kāṅkṣī (*saurāṣṭrika*), *śaileya, rocanā, tagara, dhyāmaka, kuṅkuma, māṃsī, agra* (inflorescence) of *surasā, elā, āla* (*haritāla*), *kuṣṭhaghna* (*khadira*), *bṛhatī*, flower of *śirīṣa, śrīveṣṭaka, padma-cāraṭi, viśālā, suradāru, padma-keśara, sāvaraka* (a type of *lodhra*), *manaḥ-śilā, kauntī* (*reṇukā*), juice of the flowers of *jātī* and *arka, haridrā, dāru-haridrā, hiṅgu, pippalī, lākṣā, jala* (*hrībera*), *mudga-parṇī, candana, madhuka, madana, sindhuvāra, śampāka, lodhra, mayūraka* (*apāmārga*), *gandha-phalā* (*priyaṅgu*), *nākulī* (*rāsnā*) and *viḍaṅga* should be collected in *Puṣya* constellation. Taken in equal quantitites, these drugs are to be triturated, made to a paste, and pills should be made out of this paste.

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It cures all types of poison, makes a person victorious, revives a person who is apparently dead because of poisoning and cures fever.

If inhaled, applied externally as an ointment, carried in the body as an amulet, smoked or kept in the house, it annihilates the afflictions by evil spirits, poisons, germs, *alakṣmī* (inauspiciousness), *kārmaṇa* (black magic), *mantra* (incantations recited to inflict injury to others), fire, thunder-bolt and enemies. It counteracts the evil effects of bad dreams and *strī-doṣa* (poisons secretly given by women). It prevents untimely death, fear of water and fear of thieves. It endows a person with wealth, food-grains and success in undertakings. It promotes auspiciousness, nourishment and longevity. This excellent recipe is called *Mṛta-sañjīvana* (recipe that helps in the revival of a dead person). Lord Brahmā propounded this recipe prior to the discovery of *amṛta* (ambrosia).

Thus, ends the description of the recipe called *Mṛta-sañjīvana*.

[54-60]

The therapeutic measure, '*dhāraṇa*' (wearing the recipe in the body as an amulet) is included under the category '*auṣadha*' described (listed) in the verse no. 36 above.

Propagation of this recipe prior to the discovery of *amṛta* (or ambrosia) implies its effectiveness similar to ambrosia.

Treatment of Poisoning According to Locations

मन्त्रैर्धमनीबन्धोऽवमार्जनं कार्यमात्मरक्षा च।
दोषस्य विषं यस्य स्थाने स्यात्तं जयेत्पूर्वम्।। ६१।।
वातस्थाने स्वेदो दध्ना नतकुष्ठकल्कपानं च।
घृतमधुपयोऽम्बुपानावगाहसेकाश्च पित्तस्थे।। ६२।।
क्षारागदः कफस्थानगते स्वेदस्तथा सिराव्यधनम्।
दूषीविषेऽथ रक्तस्थिते सिराकर्म पञ्चविधम्।। ६३।।
भेषजमेवं कल्प्यं भिषग्विदाऽऽलक्ष्य सर्वदा सर्वम्।
स्थानं जयेद्धि पूर्वं स्थानस्थस्याविरुद्धं च।। ६४।।

Dhamanī-bandha (application of tourniquet), *avamārjana*

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(causing downward movement of poison) and *ātma-rakṣā* (protection of the patient from the attacks of evil spirits including microbes) should be done with the help of *mantras*.

In the beginning, the *doṣa* in whose place the poison is located should be treated.

If the poison is located in the site of *vāyu*, then the patient should be given fomentation therapy, and he should be given to drink the paste of *nata* and *kuṣṭha* added with curd.

If the poison is located in the site of *pitta*, then the patient should be given ghee, honey, milk and water to drink. He should also be given bath and affusion (with cold water).

If the poison is located in the site of *kapha*, then the patient should be given *kṣārāgada* (antidotes of poisons containing alkalies), fomentation therapy and venesection therapy.

If the patient is afflicted with *dūṣī-viṣa* (slow acting artificial poison) or if the poison is located in the blood, then he should be given venesection therapy and five types of elimination therapies.

The physician should prepare therapies and administer them, always keeping in view all the aspects of the situation. In the beginning, the *doṣa* of the locality (where the poison is located) should be carefully alleviated so that the effects of poison which is located there are not augmented. [61-64]

Fomentation therapy is contra-indicated for the patients suffering from poisoning--vide *Sūtra* 14 : 17. But as a special case, when the poison is located in the site of *vāta*, this therapy may be given.

Fomentation therapy is not listed as one of the twenty four therapies in the verse nos. 35-37. Like food and drinks, this therapy is too common to be listed separately or possibly the therapy is not separately enumerated because it forms part of *agni-karma* which is listed there. Similarly, *peya* or *pāna* (drinks) is not listed there separately, because it is included under the category '*praśamana*'.

The term "*sirā-karma pañcavidham*" may also be interpreted as "five types of venesection" in the place of "venesection therapy and five types of elimination therapies".

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Upadhāna, Nasya and Añjana Therapies

विषदूषितकफमार्गः स्रोतःसंरोधरुद्धवायुस्तु।
मृत इव श्वसेन्मर्त्यः स्यादसाध्यलिङ्गैर्विहीनश्च।। ६५।।
चर्मकषायाः कल्कं बिल्वसमं मूर्ध्नि काकपदमस्य।
कृत्वा दद्यात्कटभीकटुकट्फलप्रधमनं च।। ६६।।
छागं गव्यं माहिषं वा मांसं कौक्कुटमेव वा।
दद्यात् काकपदे तस्मिंस्ततः संक्रमते विषम्।। ६७।।
नासाक्षिकर्णजिह्वाकण्ठनिरोधेषु कर्म नस्तः स्यात्।
वार्ताकुबीजपूरज्योतिष्मत्यादिभिः पिष्टैः।। ६८।।
अञ्जनमक्ष्युपरोधे कर्तव्यं बस्तमूत्रपिष्टैस्तु।
दारुव्योषहरिद्राकरवीरकरञ्जनिम्बसुरसैस्तु ।। ६९।।

When the channel of circulation of *kapha* gets vitiated by poison, then this causes obstruction in the channel because of which the movement of *vāyu* gets obstructed. As a result of this, the patient breaths as if he is going to die very soon. If he is free from signs and symptoms of incurability, then incisions should be made on his scalp resembling the paw of the crow (*kākapāda*), and one *bilva* of the paste of *carmakaṣā* (*saptalā*) should be applied over it. He may also be given *pradhamana* (a type of inhalation therapy in which the recipe in powder form is blown into the nostrils) with *kaṭabhī, kaṭu* (*śuṇṭhī, pippalī* and *marica*) and *katphala*.

Over the *kāka-pāda* (incisions in the scalp), the meat of goat, cow, buffalo or cock should be applied which will absorb the poison from the body.

If there is obstruction to the nose, eyes (vision), ears, tongue and throat, then the patient should be given *nasya* (inhalation therapy) with the help of the paste of *vārtāku, bīja-pūra, jyotiṣmatī,* etc.

If there is obstruction to the eyes (vision), then the collyrium prepared of *deva-dāru, śuṇṭhī, pippalī, marica, haridrā, karavīra, karañja, nimba* and *surasā* by triturating with goat's urine should be applied over the eyes. [65 - 69]

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[Instead of '*kaṭukaṭphala*' in the verse no. 66, Cakrapāṇi reads '*kaṭuka-phala*' and interpretes this term as *tiktālābu*.]

In addition to *vārtāku, bīja-pūra* and *jyotiṣmatī* described in the verse no. 68, other errhine (*śiro-virecana*) drugs described in *Sūtra* 4 : 13 (27) should be used for the inhalation therapy.

Gandha-Hastī

श्वेता वचाऽश्वगन्धा हिङ्ग्वमृता कुष्ठसैन्धवे लशुनम्।
सर्षपकपित्थमध्यं टुण्टुककरञ्जबीजानि।। ७०।।
व्योषं शिरीषपुष्पं द्विरजन्यौ वंशलोचनं च समम्।
पिष्ट्वाऽजस्य मूत्रेण गोश्वपित्तेन सप्ताहम्।। ७१।।
व्यत्यासभावितोऽयं निहन्ति शिरसि स्थितं विषं क्षिप्रम्।
सर्वज्वरभूतग्रहविसूचिकाजीर्णमूर्च्छार्तीः ।। ७२।।
उन्मादापस्मारौ काचपटलनीलिकाशिरोदोषान्।
शुष्काक्षिपाकपिल्लार्बुदार्मकण्डूतमोदोषान् ।। ७३।।
क्षयदौर्बल्यमदात्ययपाण्डुगदांश्चाञ्जनात्तथा मोहान्।
लेपाद्विषदिग्धक्षतलीढदष्टपीतविषघाती ।। ७४।।
अर्शःस्वानद्धेषु च गुदलेपो योनिलेपनं स्त्रीणाम्।
मूढे गर्भे दुष्टे ललाटलेपः प्रतिश्याये।। ७५।।
वृद्धौ किटिमे कुष्ठे श्वित्रविचर्चिकादिषु लेपः।
गज इव तरून् विषगदान्निहन्त्यगदगन्धहस्त्येषः।। ७६।।
इति गन्धहस्तीनामाऽगदः।

Śvetā (*kaṭabhī*), *vacā, aśvagandhā, hiṅgu, amṛtā, kuṣṭha, saiṇdhava, laśuna, sarṣapa,* pulp of *kapittha, ṭuṇṭuka,* seeds of *karañja, śuṇṭhī, pippalī, marica,* flower of *śirīṣa, haridrā, dāru-haridrā* and *vaṃśa-locana* should be taken in equal quantities, and impregnated as well as triturated with goat's urine, cow's bile and horse bile alternatively for seven days each.

Its application as collyrium instantaneously cures the poison located in the head.

This collyrium also cures all types of fever, afflictions by evil spirits and *graha* (supernatural bodies), choleric diarrhoea, indigestion, fainting, *unmāda* (insanity), *apasmāra* (epilepsy), different eye-diseases like *kāca, paṭala* and *nīlikā,* diseases of the

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head, other eye-diseases like *śuṣkākṣipāka*, *pilla*, *arbuda*, *arma*, *kaṇḍū* and *tamas*, *kṣaya* (consumption), asthenia, alcoholism, anaemia and unconsciousness.

External application of this recipe cures ulcers caused by a poisonous arrow and ailments caused by poisons transmitted through licking and bite or by poisons taken orally.

To cure swollen piles, its paste should be applied over the anus. If there is obstructed labour or if the foetus is dead, its paste should be applied in the vagina of women. To cure coryza, its paste should be applied over the forehead. Application of its paste cures *vṛddhi* (enlargement of scrotum), *kiṭima* (a type of skin disease), *kuṣṭha* (obstinate skin diseases including leprosy), *śvitra* (leucoderma), *vicarcikā* (eczema), etc.

This recipe which is an antidote of poisons is called *Gandha-hastī*. As trees are destroyed by an elephant, so also all the ailments caused by poisoning are cured by this recipe.

Thus, ends the description of the recipe called *Gandha-hastī*. [70 - 76]

The ingredients of this recipe are to be impregnated and made to a paste with goat's urine, cow's bile and / or horse-bile alternatively. By implication, on the first day the impregnation and trituration should be done by adding goat's urine, on the second day with cow's bile and on the third day with horse-bile. This process should be repeated for seven times.

[Omission of goat's urine in Cakrapāṇi's commentary indicates that he had a different text of this recipe. On the other hand, in Sen's edition of *Caraka*, horse-bile is not mentioned.]

Mahā-Gandha-Hastī

पत्रागुरुमुस्तैला निर्यासाः पञ्च चन्दनं स्पृक्का।
त्वङ्नलदोत्पलबालकहरेणुकोशीरवन्यनखाः ॥ ७७॥
सुरदारुकनककुङ्कुमध्यामककुष्ठप्रियङ्गवस्तगरम् ।
पञ्चाङ्गानि शिरीषाद्व्योषालमनःशिलाजाज्यः॥ ७८॥
श्वेतकटभीकरञ्जौ रक्षोघ्नी सिन्थुवारिका रजनी।
सुरसाञ्जनगैरिकमञ्जिष्ठानिम्बनिर्यासाः ॥ ७९॥

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वंशत्वगश्वगन्धाहिङ्गुदधित्थाम्लवेतसं लाक्षा।
मधुमधुकसोमराजीवचारुहारोचनातगरम् ।।८०।।
अगदोऽयं वैश्रवणायाख्यातस्त्र्यम्बकेण षष्टचङ्गः।
अप्रतिहतप्रभावः ख्यातो महागन्धहस्तीति।।८१।।
पित्तेन गवां पेष्यो गुटिकाः कार्यास्तु पुष्ययोगेन।
पानाञ्जनप्रलेपैः प्रसाधयेत् सर्वकर्माणि।।८२।।
पिल्लं कण्डूं तिमिरं रात्र्यान्ध्यं काचमर्बुदं पटलम्।
हन्ति सततप्रयोगाद्धितमितपथ्याशिनां पुंसाम्।।८३।।
विषमज्वरानजीर्णान्दद्रुं कण्डूं विसूचिकां पामाम्।
विषमूषिकलूतानां सर्वेषां पन्नगानां च।
आशु विषं नाशयति समूलजमथ कन्दजं सर्वम्।।८४।।
एतेन लिप्तगात्रः सर्पान् गृह्णाति भक्षयेच्च विषम्।
कालपरीतोऽपि नरो जीवति नित्यं निरातङ्कः।।८५।।
आनद्धे गुदलेपो योनौ लेपश्च मूढगर्भाणाम्।
मूर्च्छार्तिषु च ललाटे प्रलेपनमाहुः प्रधानतमम्।।८६।।
भेरीमृदङ्गपटहाञ्छत्राण्यमुना तथा ध्वजपताकाः।
लिप्त्वाऽहिविषनिरस्त्यै प्रध्वनयेद्दर्शयेन्मतिमान्।।८७।।
यत्र च सन्निहितोऽयं न तत्र बालग्रहा न रक्षांसि।
न च कार्मणवेताला वहन्ति नाथर्वणा मन्त्राः।।८८।।
सर्वग्रहा न तत्र प्रभवन्ति न चाग्निशस्त्रनृपचौराः।
लक्ष्मीश्च तत्र भजते यत्र महागन्धहस्त्यस्ति।।८९।।
पिष्यमाण इमं चात्र सिद्धं मन्त्रमुदीरयेत्।
'मम माता जया नाम जयो नामेति मे पिता।।९०।।
सोऽहं जयजयापुत्रो विजयोऽथ जयामि च।
नमः पुरुषसिंहाय विष्णवे विश्वकर्मणे।।९१।।
सनातनाय कृष्णाय भवाय विभवाय च।
तेजो वृषाकपेः साक्षात्तेजो ब्रह्मेन्द्रयोर्यमे।।९२।।
यथाऽहं नाभिजानामि वासुदेवपराजयम्।
मातुश्च पाणिग्रहणं समुद्रस्य च शोषणम्।।९३।।
अनेन सत्यवाक्येन सिध्यतामगदो ह्ययम्।
हिलिमिलिसंस्पृष्टे रक्ष सर्वभेषजोत्तमे स्वाहा'।।९४।।
इति महागन्धहस्तीनामाऽगदः।

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The recipe called *Mahā-gandhahastī* comprises sixty ingredients, viz., (1) *patra*, (2) *aguru*, (3) *mustā*, (4) *elā*, (5-9) five types of exudates, (10) *candana*, (11) *spṛkkā*, (12) *tvak*, (13) *nalada*, (14) *utpala*, (15) *bālaka*, (16) *hareṇukā*, (17) *uśīra*, (18) *vanya-nakha* (Sen's edition reads *vyāghra-nakha*), (19) *deva-dāru*, (20) *kanaka*, (21) *kuṅkuma*, (22) *dhyāmaka*, (23) *kuṣṭha*, (24) *priyaṅgu*, (25) *tagara*, (26-30) five parts of *śirīṣa* (viz., flower, fruit, leaf, root and bark), (31) *śuṇṭhī*, (32) *pippalī*, (33) *marica*, (34) *haritāla*, (35) *manaḥśilā*, (36) *ajājī*, (37) *śvetā* (white variety of *aparājitā*), (38) *kaṭabhī*, (39) *karañja*, (40) *latā-karañja*, (41) *rakṣoghnī*, (42) *sindhu-vārikā*, (43) *rajanī* (turmeric), (44) *surasā*, (45) *añjana*, (46) *gairika*, (47) *mañjiṣṭhā*, (48) resin of *nimba*, (49) *vaṃśa-tvak*, (50) *aśvagandhā*, (51) *hiṅgu*, (52) *dadhittha*, (53) *amla-vetasa*, (54) *lākṣā*, (55) *madhu*, (56) *madhuka*, (57) *somarājī*, (58) *vacā*, (59) *ruhā*, and (60) *rocanā-tagara*. This recipe having infallible effect was taught to Vaiśravaṇa or Kubera (the celestial treasurer) by Lord Tryambaka (Śiva). During *puṣya* constellation, these ingredients are to be triturated by adding cow's bile, and pills should be made out of this paste.

This recipe can be taken internally in the form of a drink (by diluting with liquids) or applied in the form of a collyrium in the eyes or applied externally in the form of a paste to achieve success in all therapeutics.

If used constantly (regularly) along with wholesome diet of useful ingredients in appropriate quantity, it cures eye dieseases like *pilla, kaṇḍū, timira, rātryandha, kāca, arbuda* and *paṭala*. It cures *viṣama-jvara* (irregular fever), indigestion, *dadru* (ring-worm), *kaṇḍū* (pruritus), choleric diarrhoea and *pāmā* (scabies). It instantaneously cures the ailments caused by the poisons of rats, spiders, all types of snakes, and poisons from all types of roots and rhizomes.

A person having smeared his body with the paste of this potion can catch a (poisonous) snake and drink its venom with

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immunity. With the help of this recipe, even a person facing death, regains life and lives till the end of his span of life, free from any disease.

In *ānaddha* (constipation or obstruction in rectum), the paste of this recipe should be applied over the anus. In *mūḍha-garbha* (obstructed labour), this paste should be applied over the vagina. Application of its paste over the fore-head of a patient with poisonous fainting brings about quick results.

For curing ailments caused by poisoning, a wise physician should smear musical instruments like *bherī, mṛdaṅga* and *paṭaha* with the paste of this recipe and make sounds with them. He should also smear this paste over the umbrellas, banners and flags, and exhibit them before the patient suffering from poisoning.

The place where this recipe is kept becomes absolutely inaccessible to *bāla-grahas* (celestial bodies afflicting children), *rakṣas* (evil creatures), *kārmaṇa* (black magic of enemies), *vetāla* (hobgoblins) and *ātharvaṇa mantras* (spells of evil charms).

The person with this recipe cannot be adversely affected by any of the planets (positioned in the antagonistic houses of the zodiac), fire, weapons, kings (with evil motives) and thieves.

The place where this recipe called *Mahā-gandha-hastī* is kept becomes the abode of *Lakṣmī* (Goddess of Wealth).

While triturating the ingredients of this recipe, the following *mantra* should be recited :

"Mama mātā Jayā nāma Jayo nāmeti me pitā.
So'haṃ Jaya-Jayā-putro Vijayo'tha jayāmi ca.
Namaḥ Puruṣasiṃhāya Viṣṇave Viśvakarmaṇe.
Sanātanāya Kṛṣṇāya Bhavāya Vibhavāya ca.
Tejo Vṛṣākapeḥ sākṣāttejo Brahmendrayoryame.
Yathā'haṃ nābhijānāmi Vāsudeva-parājayam.
Mātuśca pāṇigrahaṇam samudrasya ca śoṣaṇam.
Anena satyavākyena sidhyatāmagado hyayam.
Hilimilisaṃspṛṣṭe rakṣa sarvabheṣajottame svāhā."

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"The name of my mother is Jayā, and that of my father is Jaya. Since I am the son of Jaya and Jayā, I am called Vijaya, and I shall become victorious. I offer prayer to Narasiṃha Viṣṇu who is *Viśva-karmā* (the builder of the universe), *Sanātana* (eternal), *Kṛṣṇā*, *Bhava* (one who endows auspiciousness) and *Vibhava* (one who endows wealth). I am the glory of *Vṛṣā-kapi* (*agni*) and I am the direct glory of Brahmā, Indra and Yama. I never know the defeat of Vāsudeva, or the marriage of my mother or the drying up of the ocean. By these statements of truth, let this recipe of antidote achieve its success. *Hilimili* is the *bīja-mantra* (seed) of this incantation, and its association may protect this recipe which is the best among the remedies."

Thus, ends the description of the recipe called *Mahā-gandha-hastī*. [77-94]

[The five types of exudates described above in item nos. 5-9 are *rāla*, *guggulu*, *ahiphena*, *śilā-rasa* and *lobāna* according to Gaṅgādhara Sena].

Treatment of Complications Caused by Poisoning

ऋषभकजीवकभार्गीमधुकोत्पलधान्यकेशराजाज्यः।
ससितगिरिकोलमध्याः पेयाः श्वासज्वरादिहराः।। ९५।।
हिङ्गु च कृष्णायुक्तं कपित्थरसयुक्तमग्र्यलवणं च।
समधुसितौ पातव्यौ ज्वरहिक्काश्वासकासघ्नौ।। ९६।।
लेहः कोलास्थ्यञ्जनलाजोत्पलमधुघृतैर्वम्याम्।
बृहतीद्व्याढकीपत्रधूमवर्तिस्तु हिक्काघ्नी।। ९७।।
शिखिबर्हिबलाकास्थीनि सर्षपाश्चन्दनं च घृतयुक्तम्।
धूमो गृहशयनासनवस्त्रादिषु शस्यते विषनुत्।। ९८।।
घृतयुक्ते नतकुष्ठे भुजगपतिशिरः शिरीषपुष्पं च।
धूमागदः स्मृतोऽयं सर्वविषघ्नः श्वयथुहच्च।। ९९।।
जतुसेव्यपत्रगुग्गुलुभल्लातककक्कुभपुष्पसर्जरसाः ।
श्वेता च धूम उरगाखुकीटवस्त्रक्रिमिनुदग्र्यः।। १००।।

Intake of *ṛṣabhaka*, *jīvaka*, *bhārgī*, *madhuka*, *utpala*, *dhānya*, *keśara*, *ajājī*, *sita-giri* (*śvetā-aparājitā*) and the pulp of *kola* in the form of a drink cures *śvāsa* (dyspnoea), fever, etc., caused by poisoning.

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Intake of *hiṅgu* and *kṛṣṇā* along with honey and sugar, or the juice of *kapittha* and *saindhava* along with honey and sugar cures fever, hiccup, dyspnoea and cough caused by poisoning.

Intake of the seed-pulp of *kola, añjana, lājā, utpala,* honey and ghee in the form of a linctus cures vomiting caused by poisoning.

Dhūma-varti (inhalation of the fume from an incense stick) of *bṛhatī, kaṇṭakārī* and leaves of *āḍhakī* cures hiccup caused by poisoning.

The fumigation with peacock's feather, crane's bone, *sarṣapa* and *candana* added with ghee in the home, beds, seats and clothes cures ailments caused by poisoning.

Fumigation with *nata, kuṣṭha*, head of *bhujaga-pati* (snake having two heads or fangs) and flower of *śirīṣa* by adding ghee is called '*Dhūmāgada*', and it cures all types of poison and oedema.

The fumigation with *jatu* (*śilā-jatu* or lac), *sevya, patra, guggulu, bhallātaka,* flower of *kakubha, sarja-rasa* and *śvetā* is an excellent remedy for curing poisoning by snake and rat bite. It also helps in destroying the insects (counteracting their poison) and *vastra-krimi* (*yūkā* or lice). [95-100]

Kṣārāgada

तरुणपलाशक्षारं स्रुतं पचेच्चूर्णितैः सह समांशैः।
लोहितमृद्रजनीद्वयशुक्लसुरसमञ्जरीमधुकैः ॥१०१॥
लाक्षासैन्धवमांसीहरेणुहिङ्गुद्विसारिवाकुष्ठैः ।
सव्योषैर्बाह्लीकैर्दर्वीविलेपनं घट्टयेद्यावत् ॥१०२॥
सर्वविषशोथगुल्मत्वग्दोषार्शोभगन्दरप्लीहः ।
शोथापस्मारक्रिमिभूतस्वरभेदपाण्डुगदान् ॥१०३॥
मन्दाग्नित्वं कासं सोन्मादं नाशयेयुरथ पुंसाम्।
गुटिकाश्छायाशुष्काः कोलसमास्ताः समुपयुक्ताः ॥१०४॥
इति क्षारागदः।

Kṣāra (alkaline preparation) derived by decanting the ashes

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of a tender tree of *palāśa* should be added with equal quantities of *lohita-mṛt* (*gairika*), *haridrā*, *dāru-haridrā*, *mañjarī* (inflorecense) of the white variety of *surasā*, *madhuka*, *lākṣā*, *saindhava*, *jaṭā-māṃsī*, *hareṇu*, *hiṅgu*, *sārivā*, *ananta-mūla*, *kuṣṭha*, *śuṇṭhī*, *pippalī*, *marica* and *bāhlīka* (*kūṅkuma-keśara*). This recipe should then be stirred while being cooked till the paste sticks to the spoon. Then pills of the size of *kola* should be made out of this paste and dried in shade. Intake of this cures inflammation caused by all types of poisoning, *gulma* (phantom tumour), skin diseases, piles, fistula-in-ano, splenic disorders, oedema, epilepsy, parasitic infestation, affliction by evil spirits, hoarseness of voice, anaemia, suppression of the power of digestion, cough and insanity.

Thus, ends the description of *Kṣārāgada*. [101-104]

Examination of Attendants, Etc.

विषपीतदष्टविद्धेष्वेतद्विग्धे च वाच्यमुद्दिष्टम्।
सामान्यतः, पृथक्त्वान्निर्देशमतः शृणु यथावत्।। १०५।।
रिपुयुक्तेभ्यो नृभ्यः स्वेभ्यः स्त्रीभ्योऽथवा भयं नृपतेः।
आहारविहारगतं तस्मात् प्रेष्यान् परीक्षेत।। १०६।।

The statements made in brief above pertain to the treatment of ailments caused by the poisons taken orally, transmitted through bites and stings, and applied externally in general. Now, hear carefully about the treatment of different types of poison which are to be elaborated separately.

The king is exposed to danger of being poisoned through food and regimens by the attendants secretly employed in his palace by another king having enmity, and also from his own wives. Therefore, the retinues should be carefully examined. [105-106]

Sometimes, women because of their ignorance, give undesirable material along with food to their husbands in order to be bestowed with auspiciousness. Similarly, cooks, etc., secretly employed by the enemy may give poison through food and regimens. Therefore, these retinues should be examined carefully.

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Signs of a Poison-Giver

अत्यर्थशङ्कितः स्याद्बहुवागथवाऽल्पवाग्विगतलक्ष्मीः।
प्राप्तः प्रकृतिविकारं विषप्रदाता नरो ज्ञेयः।। १०७।।

A person who behaves in an extremely suspicious manner, who is garrulous or who speaks very little, who has lost lustre of his face and who exhibits changes in his characteristic features is a poison-giver. [107]

Examination of Poisoned Food and Regimens

दृष्ट्वैवं न तु सहसा भोज्यं कुर्यात्तदन्नमग्नौ तु।
सविषं हि प्राप्यान्नं बहून्विकारान् भजत्यग्निः।। १०८।।
शिखिबर्हविचित्रार्चिस्तीक्ष्णाक्षमरूक्षकुणपधूमश्च ।
स्फुटति च सशब्दमेकावर्तो विहतार्चिरपि च स्यात्।। १०९।।
पात्रस्थं च विवर्णं भोज्यं स्यान्मक्षिकांश्च मारयति।
क्षामस्वरांश्च काकान् कुर्याद्विरजेच्चकोराक्षि।। ११०।।
पाने नीला राजी वैवर्ण्यं स्वां च नेक्षते छायाम्।
पश्यति विकृतामथवा लवणाक्ते फेनमाला स्यात्।। १११।।

When a person exhibiting the characteristic features of a poison-giver is located, then the food, etc., served by him should not be taken immediately, but a part of it should be thrown over fire. If the food is poisoned, then the flame of the fire exhibits abnormal characteristics like variegated colour of pea-cock feather. The smoke which comes out of such fire is sharp, intolerable and ununctuous, an it smells like a corpse. The flame which comes out makes a cracking noise; it moves spirally or it gets extinguished.

The poisoned food when kept in a pot gets discoloured, and flies sitting on it succumb to death. When this poisoned food is seen by crows, their voice becomes feeble, and when the cakor bird sees it, its eyes become discoloured.

If the poison is added to drinks like alcohol, then blue lines appear over its surface or it becomes discoloured. A person's own shadow is not reflected through such drinks or the shadow is

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reflected in a distorted manner. If such drinks are added with salt, then there is effervescence. [108-111]

Other Characteristics of Poisoned Food, Drinks, Etc.

पानान्नयोःसविषयोर्गन्धेन शिरोरुग्घृदि च मूर्च्छा च।
स्पर्शेन पाणिशोथः सुप्त्यङ्गुलिदाहतोदनखभेदाः ।।११२।।
मुखगे त्वोष्ठचिमिचिमा जिह्वा शूना जडा विवर्णा च।
द्विजहर्षहनुस्तम्भास्यदाहलालागलविकाराः ।।११३।।
आमाशयं प्रविष्टे वैवर्ण्यं स्वेदसदनमुत्क्लेदः।
दृष्टिहृदयोपरोधो बिन्दुशतैश्चीयते चाङ्गम् ।।११४।।
पक्वाशयं तु याते मूर्च्छामदमोहदाहबलनाशाः।
तन्द्रा काश्र्यं च विषे पाण्डुत्वं चोदरस्थे स्यात् ।।११५।।
दन्तपवनस्य कूर्चो विशीर्यते दन्तौष्ठमांसशोफश्च।
केशच्युतिः शिरोरुग्ग्रन्थयश्च सविषेऽथ शिरोभ्यङ्गे ।।११६।।
दुष्टेऽञ्जनेऽक्षिदाहस्त्रावात्युपदेहशोथरागाश्च ।
खाद्यैरादौ कोष्ठः स्पृश्यैस्त्वग्दूष्यते दुष्टैः ।।११७।।
स्नानाभ्यङ्गोत्सादनवस्त्रालङ्कारवर्णकैर्दुष्टैः ।
कण्ड्वर्तिकोठपिडकारोमोद्गमचिमिचिमा शोथाः ।।११८।।
एते करचरणदाहतोदक्लमाविपाकाश्च।
भूपादुकाश्वगजवर्मकेतुशयनासनैर्दुष्टैः ।।११९।।
माल्यमगन्धं म्लायति शिरोरुजालोमहर्षकरम्।
स्तम्भयति खानि नासामुपहन्ति दर्शनं च धूमः ।।१२०।।
कूपतडागादिजलं दुर्गन्धं सकलुषं विवर्णं च।
पीतं श्वयथुं कोठान् पिडकाश्च करोति मरणं च ।।१२१।।
आदावामाशयगे वमनं त्वक्स्थे प्रदेहसेकादि।
कुर्याद्भिषक् चिकित्सां दोषबलं चैव हि समीक्ष्य ।।१२२।।
इति मूलविषविशेषाः प्रोक्ताः..... ।

The smell of poisoned food and drinks causes headache, pain in the cardiac region and fainting. If touched, such poisoned food and drinks cause oedema and numbness in the hands, burning sensation and pinching pain in the fingers, and cracking of the nails.

When put into the mouth, these poisoned food and drinks

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cause tingling sensation in the lips, swelling, numbness and discolouration of the tongue, tingling sensation in the teeth, stiffness of the jaw-bones (mandibular joints), burning sensation in the face, salivation and morbidity in the throat.

If the poisoned food and drinks have entered into the stomach, then the patient suffers from discolouration, sweating, asthenia, nausea, impairment of the vision, arrest of cardiac functions and appearance of drop like pimples all over the limbs.

If the poisoned food and drinks enter into the colon, then the patient suffers from fainting, intoxication, unconsciousness, burning sensation, weakness, drowsiness and emaciation. The patient suffers from anaemia when the poisoned food and drinks get localised in the abdomen.

If the tooth brushing twig is poisoned, when the brush-like tip of it gets withered, and the patient suffers from oedema of the teeth, lips and muscles of the mouth.

If the oil for application over the head is poisoned, then the patient suffers from hair-fall, headache and tumours in the head.

If the collyrium is poisoned, then the patient suffers from burning sensation, lachrimation, excess production of sticky material, oedema and redness of the eyes.

Intake of poisoned food vitiates the *koṣṭha* (gastro-intestinal tract) and external application of poisoned material afflicts the skin in the beginning.

If the materials for the bath, massage, unction, clothing, ornaments and *varṇaka* (cosmetics) are poisoned, then the patient suffers from pruritus, pain, urticaria, pimples, horripilation, tingling sensation and oedema.

Burning sensation and pricking pain in the hands and feet, fatigue and indigestion are caused by the poisoning of the earth (where one moves), shoes, horse, elephant, weapons, flags, bed and seat.

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A poisoned garland loses its aroma and gets withered soon. It causes headache and horripilation. The poisoned fume causes stiffness in the channels of circulation and impairment of the functioning of the nose and eyes.

If the water of wells and ponds are poisoned, then the water becomes foul-smelling, dirty and discoloured. Intake of this poisoned water causes oedema, urticaria and pimples, and even death. If the poison has reached the stomach, then the physician in the beginning, should administer emetic therapy. If the poisonous material is located in the skin, then ointments and fomentation therapy, etc., should be administered. These therapeutic measures should be administered, keeping in view the nature of the *doṣas* and the strength of the patient.

Thus, the specific nature of the root-poisons is explained.

[112 - $^{1}/_{4}$ 123]

Animal-Poisons

शृणु जङ्गमस्यातः।
सविशेषचिकित्सितमेवादौ तत्रोच्यते तु सर्पाणाम्।।१२३।।
इह दर्वीकरः सर्पो मण्डली राजिमानिति।
त्रयो यथाक्रमं वातपित्तश्लेष्मप्रकोपणाः।।१२४।।
दर्वीकरः फणी ज्ञेयो मण्डली मण्डलाफणः।
बिन्दुलेखविचित्राङ्गः पन्नगः स्यात्तु राजिमान्।।१२५।।
विशेषाद्रूक्षकटुकमम्लोष्णं स्वादु शीतलम्।
विषं यथाक्रमं तेषां तस्माद्वातादिकोपनम्।।१२६।।
दर्वीकरकृतो दंशः सूक्ष्मदंष्ट्रापदोऽसितः।
निरुद्धरक्तः कूर्माभो वातव्याधिकरो मतः।।१२७।।
पृथ्वर्पितः सशोथश्च दंशो मण्डलिना कृतः।
पीताभः पीतरक्तश्च सर्वपित्तविकारकृत्।।१२८।।
कृतो राजिमता दंशः पिच्छिलः स्थिरशोफकृत्।
स्निग्धः पाण्डुश्च सान्द्रासृक् श्लेष्मव्याधिसमीरणः।।१२९।।

Now hear about the exposition of animal poisons. In the beginning, the snakes and the special treatment of ailments caused by snake-bite will be explained.

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Snakes are classified into three categories, viz., *darvīkara, maṇḍalī* and *rājimān,* and they cause aggravation of *vāyu, pitta* and *kapha* respectively. The *darvīkara* snake has a spoon-like hood, the *maṇḍalī* type of snake has a rounded hood, and the *rājimān* type of snake has its body of variegated colour with drop-like spots on it.

The poison of *darvīkara* snake is ununctuous and pungent because of which it causes aggravation of *vāyu.* The poison of *maṇḍalī* type of snake is sour and hot because of which it causes aggravation of *pitta.* The poison of *rājimān* type of snake is sweet and cold because of which it causes aggravation of *kapha.*

The bite by the *darvīkara* type of snake is characterised by subtle and black marks of the teeth (fangs), absence of bleeding, swelling having the shape of a tortoise and manifestation of diseases caused by *vāta.*

The bite by the *maṇḍalī* type of snake is characterised by gross and deep marks of teeth (fangs), oedema, yellowishness of the place of bite, yellow colouration of the exuding blood and manifestation of diseases caused by *pitta.*

The bite by *rājimān* type of snake is characterised by sliminess, stable oedema, unctuousness, paleness, thickness of the exuding blood and manifestation of diseases caused by *kapha.* [123 $^{3}/_{4}$ - 129]

The characteristic features of these three classes of snakes are described here only in general. The details of the bite of each type of snake belonging to these three categories are avoided because it falls within the scope of another specialised branch [with which the present text is not directly concerned].

Poisons of all the types of snake cause aggravation of all the three *doṣas.* But each category of snake causes aggravation of a particular *doṣa* in excess which is described here.

Poison in general has *avyakta* (unmanifested) taste. The description of different tastes in the above verses actually refers to *anu-rasas* or subsidiary tastes or these tastes are described only in a secondary sense like the *kaṭukatva* (pungentness) of hot sun.

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Identification of Sex and Breed of Biting Snake

वृत्तभोगो महाकायः श्वसन्नूर्ध्वेक्षणः पुमान्।
स्थूलमूर्धा समाङ्गश्च स्त्री त्वतः स्याद्विपर्ययात्।। १३०।।
क्लीबस्त्रसत्यधोदृष्टिः स्वरहीनः प्रकम्पते।
स्त्रिया दष्टो विपर्यस्तैरेतैः पुंसा नरो मतः।। १३१।।
व्यामिश्रलिङ्गैरेतैस्तु क्लीबदष्टं नरं वदेत्।
इत्येतदुक्तं सर्पाणां स्त्रीपुंक्लीबनिदर्शनम्।। १३२।।
पाण्डुवक्त्रस्तु गर्भिण्या शूनौष्ठोऽप्यसितेक्षणः।
जृम्भाक्रोधोपजिह्वार्तः सूतया रक्तमूत्रवान्।। १३३।।
सर्पो गौधेर(य)को नाम गोधायां स्याच्चतुष्पदः।
कृष्णसर्पेण तुल्यः स्यान्नाना स्युर्मिश्रजातयः।। १३४।।
गूढसंपादितं वृत्तं पीडितं लम्बितार्पितम्।
सर्पितं च भृशाबाधं, दंशा येऽन्ये न ते भृशाः।। १३५।।

The male snake is characterised by round hood, big body, hissing sound, upward look, grossness of the head and evenness of the body. The female snake has opposite characteristic features. The *napuṃsaka* (impotent) snake is timid in nature.

The patient bitten by a female snake looks downwards, he becomes voiceless and he trembles. Bite by a male snake produces opposite symptoms. If a person is bitten by a *napuṃsaka* (impotent) snake, then the symptoms of both of these (bite by male and female snakes) in a combined form are manifested.

Thus, characteristic features, signs and symptoms of bite by male, female and impotent snakes are described.

In a person bitten by a pregnant snake, the face becomes pale; the lips get swollen and the eyes become black. A person bitten by a female snake in her puerperal period suffers from yawning, anger, inflammation of the epiglotis (*upa-jihvā*) and hematuria.

Godher(y)aka is a hybrid offspring of male snake and female *godhā* (iguana), and is quadruped. Its bite produces signs and symptoms like those of a black snake (*kṛṣṇa-sarpa*). There are several other types of hybrid snakes.

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If the mark of bite is very deep, if the place of bite is circularly elevated, if it is painful, if it is elongated and if it is with all the teeth marks, and if it is of spreading nature, then the condition is serious. Other types of bite are not so serious.

[130-135]

Identification of the sex of the snake from their physical features, and from the signs and symptoms manifested because of their bite, is described here in order to assess the seriousness of their poisons and also to select the therapeutic measures required for their treatment. Such details are, however, not explained here, and should be ascertained from other texts specialised in this field (toxicology).

Virulence of Poison on the Basis of Age of Snakes

तरुणाः कृष्णसर्पास्तु गोनसाः स्थविरास्तथा।
राजिमन्तो वयोमध्ये भवन्त्याशीविषोपमाः ।। १३६ ।।

The poison of black snakes when they are young, of the *gonasas* when they are old, and of the *rājimān* types of snakes when they are of middle age, is virulent like that of *āśī-viṣas* (snakes whose poison is transmitted through their very sight and breath resulting in instant (death).

Colour of Fangs and Quantity of Poison

सर्पदंष्ट्राश्चतस्रस्तु तासां वामाधरा सिता।
पीता वामोत्तरा दंष्ट्रा रक्तश्यावाऽधरोत्तरा ।। १३७ ।।
यन्मात्रः पतते बिन्दुर्गोबालात् सलिलोद्धृतात्।
वामाधरायां दंष्ट्रायां तन्मात्रं स्यादहेर्विषम् ।। १३८ ।।
एकद्वित्रिचतुर्वृद्धविषभागोत्तरोत्तराः ।
सवर्णास्तत्कृता दंशा बहूत्तरविषा भृशाः ।। १३९ ।।

Snakes have four fangs. Of these, the lower left one is white in colour, the upper left one is yellow in colour, the lower right one is red in colour, and the upper right one is brownish in colour.

The quantity of poison contained in the lower left fang is equal to the number of drops which fall from the hair of the tail of a cow when it is dipped in water and then lifted up. The poison contained in the upper left, lower right and upper right fangs is

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respectively double, three times and four times of the poison contained in the lower left fang. The colours of the sites of the bite are the same as the colour of the fang through which the person is bitten.

The poisons coming out of these fangs, viz., lower left, upper left, lower right and upper right, are progressively more and more virulent, and more and more incurable. [137-139]

Earlier, in the verse nos. 127-129, different colours are described in respect of the bite by different types of snakes. The present description indicates that different colours will appear from the same snake-bite, depending upon its fangs. Thus, the description in the present text contradicts what was described earlier. This contradiction also appears from the description of other scholars like Āṣāḍhavarman.

Actually, there is no contradiction between the present and the earlier statements, because the present description relates only to the colour of the site of snake-bite whereas the earlier description pertains to the colour which appears all over the body because of the aggravation of different *doṣas* as a result of bite by different types of snakes. This distinction is clearly spelt out in *Parihāra-vārtika.*

Insect Poison

सर्पाणामेव विण्मूत्रात् कीटाः स्युः कीटसंमताः।
दूषीविषाः प्राणहरा इति संक्षेपतो मताः।।१४०।।
गात्रं रक्तं सितं कृष्णं श्यावं वा पिडकान्वितम्।
सकण्डूदाहवीसर्पपाकि स्यात् कुथितं तथा।।१४१।।
कीटैर्दूषीविषैर्दष्टं लिङ्गं प्राणहरं शृणु।
सर्पदष्टे यथा शोथो वर्धते सोग्रगन्ध्यसृक्।।१४२।।
दंशोऽक्षिगौरवं मूर्च्छा स रुगार्तः श्वसित्यपि।
तृष्णारुचिपरीतश्च भवेद्दूषीविषार्दितः।।१४३।।

Kīṭas (insects) are so called because they are procreated from the *kīṭa* or waste products like stool and urine of the snakes. In brief, these are of two types, viz., *dūṣī-viṣa* (those causing chronic poisoning) and *prāṇa-hara* (those causing death).

The insects belonging to *dūṣī-viṣa* (causing chronic poisoning) category cause red, white, black or brownish black colouration of

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the part of the body which is bitten, and the area becomes covered with pimples. The patient suffers from itching, burning sensation, erysipelas, suppuration and sloughing.

The bite of the insects belonging to the *prāṇa-hara* (causing death) category produces expanding oedema, as it happens in snake bite, associated with strong smell and bleeding. The patient suffers from heaviness of the eyes, fainting, pain and dyspnoea.

The patient afflicted with *dūṣī-viṣa* (bite of insects causing chronic poisoning) suffers from morbid thirst and anorexia in excess. [140-143]

In addition to the stool and urine, the semen, corpse, slough and eggs of the snake also give rise to *kīṭas* (insects)--vide *Suśruta* : *Kalpa* 8 : 3. In the succeeding verses, *Suśruta* has described sixty seven types of insects belonging to four categories, viz., *vātika, paittika, kaphaja* and *sānnipātika*. In the present text, the insects are classified into two categories, viz., *dūṣī-viṣa* and *prāṇa-hara*, only for the purpose of brevity. Similarly, *lūtās* (poisonous spiders), etc., to be described hereafter, are to briefly divided into two categories.

Spider Poison

दंशस्य मध्ये यत् कृष्णं श्यावं वा जालकावृतम्।
दग्धाकृति भृशं पाकि क्लेदशोथज्वरान्वितम्॥१४४॥
दूषीविषाभिर्लूताभिस्तं दष्टमिति निर्दिशेत्।
सर्वासामेव तासां च दंशे लक्षणमुच्यते॥१४५॥
शोफः श्वेतासिता रक्ताः पीता वा पिडका ज्वरः।
प्राणान्तिको भवेच्छ्वासो दाहहिक्काशिरोग्रहाः॥१४६॥

If the centre of the place of the bite is black or blackish brown in colour, surrounded by a network, if the area appears as if burnt, if it gets suppurated quickly, if it is associated with slough and oedema, and if the patient suffers from fever, then it is to be diagnosed as a case of bite by a spider of *dūṣī-viṣa* (slow poisoning) type.

Now the symptoms of the bite by spiders in general will be described. These are oedema, pimples of white, black, red or yellow colour, terminal dyspnoea, burning sensation, hiccup and stiffness of the head. [144 - 146]

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Like insects (*kīṭas*), spiders (*lūtās*) are also of two types, viz., *dūṣī-viṣa* (slow poisoning) and *prāṇa-hara* (causing death). In the above verses, the signs and symptoms of the bite by *dūṣī-viṣa* types of spiders are described. In *Suśruta* : *Kalpa* 8 : 94-118, two categories of spiders, viz., *kṛcchra-sādhya* (difficult of cure) and *asādhya* (incurable) having eight types in each category, are described. Physicians who are interested in their details, and the details of poisoning by rats, etc., should consult the text of *Suśruta*, and other similar texts. Since such topics fall within the scope of other specialities, the details are avoided in the present text.

Rat Poison

आदंशाच्छोणितं पाण्डु मण्डलानि ज्वरोऽरुचिः।
लोमहर्षश्च दाहश्चाप्याखुदूषीविषार्दिते।। १४७।।
मूर्च्छाङ्गशोथवैवर्ण्यक्लेदशब्दाश्रुतिज्वराः ।
शिरोगुरुत्वं लालासृक्छर्दिश्चासाध्यमूषिकैः।। १४८।।

The bite by the rat of *dūṣī-viṣa* (slow poisoning) type produces signs and symptoms like exudation of blood having pale-yellow colour from the site of the bite, circular patches, fever, anorexia, horripilation and burning sensation.

If person is bitten by a rat of *asādhya* (incurable) or *prāṇa-hara* (causing death) type, then he suffers from fainting, oedema of limbs, discolouration of the skin, sloughing, deafness, fever, heaviness of the head, excessive salivation and hematemesis.

[147-148]

Chamelion Poison

श्यावत्वमथ काष्ण्यं वा नानावर्णत्वमेव वा।
मोहः पुरीषभेदश्च दष्टे स्यात् कृकलासकैः।। १४९।।

Bite by a *kṛkalāsaka* (chamelion) causes brownish black or black or variegated colouration, unconsciousness and diarrhoea.

[149]

Scorpion Poison

दहत्यग्निरिवादौ तु भिनत्तीवोर्ध्वमाशु च।
वृश्चिकस्य विषं याति दंशे पश्चात्तु तिष्ठति।। १५०।।
दष्टोऽसाध्यस्तु दृग्घ्राणरसनोपहतो नरः।
मांसैः मतङ्गिरत्यर्थं वेदनार्तो जहात्यसून्।। १५१।।

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Sting of a scorpion (of *dūṣī-viṣa* or slow poisoning type) causes burning sensation like fire in the beginning, and thereafter, pinching pain which spreads upwards instantaneously. At the end, the burning sensation and pain get localised at the site of the sting.

If stung by a scorpion of *asādhya* (incurable) type, the patient loses his power of vision, smell and taste; his muscle tissue gets sloughened and falls out; he suffers from excessive pain and he succumbs to death. [150-151]

Kaṇabha (Hornet) Poison

विसर्पः श्वयथुः शूलं ज्वरश्छर्दिरथापि च।
लक्षणं कणभैर्दष्टे दंशश्चैव विशीर्यते।। १५२।।

The sting of a *kaṇabha* (hornet) causes erysepelas, oedema, colic pain, fever, vomiting and withering out of the site of the bite. [152]

Kaṇabha is a type of insect, and *Suśruta* has included it in the group of insects.

Ucciṭiṅga (Crab) Poison

हृष्टरोमोच्चिटिङ्गेन स्तब्धलिङ्गो भृशार्तिमान्।
दष्टः शीतोदकेनेव सिक्तान्यङ्गानि मन्यते।। १५३।।

Sting of an *ucciṭiṅga* (poisonous crab) causes horripilation, stiffness of the phallus, excessive pain and a feeling as if the whole body is affused with cold water. [153]

Maṇḍūka (Toad) Poison

एकदंष्ट्रार्दितः शूनः सरुक् स्यात् पीतकः सतृट्।
छर्दिर्निद्रा च मण्डूकैः सविषैर्दष्टलक्षणम्।। १५४।।

If bitten by a poisonous toad, then there will be the mark of only one fang. There will be oedema with pain, yellow colouration with morbid thirst, vomiting and excessive sleep. [154]

Poison of Fish and Leech

मत्स्यास्तु सविषाः कुर्युर्दाहशेफरुजस्तथा।
कण्डूं शेथं ज्वरं मूर्च्छां सविषास्तु जलौकसः।। १५५।।

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Bite or sting by poisonous fish causes burning sensation, oedema and pain.

Bite by poisonous leeches causes itching, oedema, fever and fainting. [155]

Fish transmit the poison through bile, bone and saliva. There are six types of poisonous leeches like *kṛṣṇā* and *karburā*, who transmit their poison through biting.

Poison of House-Lizard and Centiped

दाहतोदस्वेदशोथकरी तु गृहगोधिका।
दंशे स्वेदं रुजं दाहं कुर्याच्छतपदीविषम्॥ १५६॥

The poison of *gṛha-godhikā* (house-lizard) causes burning sensation, pricking pain, sweating and oedema.

The poison of *śata-padī* (centiped) causes sweating, pain and burning sensation at the site of bite. [156]

Gṛha-godhikā (house-lizard) is called *jyeṣṭhā* or *saraṭa*, and *śatapadī* (centiped) is called *kāruṇḍā* in vernacular.

Mosquito Poison

कण्डूमान्मशकैरीषच्छोथः स्यान्मन्दवेदनः।
असाध्यकीटसदृशमसाध्यमशकक्षतम् ॥ १५७॥

Mosquito bite (sting) causes itching, slight oedema and mild pain. The bite of the mosquito of *asādhya* (incurable) type causes signs and symptoms like those of the *asādhya* (incurable) variety of *kīṭas* (insects). [157]

There are five types of mosquitos. The poison of the *parvatīya* (those living in mountains) type of mosquito is incurable--vide *Suśruta* : *Kalpa* 8 : 36.

Makṣikā (Bee or Fly) Poison

सद्यःप्रस्राविणी श्यावा दाहमूर्च्छाज्वरान्विता।
पीडका मक्षिकादंशे तासां तु स्थगिकाऽसुहृत्॥ १५८॥

Bite by *makṣikā* (bee or fly) causes pimples of blackish brown colour with instant exudation. The patient suffers from burning sensation, fainting and fever. The poison of the *sthagikā* type of bee (fly) causes death. [158]

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Suśruta (in *Kalpa* 8 : 35) has described six types of *makṣikā*, viz., *kāntārikā*, etc. Of these, the poison of the *sthagikā* type of *makṣikā* causes the death of the patient.

Place, Time and Nature of Poison-Transmission Leading to Incurability

श्मशानचैत्यवल्मीकयज्ञाश्रमसुरालये ।
पक्षसन्धिषु मध्याह्ने सार्धरात्रेऽष्टमीषु च।।१५९।।
न सिद्ध्यन्ति नरा दष्टाः पाषण्डायतनेषु च।
दृष्टिश्वासमलस्पर्शविषैराशीविषैस्तथा ।।१६०।।
विनश्यन्त्याशु संप्राप्ता दष्टाः सर्वेषु मर्मसु।
(येन केनापि सर्पेण संभवः सर्व एव च)।।१६१।।

Persons bitten by snakes in a cremation ground, under a sacred tree, near an ant-hill, in the place of *yajña* (vedic sacrifice), *āśrama* (hermitage) or temple, during the time of conjunction of two fort-nights (viz., full-moon day and new-moon day), mid-day, mid-night or eighth-day of the lunar fort-night, and in the abodes of *pākhaṇḍas* (hermits of *kāpālikā* sect) and others do not get cured.

Persons afflicted with the bite by *āśī-viṣas* transmitting poison through vision, breath, waste-products and simple touch, and persons bitten over the vital organs succumb to death instantaneously.

The description given above (regarding the place, time and nature) of transmission is applicable to any type of snakes.

[156 - 161]

The celestial snakes transmitting poison through vision, breath, etc., are called *āśī-viṣas* because their poison causes death of a person instantaneously.

Augmentation and Diminution of Poisoning Effects

भीतमत्ताबलोष्णाक्षुत्तृषार्ते वर्धते विषम्।
विषं प्रकृतिकालौ च तुल्यौ प्रप्याल्पमन्यथा।।१६२।।
वारिविप्रहताः क्षीणा भीता नकुलनिर्जिताः।
वृद्धा बालास्त्वचोमुक्ताः सर्पा मन्दविषाः स्मृताः।।१६३।।

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सर्वदेहाश्रितं क्रोधाद्विषं सर्पो विमुञ्चति।
तदेवाहारहेतोर्वा भयाद्वा न प्रमुञ्चति।। १६४।।

The effects of poisoning gets aggravated by fear, intoxication, weakness, heat, hunger and thirst of the patient. Similarly, if the physical constitution and time of bite are similar to the poison, then the effects get augmented.

If the snakes, etc., are afflicted by fast moving water, if they are emaciated, if they are fearful, if they are afflicted by the attacks of mongoose, if they are old or too young or if they have shed their scales, then the poison transmitted by them has mild effects.

The poison pervades the entire body of the snake, and it comes out through the fangs because of their anger. But when they bite for food or when they are fearful, then the poison does not come out of their fangs. [162 - 164]

Snakes in their old age are stated to have less of poison. But *gonasa* type of snakes is an exception to this general rule, because as stated in the verse no. 136, the *gonasa* type of snake is more poisonous when it is old.

The poison pervades the entire body of the snake as semen pervades the entire body of the individual. Like semen, which is primarily stored in the testicles, the poison of the snake is primarily stored near the fangs and comes out through these during the bite out of anger.

Nature (Vātika, etc.,) of Poisons and Their Characteristic Signs

वातोल्बणविषाः प्राय उच्चिटिङ्गाः सवृश्चिकाः।
वातपित्तोल्बणाः कीटाः श्लैष्मिकाः कणभादयः।। १६५।।
यस्य यस्य हि दोषस्य लिङ्गाधिक्यानि लक्षयेत्।
तस्य तस्यौषधैः कुर्याद्विपरीतगुणैः क्रियाम्।। १६६।।
हृत्पीडोर्ध्वानिलः स्तम्भः सिरायामोऽस्थिपर्वरुक्।
घूर्णनोद्वेष्टनं गात्रश्यावता वातिके विषे।। १६७।।
संज्ञानाशोष्णनिश्वासौ हृद्दाहः कटुकास्यता।
दंशवदरणं शोथो रक्तपीतश्च पैत्तिके।। १६८।।
वम्यरोचकहृल्लासप्रसेकोत्क्लेशगौरवैः ।
सशैत्यमुखमाधुर्यैर्विद्याच्छ्लेष्माधिकं विषम्।। १६९।।

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The poison of *ucciṭiṅga* (poisonous crabs) and scorpion is dominatted by *vāyu*, that of *kīṭa* (insect) is dominated by *vāyu* and *pitta*, and the poison of *kaṇabha* (hornet), etc., is dominated by *kapha*.

To treat the patient afflicted with poison, the physician should employ therapeutic measures having attributes opposite to the aggravated *doṣas* which can be ascertained from the manifested signs and symptoms.

Vāyu-aggravating poison causes pain in the cardiac region, upward movement of the *vāyu*, stiffness, dilatation of the veins, pain in the bones and joints, giddiness, cramps and blackish brown colouration of the body.

Pitta-aggravating poison causes unconsciousness, hot breath, burning sensation in the cardiac region, pungent taste in the mouth, cracking of the tissue in the place of the bite, oedema, and red as well as yellow colouration of the skin at the site of the bite.

Kapha-aggravating poison causes vomiting, anorexia, nausea, salivation, retching, heaviness, feeling of cold and sweet taste in the mouth. [165 - 169]

Line of Treatment

खण्डेन च व्रणालेपस्तैलाभ्यङ्गश्च वातिके।
स्वेदो नाडीपुलाकाद्यैर्बृंहणश्च विधिर्हितः।। १७०।।
सुशीतैः स्तम्भयेत् सेकैः प्रदेहैश्चापि पैत्तिकम्।
लेखनच्छेदनस्वेदवमनैः श्लैष्मिकं जयेत्।। १७१।।
विषेष्वपि च सर्वेषु सर्वस्थानगतेषु च।
अवृश्चिकोच्चिटिङ्गेषु प्रायः शीतो विधिर्हितः।। १७२।।
वृश्चिके स्वेदमभ्यङ्गं घृतेन लवणेन च।
सेकांश्चोष्णान् प्रयुञ्जीत भोज्यं पानं च सर्पिषः।। १७३।।
एतदेवोच्चिटिङ्गेऽपि प्रतिलोमं च पांशुभिः।
उद्वर्तनं सुखाम्बूष्णैस्तथाऽवच्छादनं घनैः।। १७४।।

In the case of affliction by the *vāta*-aggravating poison, the patient should be treated by the application of *khaṇḍa* (paste of

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sugar or the paste of sesame) over the wound, massage with sesame oil, *nāḍī* and *pulāka* types of fomentation therapies and nourishing diet.

In the case of affliction by the *pitta*-aggravating poison, the patient should be treated with affusion which is very cold and which is *stambhana* (arresting the movement of fluids in the body) and the application of cold ointments.

Affliction by *kapha*-aggravating poison should be treated with *lekhana* (which scrapes out the tissues), *chedana* (which causes incision in the tissues), fomentation and emetic therapies.

For all the types of poison pervading the various parts of the body, excepting the poison of crabs and scorpions, generally cooling therapy is useful.

In the case of scorpion-poison, the patient should be given fomentation and massage and affusions with warm ghee mixed with salt. He should be given ghee for food and drinks.

For the poison of crabs, the above mentioned therapies (described for scorpion-bite) should be administered. In addition, the patient should be rubbed downwards (from the promixal side to the distal side) with sand mixed with luke-warm water. The site of the bite should then be covered with a thick layer of this sand mixed with luke-warm water. [170-174]

Poison of Rabid Dog and Other Wild Animals

श्वा त्रिदोषप्रकोपात्तु तथा धातुविपर्ययात्।
शिरोऽभितापी लालास्त्राव्यधोवक्त्रस्तथा भवेत्।। १७५।।
अन्येऽप्येवंविधा व्यालाः कफवातप्रकोपणाः।
हृच्छिरोरुग्ज्वरस्तम्भतृषामूर्च्छाकरा मताः।। १७६।।

Because of the aggravation of all the three *doṣas* and impairment of tissue elements, the rabid dog suffers from burning sensation in the head, excessive salivation and drooping of the head. The same symptoms are also manifested in a person bitten by the rabid dog.

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There are other wild animals whose poison causes aggravation of *kapha* and *vāyu*. Bite by these animals causes pain in the cardiac region, headache, fever, stiffness, morbid thirst and fainting. [175 - 176]

Symptoms like burning sensation in the head, described above, appear in the rabid dog because of the seizure by the evil spirit called *Alarka*. Some scholars hold the view that these symptoms appear both in the rabid dog, and also in the patient bitten by the rabid dog. Their details are available in *Suśruta* (*Kalpa* 7 : 43).

Signs and Symptoms of Poisonous and Non-Poisonous Bites

कण्डूनिस्तोदवैवर्ण्यसुप्तिक्लेदोपशोषणम् ।
विदाहरागरुक्पाकाः शोफो ग्रन्थिनिकुञ्चनम्।। १७७।।
दंशावदरणं स्फोटाः कर्णिका मण्डलानि च।
ज्वरश्च सविषे लिङ्गं विपरीतं तु निर्विषे।। १७८।।

Itching, pain, discolouration of the skin, numbness, sloughing, dryness, oedema associated with burning sensation, redness, pain and suppuration, adenitis, contraction, cracks in the site of the bite, pustular eruptions, *karṇikā* (polyp), circular and elevated patches and fever--these are the signs and symptoms of poisonous bites. The opposite symptoms pertain to non-poisonous bites. [177 - 178]

Treatment of Poisoning

तत्र सर्वे यथावस्थं प्रयोज्याः स्युरुपक्रमाः।
पूर्वोक्ता विधिमन्यं च यथावद्ब्रुवतः शृणु।। १७९।।
हृद्विदाहे प्रसेके वा विरेकवमनं भृशम्।
यथावस्थं प्रयोक्तव्यं शुद्धे संसर्जनक्रमः।। १८०।।
शिरोगते विषे नस्तः कुर्यान्मूलानि बुद्धिमान्।
बन्धुजीवस्य भार्ग्याश्च सुरसस्यासितस्य च।। १८१।।
दक्षकाकमयूराणां मांसासृङ्मस्तके क्षते।
उपधेयमधोदष्टस्योर्ध्वदष्टस्य पादयोः।। १८२।।
पिप्पलीमरिचक्षारवचासैन्धवशिग्रुकाः ।
पिष्टा रोहितपित्तेन घ्नन्त्यक्षिगतमञ्जनात्।। १८३।।
कपित्थमामं ससिताक्षौद्रं कण्ठगते विषे।
लिह्यादामाशयगते ताभ्यां चूर्णपलं नतात्।। १८४।।

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विषे पक्वाशयगते पिप्पलीं रजनीद्वयम्।
मञ्जिष्ठां च समं पिष्ट्वा गोपित्तेन नरः पिबेत्॥१८५॥
रक्तं मांसं च गोधायाः शुष्कं चूर्णीकृतं हितम्।
विषे रसगते पानं कपित्थरससंयुतम्॥१८६॥
शेलोर्मूलत्वगग्राणि बादरौदुम्बराणि च।
कटभ्याश्च पिबेद्रक्तगते, मांसगते पिबेत्॥१८७॥
सक्षौद्रं खदिरारिष्टं कौटजं मूलमम्भसा।
सर्वेषु च बले द्वे तु मधूकं मधुकं नतम्॥१८८॥

For the treatment of poisoning, all the twenty four therapeutic measures described earlier (vide verse nos. 35-37) should be employed in appropriate stages. Now hear about the other therapeutic measures to be employed, as follows :

If there is burning sensation in the cardiac region, and salivation, then purgation and emetic therapies are to be employed frequently at appropriate stages. After the purification of the body (elimination of *doṣas*), the patient should be given *saṃsarjana-krama* (rehabilitating diet).

If the poison has reached the head, then the patient should be given *nasya* (inhalation therapy) with the roots of *bandhu-jīva, bhārgī* and black variety of *surasā*.

If the patient is bitten by the poisonous creature at the lower part of his body, then the scalp should be scarified, and the meat as well as blood of cock, crow and pea-cock should be applied over it. If the bite is in the upper part of the body, then the feet should be scarified and the meat as well as blood of the above mentioned birds should be applied over it.

The poison afflicting the eyes gets cured by the application of the collyrium prepared of *pippalī, marica, kṣāra, vacā, saindhava* and *śigru* which are made to a paste by triturating with the bile of *rohita* type of fish.

If the poison has reached the throat, then the patient should be given green *kapittha* along with sugar and honey. If it has reached the stomach, then the patient should be given one *pala* of the powder of *nata* along with sugar and honey.

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If the poison has reached the colon, then the patient should take *pippalī, haridrā, dāru-haridrā* and *mañjiṣṭhā*, taken in equal quantities and made to a paste by triturating with cow's bile.

If the poison has reached the *rasa-dhātu* (chyle and plasma), then the blood and meat of *godhā* should be dried, made to a powder form, mixed with the juice of *kapittha* and given to the patient.

If the poison has reached the blood, then the patient should take the root, bark and tender branches of *śelu* (*śleṣmātaka*), *badara* and *udumbara* along with *kaṭabhī*.

If the poison has reached the muscle tissue, then the patient should take either *Khadirāriṣṭa* along with honey, or the root of *kuṭaja* along with water.

When the poison has penetrated all the tissue elemtnes, then the patient should take the potion containing *balā, mahā-balā, madhūka, madhuka* and *nata*. [179 - 188]

The term '*khadirāriṣṭam*' mentioned in the verse no. 188 may mean '*khadira* and *ariṣṭa*' or the *ariṣṭa* preparation of *khadira* called '*Khadirāriṣṭa*'.

Recipes to Cure Snake-Poison

पिप्पलीं नागरं क्षारं नवनीतेन मूर्च्छितम्।
कफे भिषगुदीर्णे तु विदध्यात्प्रतिसारणम्।।१८९।।
मांसीकुङ्कुमपत्रत्वग्रजनीनतचन्दनैः ।
मनःशिलाव्याघ्रनखसुरसैरम्बुपेषितैः ।।१९०।।
पाननस्याञ्जनालेपाः सर्वशोथविषापहाः।
चन्दनं तगरं कुष्ठं हरिद्रे द्वे त्वगेव च।।१९१।।
मनःशिला तमालश्च रसः कैशर एव च।
शार्दूलस्य नखश्चैव सुपिष्टं तण्डुलाम्बुना।।१९२।।
हन्ति सर्वविषाण्येव वज्रिवज्रमिवासुरान्।
रसे शिरीषपुष्पस्य सप्ताहं मरिचं सितम्।।१९३।।
भावितं सर्पदष्टानां नस्यपानाञ्जने हितम्।
द्विपलं नतकुष्ठाभ्यां घृतक्षौद्रचतुष्पलम्।।१९४।।
अपि तक्षकदष्टानां पानमेतत् सुखप्रदम्।
सिन्धुवारस्य मूलं च श्वेता च गिरिकर्णिका।।१९५।।

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पानं दर्वीकरैर्दष्टे नस्यं समधु पाकलम्।
मञ्जिष्ठा मधुयष्टी च जीवकर्षभकौ सिता।। १९६।।
काश्मर्यं वटशुङ्गानि पानं मण्डलिनां विषे।
व्योषं सातिविषं कुष्ठं गृहधूमो हरेणुका।। १९७।।
तगरं कटुका क्षौद्रं हन्ति राजीमतां विषम्।
गृहधूमं हरिद्रे द्वे समूलं तण्डुलीयकम्।। १९८।।
अपि वासुकिना दष्टः पिबेन्मधुघृताप्लुतम्।

If *kapha* is aggravated because of poisoning, then the paste of *pippalī, nāgara* and *kṣāra* (alkali preparation) triturated with butter should be applied over the site of bite for *pratisāraṇa* (exudation of liquid).

Administration of *māṃsī, kuṅkuma, patra, tvak, rajanī* (turmeric), *nata, candana, manaḥ-śilā, vyāghra nakha* and *surasā* made to a paste by triturating with water, in the forms of *pāna* (taking internally), *nasya* (inhalation), *añjana* (collyrium) and *lepa* (external application in the form of paste) cures all types of oedema and poisons.

Candana, tagara, kuṣṭha, haridrā, dāru-haridrā, tvak, manaḥ-śilā, tamāla, juice of *keśara, śārdūla-nakha* or *vyāghra-nakha* (*nakhī*) should be made to a paste by triturating with *taṇḍulāmbu* (rice-wash). Administration of this recipe cures all the types of poisons as the thunder-bolt of Indra destroyed all the demons.

White variety of *marica* should be impregnated with the juice of the flower of *śirīṣa* for seven days. Administration of this potion in the forms of *nasya* (inhalation therapy), *pāna* (taking internally) and *añjana* (collyrium) is useful in snake-bite.

Intake of the potion containing two *palas* of *nata* and *kuṣṭha*, and four *palas* of ghee and honey is useful even for a patient bitten by *Takṣaka* (celestial snake).

To a patient bitten by a *darvīkara* type of snake, the root of *sindhuvāra* and white variety of *giri-karṇikā* should be administered internally. He should also be given *pākala* (*kuṣṭha*) along with honey for inhalation.

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A person afflicted with the poison of a *maṇḍalī* type of snake should take the potion comprising *mañjiṣṭhā, madhuyaṣṭi, jīvaka, ṛṣabhaka,* sugar, *kāśmarya* and the stilt root of *vaṭa.*

The potion comprising *śuṇṭhī, pippalī, marica, ativiṣā, kuṣṭha, gṛha-dhūma* (kitchen-soot), *hareṇu, tagara, kaṭukā* and honey cures the poison of a *rājimān* type of snakes.

The potion comprising *gṛha-dhūma* (kitchen-soot), *haridrā, dāru-haridrā* and *taṇḍulīyaka* along with its root should be mixed with liberal quantity of honey and ghee. Intake of this cures a patient even if he is bitten by *Vāsuki* (a celestial snake).

[189 - $^{1}/_{2}$ 199]

Recipes for poisons of Insects, Etc.

क्षीरिवृक्षत्वगालेपः शुद्धे कीटविषापहः ।। १९९ ।।
मुक्तालेपो वरः शोथदाहतोदज्वरापहः ।
चन्दनं पद्मकोशीरं शिरीषः सिन्धुवारिका ।। २०० ।।
क्षीरशुक्ला नतं कुष्ठं पाटलोदीच्यसारिवाः ।
शेलुस्वरसपिष्टोऽयं लूतानां सार्वकार्मिकः ।। २०१ ।।
(यथायोगं प्रयोक्तव्यः समीक्ष्यालेपनादिषु) ।
मधूकं मधुकं कुष्ठं शिरीषोदीच्यपाटलाः ।
सनिम्बसारिवाक्षौद्राः पानं लूताविषापहम् ।। २०२ ।।
कुसुम्भपुष्पं गोदन्तः स्वर्णक्षीरी कपोतविट् ।
दन्ती त्रिवृत्सैन्धवं च कर्णिकापातनं तयोः ।। २०३ ।।
कटभ्यर्जुनशैरीषशेलुक्षीरिद्रुमत्वचः ।
कषायकल्कचूर्णाः स्युः कीटलूताव्रणापहाः ।। २०४ ।।
त्वचं च नागरं चैव समांशं श्लक्ष्णपेषितम् ।
पेयमुष्णाम्बुना सर्वं मूषिकाणां विषापहम् ।। २०५ ।।
कुटजस्य फलं पिष्टं तगरं जालमालिनी ।
तिक्तेक्ष्वाकुश्च योगोऽयं पानप्रधमनादिभिः ।। २०६ ।।
वृश्चिकोन्दुरुलूतानां सर्पाणां च विषं हरेत् ।।
समानो ह्यमृतेनायं गराजीर्णं च नाशयेत् ।। २०७ ।।
सर्वेऽगदा यथादोषं प्रयोज्याः स्युः कृकण्टके ।
कपोतविण्मातुलुङ्गं शिरीषकुसुमाद्रसः ।। २०८ ।।

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शङ्खिन्यार्कं पयः शुण्ठी करञ्जो मधु वर्श्रिके।
शिरीषस्य फलं पिष्टं स्नुहीक्षीरेण दार्दु रे।। २०९।।
मूलानि श्वेतभण्डीनां व्योषं सर्पिश्च मत्स्यजे।
कीटदष्टक्रियाः सर्वाः समानाः स्युर्जलौकसाम्।। २१०।।
वातपित्तहरी चापि क्रिया प्रायः प्रशस्यते।
वार्श्रिको ह्युच्चिटिङ्गस्य कणभस्यौन्दुरोऽगदः।। २११।।

Application of the paste of the bark of *kṣīrī-vṛkṣas* (trees having milky-latex, viz., *nyagrodha, udumbara, aśvattha, vetasa* and *plakṣa*) after purification (administration of five elimination therapies) cures insect poison. Application of the paste of pearl (prepared by triturating with water) is excellent for curing oedema, burning sensation, pain and fever.

Candana, padmaka, uśīra, śirīṣa, sindhuvārikā, kṣīra-śuklā, nata, kuṣṭha, pāṭalā, udīcya and *sārivā* should be made to a paste by triturating with the juice of *śelu.* This recipe is useful in the form of all therapeutic measures for the treatment of the poison of the spider. After proper examination, this recipe should be used appropriately in *lepana* (external application), etc.

Intake of *madhūka, madhuka, kuṣṭha, śirīṣa, udīcya* and *pāṭalā,* along with *nimba, sārivā* and honey cures the poison of spiders.

Flower of *kusumbha, go-danta* (tooth of a cow), *svarṇa-kṣīrī,* stool of *kapota, dantī, trivṛt* and *saindhava* cures the *karṇikā* (granulomatus growth) in the wound caused by the bite of insects and spiders.

The decoction, paste and powder of *kaṭabhī, arjuna,* bark of *śirīṣa, śelu* and the barks of latex bearing trees (*nyagrodha, udumbara, aśvattha, vetasa* and *plakṣa*) cure ulcers caused by the bite of insects and spiders.

Tvak and *nāgara* taken in equal quantities should be made to a fine paste, and taken along with hot water, which cures poison of all types of rats.

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The recipe comprising the paste of the fruit of *kuṭaja, tagara, jāla-mālinī* (*devaḍatāka* or *devadālī*) and bitter variety of *ikṣvāku* should be administered in the form of *pāna* (taking internally), *pradhamana* (a type of inhalation therapy), etc., which cures the poisons of scorpions, rats, spiders and snakes. This recipe is like ambrosia, and it also cures indigestion of *gara* (artificial poisoning).

All the above mentioned recipes are useful for the ailments caused by the poison of *kṛkaṇṭaka* or *kṛkalāsa* (chamelion), and should be used according to the *doṣas* provoked by such poison.

The recipe comprising the stool of *kapota*, *mātuluṅga*, the juice of the flowers of *śirīṣa*, *śaṅkhinī* and the milky latex of *arka, śuṇṭhī, karañja* and honey cures scorpion poison.

The paste of the fruit of *śirīṣa* prepared by triturating with the milky latex of *snuhī* is useful in curing the ailments caused by frog-bite.

The paste of the root of the white variety of *bh(m)aṇḍī* (*aparājitā*), *śuṇṭhī, pippalī, marica* and honey is useful in curing fish-poison.

All the therapeutic measures prescribed for the treatment of insect-bite are equally good for the treatment of leech-poison. In such cases, generally, therapeutic measures for the alleviation of *vāyu* and *pitta* are useful.

The therapies prescribed for scorpion-bite are useful for crab-bite. Therapeutic measures prescribed for rat-bite are useful for hornet-bite. [199 $^{1}/_{2}$ - 211]

Remedy Par Excellence

वचां वंशत्वचं पाठां नतं सुरसमञ्जरीम्।
द्वे बले नाकुलीं कुष्ठं शिरीषं रजनीद्वयम्।। २१२।।
गुहामतिगुहां श्वेतामजगन्धां शिलाजतु।
कत्तृणं कटभीं क्षारं गृहधूमं मनःशिलाम्।। २१३।।
रोहीतकस्य पित्तेन पिष्ट्वा तु परमोऽगदः।
नस्याञ्जनादिलेपेषु हितो विश्वम्भरादिषु।। २१४।।

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Vacā, bark of *vaṃśa, pāṭhā, nata*, inflorescence of *surasā, balā, mahā-balā, nākulī, kuṣṭha, śirīṣa, haridrā, dāru-haridrā, guhā, atiguhā, śvetā, ajagandhā, śilājatu, kattṛṇa, kaṭabhī, kṣāra* (alkali preparation), *gṛha-dhūma* (kitchen-soot) and *manaḥ-śilā* should be made to a paste by triturating with the bile of *rohita* (a type of fish). This is called '*Paramo'gada*' remedy *par excellence*. Administration of this recipe in the form of *nasya* (inhalation therapy), *añjana* (collyrium), *lepa* (external application), etc., is useful in the poisonous bites of insects like *viśvambharas*.

[212 - 214]

Cakrapāṇi perhaps had a different reading of the term "*rohītakasya pittena*" in verse no. 214. The latter part of this term '*pittena*' has been interpreted as 'cow-bile' by him. According to *Suśruta* (*Kalpa* 8 : 12), *viśvambharas* and other *kīṭas* form a group of insects that aggravate *kapha* by their bites.

Recipe for Centiped-Poison

स्वर्जिकाऽजशकृत्क्षारः सुरसाऽथाक्षिपीडकः।
मदिरामण्डसंयुक्तो हितः शतपदीविषे॥ २१५॥

Use of *svarjikā, kṣāra* of the goat's droppings, *surasā* and *akṣi-pīḍaka* (a type of *śimbī* having white and yellow colour) triturated with the supernatant part of *madirā* (a type of alcohol) is useful in centiped-poison. [215]

Recipe for House-Lizard Poison

कपित्थमक्षिपीडोऽर्कबीजं त्रिकटुकं तथा।
करञ्जो द्वे हरिद्रे च गृहगोधाविषं जयेत्॥ २१६॥

The recipe comprising *kapittha, akṣi-pīḍa* (a type of *śimbī* having white and yellow colour), seeds of *arka, śuṇṭhī, pippalī, marica, karañja, latā-karañja, haridrā* and *dāru-haridrā* cures the poison of house-lizard. [216]

Recipes for All Poisons

काकाण्डरससंयुक्तो विषाणां तण्डुलीयकः।
प्रधानो बर्हिपित्तेन तद्वद्वायसपीलुकः॥ २१७॥

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Taṇḍulīyaka triturated with the juice of *kākāṇḍa* (*kāka-tinduka*) is useful in all types of poison. Similarly, *vāyasa-pīluka* (*kākamācī*) triturated with peacock-bile is useful in all types of poison. [217]

Pañca-Śirīṣa Agada

शिरीषफलमूलत्वक्पुष्पपत्रैः समैर्धृतैः।
श्रेष्ठः पञ्चशिरीषोऽयं विषाणां प्रवरो वधे।। २१८।।
इति पञ्चशिरीषोऽगदः।

The excellent recipe containing [the five parts, viz.,] fruits, roots, barks, flowers and leaves of *śirīṣa*, all taken in equal quantities should be added with ghee. This is called *Pañca-śirīṣa*. It is the most effective remedy for all types of poison.

Thus, ends the description of *Pañca-śirīṣa agada*. [218]

In the above verse, two terms, viz., '*śreṣṭha*' and '*pravara*', both meaning 'excellent' are used. This is not a repetition. This recipe is the best among all the excellent recipes prescribed for the treatment of poisons. Alternatively, the term '*śreṣṭha*' qualifies the recipe and '*pravara*' qualifies the effect of this remedy. The translation is made according to the latter interpretation.

Recipe for Poisons of Nails and Teeth

चतुष्पद्भिर्द्विपद्भिर्वा नखदन्तक्षतं तु यत्।
शूयते पच्यते चापि स्रवति ज्वरयत्यपि।। २१९।।
सोमवल्कोऽश्वकर्णश्च गोजिह्वा हंसपद्यपि।
रजन्यौ गैरिकं लेपो नखदन्तविषापहः।। २२०।।

A person injured by the nails (claws) and the teeth of quadrupeds and bipeds suffers from oedema, suppuration, exudation of liquid material from the place of bite and fever. Application of the paste of *soma-valka, aśva-karṇa, go-jihvā, haṃsa-padī, haridrā, dāru-haridrā* and *gairika* cures these poisons of nails and teeth. [219 - 220]

A person, at times, gets bitten by bipeds like wild-men (gorillas and chimpanzees) and monkeys. The recipe for curing the ailments caused by such poisonous bites is described above.

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Śaṅkā-Viṣa (Fear-Poison) and Its Management

दुरन्धकारे विद्धस्य केनचिद्विषशङ्कया।
विषोद्वेगाज्ज्वरश्छर्दिर्मूर्च्छा दाहोऽपि वा भवेत्॥ २२१॥
ग्लानिर्मोहोऽतिसारश्चाप्येतच्छङ्काविषं मतम्।
चिकित्सितमिदं तस्य कुर्यादाश्वासयन् बुधः॥ २२२॥
सिता वैगन्धिको द्राक्षा पयस्या मधुकं मधु।
पानं समन्त्रपूताम्बु प्रोक्षणं सान्त्वहर्षणम्॥ २२३॥

When a person is bitten by something (non-poisonous creature) in pitch darkness, the fear or suspicion (*śaṅkā*) of being bitten by a poisonous creature causes manifestation of symptoms of pseudo-poison in the form of fever, vomiting, fainting, burning sensation, prostration, unconsciousness and diarrhoea. This condition is called *śaṅkā-viṣa* (fear-poison).

For the treatment of this ailment, the wise physician should console the patient. He should be given sugar, purified sulphur, *drākṣā, payasyā, madhuka* and honey along with water impregnated with *mantra* to drink. This sanctified water should be sprinkled over his body, he should be consoled and made cheerful. [221 - 223]

The doubt or fear of bite by a poisonous creature (eventhough really it has not happened) produces signs and symptoms of poisoning, by *prabhāva* (specific action which cannot be rationally explained).

Diet and Regimens

शालयः षष्टिकाश्चैव कोरदूषाः प्रियङ्गवः।
भोजनार्थे प्रशस्यन्ते लवणार्थे च सैन्धवम्॥ २२४॥
तण्डुलीयकजीवन्तीवार्ताकसुनिषण्णकाः।
चुच्चूर्मण्डूकपर्णी च शाकं च कुलकं हितम्॥ २२५॥
धात्री दाडिममम्लार्थे यूषा मुद्गहरेणुभिः।
रसाश्चैणशिखिश्वाविल्लावतैत्तिरपार्षताः॥ २२६॥
विषघ्नौषधसंयुक्ता रसा यूषाश्च संस्कृताः।
अविदाहीनि चान्नानि विषार्तानां भिषग्जितम्॥ २२७॥
विरुद्धाध्यशनक्रोधक्षुद्व्यायामैथुनम्।
वर्जयेद्विषमुक्तोऽपि दिवास्वप्नं विशेषतः॥ २२८॥

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For a person suffering from ailments caused by poisoning, *śāli* rice, *ṣaṣṭika* rice, *kora-dūṣa* and *priyaṅgu* are useful as food, and *saindhava* (rock-salt) should be given as salt. As vegetables, *taṇḍulīyaka, jīvantī, vārtāka, sunişaṇṇaka, cuccū, maṇḍūka-parṇī* and *kulaka* (*kāravellaka* or *paṭola*) are useful. To cause sourness in food, *āmalakī* and *dāḍima* are useful. *Mudga* and *hareṇu* should be used for preparing vegetable-soup for him. The meat of *eṇa, śikhī, śvāvit, lāva, tittiri* and *pṛṣat* should be used for preparing meat-soup.

These meat-soups and vegetable-soups should be sizzled by adding ingredients which are antidotes of poisons. Food ingredients which do not cause burning sensation (*avidāhi*) are useful in the treatment of a person suffering from ailments caused by poisons.

The patient should avoid such diets, ingredients of which are mutually contradictory (*viruddha*), and intake of food before the previous meal is digested. He should also refrain from anger, hunger, fear, exhaustion and sexual intercourse. He should, specially, avoid sleep during the day time, even if he is cured of the poison. [224 - 228]

Signs and Symptoms of Poison in Quadrupeds

मुहुर्मुहुः शिरोन्यासः शोथः स्रस्तौष्ठकर्णता।
ज्वरः स्तब्धाक्षिगात्रत्वं हनुकम्पोऽङ्गमर्दनम्।। २२९।।
रोमापगमनं ग्लानिररतिर्वेपथुर्भ्रमः।
चतुष्पदां भवत्येतद्दष्टानामिह लक्षणम्।। २३०।।

If quadrupeds are afflicted by poisonous bites, then symptoms like repeated jerks of the head, oedema, drooping of the lips and ears, fever, stiffness of the eyes and the body, tremors in the jaw, malaise, hair fall, exhaustion, disliking for every thing (*arati*), trembling and giddiness appear. [229 - 230]

Treatment of Poisoned Quadrupeds

देवदारु हरिद्रे द्वे सरलं चन्दनागुरु।
रास्ना गोरोचनाऽजाजी गुग्गुल्विक्षुरसो नतम्।। २३१।।

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चूर्णं ससैन्धवानन्तं गोपित्तमधुसंयुतम्।
चतुष्पदानां दष्टानामगदः सार्वकार्मिकः।। २३२।।

The recipe comprising *devadāru, haridrā, dāru-haridrā, sarala, candana, aguru, rāsnā, gorocanā, ajājī, guggulu,* sugar-cane juice, *tagara, saindhava* and *anantā* should be made to a powder and mixed with cow's bile and honey. This recipe should be used in all the different forms of therapeutic measures for the treatment of the poisoned quadrupeds. [231 - 232]

Signs, Symptoms and Treatment of Gara Type of Poison

सौभाग्यार्थं स्त्रियः स्वेदरजोनानाङ्गजान्मलान्।
शत्रुप्रयुक्तांश्च गरान् प्रयच्छन्त्यन्नमिश्रितान्।। २३३।।
तैः स्यात् पाण्डुः कृशोऽल्पाग्निर्गरश्चास्योपजायते।
मर्मप्रधमनाध्मानं श्वयथुं हस्तपादयोः।। २३४।।
जठरं ग्रहणीदोषो यक्ष्मा गुल्मः क्षयो ज्वरः।
एवंविधस्य चान्यस्य व्याधेर्लिङ्गानि दर्शयेत्।। २३५।।
स्वप्ने मार्जारगोमायुव्यालान् सनकुलान् कपीन्।
प्रायः पश्यति नद्यादीञ्छुष्कांश्च सवनस्पतीन्।। २३६।।
कालश्च गौरमात्मानं स्वप्ने गौरश्च कालकम्।
विकर्णनासिकं वाऽपि प्रपश्येद्विहतेन्द्रियः।। २३७।।
तमवेक्ष्य भिषक् प्राज्ञः पृच्छेत् किं कैः कदा सह।
जग्धमित्यवगम्याशु प्रदद्याद्वमनं भिषक्।। २३८।।
सूक्ष्मं ताम्ररजस्तस्मै सक्षौद्रं हृद्विशोधनम्।
शुद्धे हृदि ततः शाणं हेमचूर्णस्य दापयेत्।। २३९।।
हेम सर्वविषाण्याशु गरांश्च विनियच्छति।
न सज्जते हेमपात्रे विषं पद्मदलेऽम्बुवत्।। २४०।।
नागदन्तीत्रिवृद्दन्तीद्रवन्तीस्नुक्पयःफलैः ।
साधितं माहिषं सर्पिः सगोमूत्राढकं हितम्।। २४१।।
सर्पकीटविषार्तानां गरार्तानां च शान्तये।

Women, in order to gain favour from their husbands, at times, administer their sweat, menstrual blood and different types of waste products of their body along with food. Even (as spies) they playing in the hands of enemies, sometimes, administer

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various types of *gara* (artifical poison) along with food preparations.

Because of these poisons, a person suffers from anaemia, emaciation, suppression of the power of digesttion, poisoning, palpitation of vital organs (like heart), flatulence, oedema in the hands and feet, *jaṭhara* (obstinate abdominal disorders including ascites), *grahaṇī-doṣa* (sprue syndrome), tuberculosis, *gulma* (phantom tumour), consumption, fever and signs and symptoms of such other diseases. Such a patient, usually dreams of cats, jackals, wild animals, mongooses and monkeys, and dried river, etc., and withered trees. If he is of dark complexion, he dreams himself to be of white colour. If he is of white complexion, he dreams himself to be of black complexion. He dreams himself to be without ears and nose, and to be with distorted sensory organs.

When an intelligent physician comes across such a patient, enquiry should be made about what types of food he had taken in whose company and when he had taken the food. Having ascertained these facts, the patient should instantaneously be given emetic therapy by the physician. He should be given fine powder of copper along with honey for cleansing the heart. After the heart is cleansed, the patient should be given one *śāṇa* of the *bhasma* (lit. powder) of gold. This gold *bhasma* immediately counteracts all the poisons including *garas* (artificial poisons). The poison does not stick to (afflict) his heart if he has taken gold *bhasma*, as water does not stick to a lotus leaf.

Buffalo-ghee cooked with *nāga-dantī, trivṛt, dantī, dravantī,* milky latex of *snuhī,* and *madana-phala*, along with one *āḍhaka* of cow's urine is useful in curing patients suffering from the poisons of snakes and insects, and from *gara* (artificial poisons).

[233 - $^{1}/_{2}$ 242]

The copper powder suggested to be given above, should not be the purified and calcined one (*amṛta*) because such copper *bhasma* does not cause emesis which is intended here for cleansing the heart.

The term '*phala*' used in the verse no. 241 has a variant reading as

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'*pala*'. This variant reading is not correct. In a similar formula described in *jatū-karṇa*, the term '*phala*' (meaning *madana-phala*) is used.

Amṛta-Ghṛta

शिरीषत्वक् त्रिकटुकं त्रिफलां चन्दनोत्पले ।। २४२।।
द्वे बले सारिवास्फोतासुरभीनिम्बपाटलाः ।
बन्धुजीवाढकीमूर्वावासासुरसवत्सकान् ।। २४३।।
पाठाङ्कोलाश्वगन्धार्कमूलयष्ट्याह्वपद्मकान् ।
विशालां बृहतीं लाक्षां कोविदारं शतावरीम् ।। २४४।।
कटभीदन्त्यपामार्गान् पृश्निपर्णीं रसाञ्जनम् ।
श्वेतभण्डाश्वखुरकौ कुष्ठदारुप्रियङ्गुकान् ।। २४५।।
विदारीं मधुकात् सारं करञ्जस्य फलत्वचौ ।
रजन्यौ लोध्रमक्षांशं पिष्ट्वा साध्यं घृताढकम् ।। २४६।।
तुल्याम्बुच्छागगोमूत्रत्र्याढके तद्विषापहम् ।
अपस्मारक्षयोन्मादभूतग्रहगरोदरम् ।। २४७।।
पाण्डुरोगक्रिमीगुल्मप्लीहोरुस्तम्भकामलाः ।
हनुस्कन्धग्रहार्दीश्च पानाभ्यञ्जननावनैः ।। २४८।।
हन्यात् संजीवयेच्चापि विषोद्बन्धमृतान्नरान् ।
नाम्नेदममृतं सर्वविषाणां स्याद्धृतोत्तमम् ।। २४९।।
इत्यमृतघृतम् ।

One *āḍhaka* of ghee (according to *māna-paribhāṣā* the quantity of ghee should be two *āḍhakas*) should be cooked by adding the paste of one *akṣa* each of the bark of *śirīṣa, śuṇṭhī, pippalī, marica, harītakī, bibhītaka, āmalakī, candana, utpala, balā, mahā-balā, sārivā, āsphotā, surabhī, nimba, pāṭalā, bandhu-jīva, āḍhakī, mūrvā, vāsā, surasā, vatsaka, pāṭhā, aṅkola, aśvagandhā*, root of *arka, yaṣṭi-madhu, padmaka, viśālā, bṛhatī, lākṣā, kovidāra, śatāvarī, kaṭabhī, dantī, apāmārga, pṛśni-parṇī, rasāñjana, śveta-bhaṇḍa, aśva-khuraka, kuṣṭha, dāru, priyaṅgu, vidārī*, exudate of *madhuka*, fruits and bark of *karañja, haridrā, dāru-haridrā* and *lodhra*, two *āḍhakas* of water, three *āḍhakas* of goat's urine and three *āḍhakas* of cow's urine.

This recipe cures poisons, epilepsy, consumption, insanity, seizures of evil spirits, artificial poisons, *udara* (obstinate

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abdominal disorders including ascites), anaemia, parasitic infestation, *gulma* (phantom tumour), splenic disorders, *ūrustambha* (stiffness of the thighs), jaundice, stiffness of jaws and shoulders, etc., when used in the form of *pāna* (drink), *abhyaṅga* (massage) and *nāvana* (inhalation therapy). It helps in the revival of persons who appear to be dead because of poison and hanging.

This excellent recipe of medicated ghee is called *Amṛta-ghṛta* and it is like ambrosia for curing all types of poisons.

Thus, ends the description of *Amṛta-ghṛta*.[242 $^{1}/_{2}$ - 249]

Thus It is Said

भवन्ति चात्र—

छत्री झर्झरपाणिश्च चरेद्रात्रौ तथा दिवा।
तच्छायाशब्दवित्रस्ताः प्रणश्यन्त्याशु पन्नगाः।। २५०।।
दष्टमात्रो दशेदाशु तं सर्पं लोष्टमेव वा।
उपर्यरिष्टां बध्नीयाद्दंशं छिन्द्याद्दहेत्तथा।। २५१।।
वज्रं मरकतः सारः पिचुको विषमूषिका।
कर्केतनः सर्पमणिर्वैदूर्यं गजमौक्तिकम्।। २५२।।
धार्यं गरमणिर्याश्च वरौषध्यो विषापहाः।
खगाश्च शारिकाक्रौञ्चशिखिहंसशुकादयः।। २५३।।

One should move about with an umbrella during the day time, and with a rattling stick in hand at night so that with their shade and sound respectively, the snakes get frightened and go away [without biting the peson].

Immediately after the snake-bite, the person should bite the snake itself (if possible) or (otherwise) bite a clod of earth. Thereafter, a tourniquet should be tied above (at the proximal end of) the site of bite, and the place of the bite should be incised as well as cauterised.

Wearing of diamond, *marakata* (emerald), *sāra* (?), *picuka, viṣa-mūṣikā* (*viṣa-maṇi*), *karketana* (*padma-rāga*), *sarpa-maṇi* (a type of pearl or gem collected from the head of the snake),

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vaidūrya (lapis lazuli), *gaja-muktā* (pearl collected from the head of elephants), *gara-maṇi* (different types of gems which are antidotes of poisons) and *varauṣadha* (talisman or amulet containing herbs which are antidotes of poisons) gives immunity against poisons.

Keeping (domesticating) birds like *sārikā* (myna), *krauñca* (crane), peacock, swan and parrots is also useful to overcome poisons. [250 - 253]

To Sum-Up

तत्र श्लोकः —

इतीदमुक्तं द्विविधस्य विस्तरैर्बहुप्रकारं विषरोगभेषजम्।
अधीत्य विज्ञाय तथा प्रयोजयन् व्रजेद्विषाणामविषह्यतां बुधः ।। २५४।।

Thus, details of two categories of poisons along with several types of medicines to cure the ailments caused by these poisons are described in this chapter. The intelligent physician who studies and knows the objectives of these remedies, can overcome these poisons by the application of his knowledge and experience. [254]

Colophon

इत्यग्निवेशकृते तन्त्रे चरकप्रतिसंस्कृते चिकित्सास्थाने
विषचिकित्सितं नाम त्रयोविंशोऽध्यायः।। २३।।

Thus, ends the twenty third chapter of the *Cikitsā-sthāna* (section on the treatment of diseases) dealing with the treatment of poisons of Agniveśa's work as redacted by Caraka.

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CHAPTER - XXIV

TREATMENT OF ALCOHOLISM

चतुर्विंशोऽध्यायः।

अथातो मदात्ययचिकित्सितं व्याख्यास्यामः।।१।।
इति ह स्माह भगवानात्रेयः।।२।।

We shall now explain to the Treatment on Alcoholism.
Thus, Said Lord Ātreya. [1 - 2]

Intoxicative affection is common to both--poisons and alcohol. Alcohol shares all the properties of poisons. Therefore, the chapter dealing with the treatment of alcoholism follows the chapter on toxicology.

सुरैः सुरेशसहितैर्या पुरा परिपूजिता।
सौत्रामण्यां हूयते या कर्मिभिर्या प्रतिष्ठिता।।३।।
यज्ञौही या यया शक्रः सोमातिपतितो भृशम्।
निरोजस्तमसाऽऽविष्टस्तस्माद्दुर्गात् समुद्धृतः।।४।।
विधिभिर्वेदविहितैर्वा यजद्भिर्महात्मभिः।
दृश्या स्पृश्या प्रकल्प्या च यज्ञीया यज्ञसिद्धये।।५।।
योनिसंस्कारनामाद्यैर्विशेषैर्बहुधा च या।
भूत्वा भवत्येकविधा सामान्यान्मदलक्षणात्।।६।।
या देवानमृतं भूत्वा स्वधा भूत्वा पितॄंश्च या।
सोमो भूत्वा द्विजातीन् या युङ्क्ते श्रेयोभिरुत्तमैः।।७।।
आश्विनं या महत्तेजो बलं सारस्वतं च या।
वीर्यमैन्द्रं च या सिद्धा सोमः सौत्रामणौ च या।।८।।
शोकारतिभयोद्वेगनाशिनी या महाबला।
या प्रीतिर्या रतिर्या वाग्या पुष्टिर्या च निर्वृतिः।।९।।
या सुरा सुरगन्धर्वयक्षराक्षसमानुषैः।
रतिः सुरेत्यभिहिता तां सुरां विधिना पिबेत्।।१०।।

The drink, which in the time of yore, was adored by the gods along with their master, Indra; which is offered as oblation to fire

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during Sautrāmaṇī sacrifice (for details of this type of Vedic ritual, vide *Śukla-Yajurveda* : *Kāṇvaśākhā* : Chapters 21-23); which is respected by the priests; which sustains the Vedic rituals; which when taken appropriately eliminated the miseries of Indra who had fallen down, lost his energies (*ojas*), and was afflicted with diseases because of excessive alcoholic intake; which is a visible, touchable and applicable instrument of sacrifice conducive to its successful completion as enjoined by the great sages performing sacrifices according to the methods prescribed by the Vedas; which has several varieties depending upon its specific source material, *saṃskāra* (method of preparation), nomenclature, etc.; which is at the same time unitary in character on account of the common feature of intoxication; which bestows auspiciousness *par excellence* by providing nourishment to the gods in the form of ambrosia, to the *pitṛs* (manes) in the form of *svadhā* (the term used for offering oblatory offerings to the manes), to *dvijas* (the twice born, viz., *brāhmaṇas, kṣatriyas* and *vaiśyas*) in the form of *soma*; which represents the great lustre of the Aśvins, the prowess of the mantras, and the supremacy of Indra; which is perfected *soma* in the *Sautrāmaṇī* sacrifice; which eradicates grief, depression, fear and bewilderness; which in itself represents the invincible strength, love, voice, nourishment and peace; and which is called *surā* by the gods, *gandharvas* (celestial musicians), *yakṣas, rākṣas* and human beings, should be taken appropriately (according to the prescriptions of the *śāstras*). [3 - 10]

The term '*surā*' or alcohol is verbally related to the term '*sura*' meaning the god's. So intake of *surā* is not prohibited. At the same time its excessive or inappropriate use leads to miseries. On the one hand, alcohol forms an integral part of the Vedic sacrifice called *Sautrāmaṇī* and on the other, it is pointed out that on account of its excessive intake, Indra, the Lord of the gods, lost his energy which was later restored only after its intake according to the prescribed procedure and in appropriate quantity.

Alcohol is prepared from different types of ingredients like cereals, fruits, roots, *sāra* (solid extract or heart-wood), flowers, leaves, stems,

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barks and sugar (*Sūtra* 25 : 49). Depending upon the methods of preparation followed, alcohol is of different types like *surā, madhu* and *maireya.*

The term '*Sautrāmaṇī*' occurs twice above, once in the verse no. 3 and then in the verse no. 8. The former emphasises the use of alcohol for the purpose of oblation, while the latter specifies its character as sacrificial *soma.* So there is no repetition in these two apparently similar statements.

Appropriate Procedure of Taking Alcohol

शरीरकृतसंस्कारः शुचिरुत्तमगन्धवान्।
प्रावृतो निर्मलैर्वस्त्रैर्यथर्तूद्दामगन्धिभिः।। ११।।
विचित्रविविधस्त्रग्वी रत्नाभरणभूषितः।
देवद्विजातीन् संपूज्य स्पृष्ट्वा मङ्गलमुत्तमम्।। १२।।
देशे यथर्तुके शस्ते कुसुमप्रकरीकृते।
सरसासंमते मुख्ये धूपसंमोदबोधिते।। १३।।
सोपधाने सुसंस्तीर्णे विहिते शयनासने।
उपविष्टोऽथवा तिर्यक् स्वशरीरसुखे स्थितः।। १४।।
सौवर्णै राजतैश्चापि तथा मणिमयैरपि।
भाजनैर्विमलैश्चान्यैः सुकृतैश्च पिबेत् सदा।। १५।।
रूपयौवनमत्ताभिः शिक्षिताभिर्विशेषतः।
वस्त्राभरणमाल्यैश्च भूषिताभिर्यथर्तुकैः।। १६।।
शौचानुरागयुक्ताभिः प्रमदाभिरितस्ततः।
संवाह्यमान इष्टाभिः पिबेन्मद्यमनुत्तमम्।। १७।।
मद्यानुकूलैर्विविधैः फलैर्हरितकैः शुभैः।
लवणैर्गन्धपिशुनैरवदंशैर्यथर्तुकैः ।। १८।।
भृष्टैर्मांसैर्बहुविधैर्भूजलाम्बरचारिणाम् ।
पौरोगवर्गविहितैर्भक्ष्यैश्च विविधात्मकैः।। १९।।
पूजयित्वा सुरान् पूर्वमाशिषः प्राक् प्रयुज्य च।
प्रदाय सजलं मद्यमर्थिभ्यो वसुधातले।। २०।।

The following rules should be observed for taking alcohol :

1. Before taking alcohol, the body of the person should be got purified (both externally and internally-externally in the form of bath, dress, etc., and internally in the form of taking unctuous, hot food, etc., in accordance with seasonal requirements);

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2. He should apply the most pleasing perfumes and have pleasant disposition;
3. He should wear clean clothes perfumed with strong scents in accordance with the requirement of the season;
4. He should wear different types of garland of variegated colours, jewels and ornaments;
5. He should offer prayer to the gods and *dvijas* or the twice-born (*brāhmaṇas, kṣatriyas* and *vaiśyás*);
6. He should touch auspicious objects of excellence;
7. Alcohol should be taken in an airconditioned (*yathartuka*) place which is surrounded with tress having falling flowers,which is exceedingly liked by the beloved ones, which is perfumed with the aroma of incense and which is provided with well spread beds and seats along with pillows;
8. The person comfortably sitting or lying in an incumbant posture over the above mentioned seats or bed should drink alcohol served to him in a beaker of gold, silver or costly stone or in other clean and well prepared vessels;
9. While taking alcohol, he should be pleasantly massaged in different parts by a retinue of beautiful, youthful and passionate damsels, specially trained, adorned with beautiful cloths, ornaments and garlands suited to the seasonal requirements, and having the spirit of service and love;
10. While drinking alcohol, he should eat delicious refreshments like fruits, *haritaka* (green salads) which are salted and aromatic, and which go well with the type of alcohol and seasonal needs;
11. Along with alcohol, he should take different types of roasted meat-preparations of animals and birds inhabiting land, water and sky, and other various types of eatables prepared by expert cooks;
12. Before drinking, he should offer prayer to the gods and solicit their blessings; and

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13. He should pour a part of the alcohol along with water on the ground for the needy (celestial beings like Baladeva, Caṇḍī and Yakṣa) before starting the drink. [11 - 20]

Regimens to be Followed by Persons of Different Constitutions

अभ्यङ्गोत्सादनस्नानवासोधूपानुलेपनैः ।
स्निग्धोष्णैर्भावितश्चान्नैर्वातिको मद्यमाचरेत्।। २१।।
शीतोपचारैर्विविधैर्मधुरस्निग्धशीतलैः ।
पैत्तिको भावितश्चान्नैः पिबन्मद्यं न सीदति।। २२।।
उपचारैरशिशिरैर्यवगोधूमभुक् पिबेत्।
श्लैष्मिको धन्वजैर्मांसैर्मद्यं मारिचकैः सह।। २३।।
विधिर्वसुमतामेष भविष्यद्विभवाश्च ये।
यथोपपत्ति तैर्मद्यं पातव्यं मात्रया हितम्।। २४।।
वातिकेभ्यो हितं मद्यं प्रायो गौडिकपैष्टिकम्।
कफपित्ताधिकेभ्यस्तु माद्वीकं माधवं च यत्।। २५।।

A person having *vātika* type of constitution, should drink alcohol after massage, unction, bath, fumigation and application of unguent and after having taken food which is unctuous and hot.

A person having *paittika* type of constitution does not get adversely afflicted if he drinks alcohol after resorting to different types of cooling regimens, and take food-preparations which are sweet, unctuous and cooling.

The person having *kapha* type of constitution should drink alcohol after resorting to heating regimens, and along with food prepared of barley, wheat and meat of animals inhabiting arid zone mixed with black pepper.

The rules of drinking alcohol described above are meant for wealthy persons or for those who are going to attain wealth (in near future). However, drinking alcohol is useful for them only when appropriate procedure is followed and the drink is taken in proper quantity.

For persons of *vātika* constitution, alcohol prepared of jaggery and *piṣṭa* (paste of the flour of wheat, etc.) is generally

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useful. For persons dominated by *kapha* (having *kaphaja* constitution) alcohol prepared of honey is useful. Similarly, for persons having *paittika* type of constitution, alcohol prepared of grapes is useful. [21 - 25]

Useful and Harmful Effects of Alcohol

बहुद्रव्यं बहुगुणं बहुकर्म मदात्मकम्।
गुणैर्दोषैश्च तन्मद्यमुभयं चोपलक्ष्यते।। २६।।
विधिना मात्रया काले हितैरन्नैर्यथाबलम्।
प्रहृष्टो यः पिबेन्मद्यं तस्य स्यादमृतं यथा।। २७।।
यथोपेतं पुनर्मद्यं प्रसङ्गाद्येन पीयते।
रूक्षव्यायामनित्येन विषवद्याति तस्य तत्।। २८।।

Alcoholic drinks are prepared of different types of ingredients; they have different attributes and actions, and they are intoxicating in nature. Therefore, they have both useful and harmful effects.

If taken in an appropriate manner, in a right dose, at an appropriate time, along with wholesome food, in accordance with one's own strength and with a cheerful mind, alcohol works like ambrosia.

If, however, a person drinks whichever type of alcohol is available (without considering its appropriateness), and that too in excess quantity, and if his body is regularly ununctuous and exhausted because of physical exercise (*vyāyāma*), then it works as a poison. [26 - 28]

If taken inappropriately, alcohol produces poisoning effects like *moha* or unconsciousness.

Attributes of Alcohol vis a vis Ojas

मद्यं हृदयमाविश्य स्वगुणैरोजसो गुणान्।
दशभिर्दश संक्षोभ्य चेतो नयति विक्रियाम्।। २९।।
लघूष्णतीक्ष्णसूक्ष्माम्लव्यवाय्याशुगमेव च।
रूक्षं विकाशि विशदं मद्यं दशगुणं स्मृतम्।। ३०।।
गुरु शीतं मृदु श्लक्ष्णं बहलं मधुरं स्थिरम्।
प्रसन्नं पिच्छिलं स्निग्धमोजो दशगुणं स्मृतम्।। ३१।।

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गुरुत्वं लाघवाच्छैत्यमौष्णादम्लस्वभावतः।
माधुर्यं मार्दवं तैक्ष्ण्यात्प्रसादं चाशुभावनात्।। ३२।।
रौक्ष्यात् स्नेहं व्यवायित्वात् स्थिरत्वं श्लक्ष्णतामपि।
विकासिभावात्पैच्छिल्यं वैशद्यात्सान्द्रतां तथा।। ३३।।
सौक्ष्म्यान्मद्यं निहन्त्येवमोजसः स्वगुणैर्गुणान्।
सत्त्वं तदाश्रयं चाशु संक्षोभ्य जनयेन्मदम्।। ३४।।
रसवातादिमार्गाणां सत्त्वबुद्धीन्द्रियात्मनाम्।
प्रधानस्यौजसश्चैव हृदयं स्थानमुच्यते।। ३५।।
अतिपीतेन मद्येन विहतेनौजसा च तत्।
हृदयं याति विकृतिं तत्रस्था ये च धातवः।। ३६।।

Alcohol, while reaching the *hṛdaya* (heart) afflicts the ten attributes of *ojas* (located in the heart), by virtue of its ten attributes, giving rise to mental distortions.

The ten attributes of alcohol are *laghu* (lightness), *uṣṇa* (hot), *tīkṣṇa* (sharpness), *sūkṣma* (subtleness), *amla* (sourness), *vyavāyī* (pervasiveness or the attribute of a substance which first of all pervades the entire body and thereafter gets digested), *āśuga* (swiftness), *rūkṣa* (ununctuousness), *vikāśi* (expansiveness) and *viśada* (non-sliminess).

The ten attributes of *ojas* are *guru* (heaviness), *śīta* (cold), *mṛdu* (softness), *ślakṣṇa* (smoothness), *bahala* (density), *madhura* (sweetness), *sthira* (stability), *prasanna* (clearness or leisureliness), *picchila* (sliminess) and *snigdha* (unctuousness).

Heaviness of *ojas* is counteracted by the lightness of alcohol; the cold attribute of *ojas* is counteracted by the heating attribute of alcohol; the sweetness of *ojas* is counteracted by the sourness of alcohol; the softness of *ojas* is counteracted by the sharpness of alcohol; the leisureliness or clarity of *ojas* is counteracted by the swiftness of alcohol; the unctuousness of *ojas* is counteracted by the ununctuousness of alcohol; the stability of *ojas* is counteracted by the pervasiveness of alcohol; the smoothness of *ojas* is counteracted by the expansiveness of alcohol; the sliminess of *ojas* is counteracted by the nonsliminess of alcohol; and the

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density of *ojas* is counteracted by the subtleness of alcohol.

Thus, alcohol destroyes all the attributes of *ojas* which is the abode of *sattva* (mind) by virtue of its ten attributes, and as result of this affliction, the mind gets agitated, and so causes intoxication.

Heart is the abode (controlling organ) of the channels of circulation of *rasa* (plasma), *vāta*, etc., the *sattva* (mind), the *buddhi* (wisdom), *indriyas* (senses), *ātman* (soul) and *ojas* (vital essence) which is the most important one. This *ojas* (vital essence) gets destroyed by the excess intake of alcohol, and morbidities appear in the heart and in the *dhātus* (*sattva*, etc.,) located in it. [29 - 36]

The morbidities in the mind occur when all the ten attributes of *ojas* are afflicted by all the ten attributes of alcohol and not only by two or three attributes.

In the verse no. 32, the *prasāda* (clearness or leisureliness) attribute of *ojas* is stated to be afflicted by the *āśugatā* (swiftness) of alcohol. *Prasāda* and *āśugatā*, however, are not contradictory to each other. It is the alcohol itself which destroys the *prasāda* attribute of *ojas* and *āśuga* attributes of the former only assists in the process of destruction.

Vyavāyī and *āśuga*, these two attributes have apparently similar connotations. But the former implies simple pervasiveness while the latter is characterised by the swiftness in its action.

The *vikāśī* attribute is characterised by expansiveness or mobility because of which it counteracts the *ślakṣṇa* attribute of the *ojas*. This *ślakṣṇa* attribute or smoothness implies hardness and stability because of which it is counteracted by the *vikāśī* attribute or expansiveness of alcohol.

Attributes (*guṇas*) are described (in *Sutra* 1 : 49) to be twenty in number. Some of the attributes of alcohol and *ojas* enumerated above are not included there. The attributes, infact, are innumerable. Therefore, *vyavāyī*, *āśuga* and such other attributes described in the present context, though not included in the twenty most common or important (*āviṣkṛtatama*) attributes, are actually *guṇas* or attributes.

As common citizens are dependant upon the king, so also the mind (*sattva*) is dependant upon the *ojas* (vital essence).

There are ten vessels attached to the heart which are responsible for the circulation of *rasa* (plasma or blood) throughout the body to provide

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nourishment to the tissues (*Sūtra* 30 : 3). These ten vessels also help in the circulation of *vāta* along with *pitta* and *kapha* throughout the body (*Vimāna* 5 : 7).

Affliction of Ojas in Different Stages of Intoxication

ओजस्यविहते पूर्वो हृदि च प्रतिबोधिते।
मध्यमो विहतेऽल्पे च विहते तूत्तमो मदः।। ३७।।

There are three different stages of intoxication caused by the intake of alcohol. During the first stage, the *ojas* (vital essence) is not afflicted but the heart gets stimulated. During the middle (second) stage, *ojas* is mildly afflicted, and during the last (third) stage, *ojas* is entirely afflicted (so as) to produce the [adverse] intoxicating effects. [37]

During the first stage of intoxication, the heart gets stimulated. By implication, *buddhi* (wisdom), etc., located in the heart get stimulated. This is the *prabhāva* or specific action of alcohol.

Specific Nature of Alcohol Prepared of Cereals

नैवं विघातं जनयेन्मद्यं पैष्टिकमोजसः।
विकाशिरूक्षविशदा गुणास्तत्र हि नोल्बणाः।। ३८।।

The *paiṣṭika* type of alcohol (prepared of the paste of cereals) does not cause extreme affliction of the *ojas* (vital essence), because it is not dominated by attributes like *vikāśī* (expansiveness), ununctousness and *viśada* (non-sliminess). [38]

Effects of Excessive Intake of Alcohol

हृदि मद्यगुणाविष्टे हर्षस्तर्षो रतिः सुखम्।
विकाराश्च यथासत्त्वं चित्रा राजसतामसाः।। ३९।।
जायन्ते मोहनिद्रान्ता मद्यस्यातिनिषेवणात्।
स मद्यविभ्रमो नाम्ना 'मद' इत्यभिधीयते।। ४०।।

The heart gets afflicted by the excessive intake of alcohol on account of the attributes of alcohol resulting in exhilaration, passionate desire, erotic stimulation, sense of pleasure and varieties of psychic morbidities of *rājasika* (dynamic) and

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tāmasika (sluggish) nature depending upon the mental attitude of the person culminating in *moha-nidrā* (coma). This mental perversion caused by alcohol (*madya-vibhrama*) is called *mada* or intoxication. [39 - 40]

First Stage of Alcoholic Intoxication

पीयमानस्य मद्यस्य विज्ञातव्यास्त्रयो मदाः।
प्रथमो मध्यमोऽन्त्यश्च लक्षणैस्तान् प्रचक्ष्महे।। ४१।।
प्रहर्षणः प्रीतिकरः पानान्नगुणदर्शकः।
वाद्यगीतप्रहासानां कथानां च प्रवर्तकः।। ४२।।
न च बुद्धिस्मृतिहरो विषयेषु न चाक्षमः।
सुखनिद्राप्रबोधश्च प्रथमः सुखदो मदः।। ४३।।

Intake of alcohol results in three stage of intoxication, viz., the begginning (first), the middle (second), and the last (third) stages. Their characteristic features will be described hereafter.

The first stage is characterised by exhilaration, passion, proper manifestation of the attributes of food and drinks, and creativity of music, song, humour and stories. It does not impair the wisdom and memory and does not cause inability for the senses to perceive their objects. This first stage of intoxication results in sound sleep and post-waking feeling of freshness. Thus, this stage of intoxication is conducive to happiness. [41 - 43]

Second Stage of Alcoholic Intoxication

मुहुः स्मृतिर्मुहुर्मोहो(ऽ)व्यक्ता सज्जति वाङ्मुहुः।
युक्तायुक्तप्रलापश्च प्रचलायनमेव च।। ४४।।
स्थानपानान्नसांकथ्ययोजना सविपर्यया।
लिङ्गान्येतानि जानीयादाविष्टे मध्यमे मदे।। ४५।।

During the second stage of intoxication, the person often remembers things and often forgets them, his voice becomes inarticulate and confused, and the speaks sense and non-sense simultaneously.

His movement, posture, drinking, eating and talking are all

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appropriately and inappropriately funny. These are the signs and symptoms of the second stage of intoxication. [44 - 45]

Third Stage of Alcoholic Intoxication

मध्यमं मदमुत्क्रत्य मदमाप्राप्य चोत्तमम्।
न किंचिन्नाशुभं कुर्युर्नरा राजसतामसाः।। ४६।।
को मदं तादृशं विद्वानुन्मादमिव दारुणम्।
गच्छेदध्वानमस्वन्तं बहुदोषमिवाध्वगः।। ४७।।
तृतीयं तु मदं प्राप्य भग्नदार्विव निष्क्रियः।
मदमोहावृतमना जीवन्नपि मृतैः समः।। ४८।।
रमणीयान् स विषयान्न वेत्ति न सुहृज्जनम्।
यदर्थं पीयते मद्यं रतिं तां च न विन्दति।। ४९।।
कार्याकार्यं सुखं दुःखं लोके यच्च हिताहितम्।
यदवस्थो न जानाति कोऽवस्थां तां व्रजेद्बुधः।। ५०।।
स दूष्यः सर्वभूतानां निन्द्यश्चाग्राह्य एव च।
व्यसनित्वादुदर्के च स दुःखं व्याधिमश्नुते।। ५१।।

After crossing the second stage and in the beginning of the third stage of alcoholic intoxication, there comes a stage when there is no inappropriate thing which a person of *rājasa* (volatile) and *tāmasa* (sluggish) nature cannot do. No wise person would, ever, like to be in that stage the results of which are beset with serious complications like those of insanity. Just as no pedestrian would ever like to follow a path which leads to an unhappy destination and which is beset with many dangers, so no wise person would even like to subject himself as a victim of that stage.

After arriving at the third stage of alcoholic intoxication, a person becomes inactive like a broken tree with his mind afflicted with intoxicating morbidities and unconsciousness. Though alive, he resembles a dead person. He becomes incapable of recognising pleasing things and friends. He is soon deprived of all happiness for which he had taken alcohol. In this stage of intoxication, he loses the very sense of distinction of rightful, happy and useful items from the wrong, miserable and harmful ones respectively. Therefore, no wise person will ever like to place himself in such

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a stage of intoxication. He is condemned and censured by all persons, and disliked by them. As the natural outcome of this indulgence, he suffers from miseries and diseases (alcoholism) all the time. [46 - 51]

Alcoholic intoxication has three stages. After the end of the second stage and in the beginning of the third stage, a person starts manifesting certain despisable signs and symptoms because of which this transitional stage is separately described. Infact, this is the premonitory stage of the third one, and does not constitute a separate stage. Thus, there are only three stages of intoxication in all. As the location of the moon in between *kumbha* (aquarius) and *mīna* (pisces) implies its placement at the end of *kumbha* and the beginning of *mīna*, such in the case of the patient crossing the second stage and entering into the third stage of intoxication.

Adverse Effects of Alcohol

प्रेत्य चेह च यच्छ्रेयः श्रेयो मोक्षे च यत् परम्।
मनः समाधौ तत् सर्वमायत्तं सर्वदेहिनाम्।। ५२।।
मद्येन मनसश्चास्य संक्षोभः क्रियते महान्।
महामारुतवेगेन तटस्थस्येव शाखिनः।। ५३।।
मद्यप्रसङ्गं तं चाज्ञा महादोषं महागदम्।
सुखमित्यधिगच्छन्ति रजोमोहपराजिताः।। ५४।।
मद्योपहतविज्ञाना वियुक्ताः सात्त्विकैर्गुणैः।
श्रेयोभिर्विप्रयुज्यन्ते मदान्धा मदलालसाः।। ५५।।
मद्ये मोहो भयं शोकः क्रोधो मृत्युश्च संश्रितः।
सोन्मादमदमूर्च्छायाः सापस्मारापतानकाः।। ५६।।
यत्रैकः स्मृतिविभ्रंशस्तत्र सर्वमसाधुवत्।
इत्येवं मद्यदोषज्ञा मद्यं गर्हन्ति यत्नतः।। ५७।।

Whatsoever is useful after death, whatsoever is good for the present life, and whatsoever is supreme for attaining salvation are based on the tranquility of the mind of an individual. Alcohol considerably agitates this mind as a strong wind shakes the tree located on the bank of a river.

Unwise people, ignorant of the serious adverse effects of alcohol and serious nature of intoxication (*mahāgada*), being

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impelled by *rajas* and *moha* (illusion), consider indulgence in drinking alcohol as a source of happiness.

Their minds get afflicted by the adverse effects of alcohol and become deprived of the *sāttvika* qualities. These people, with a craving for intoxication, become blinded by alcohol, and lose all happiness of life.

Illusion, fear, grief, anger and death and diseases like insanity, intoxication, fainting, epilepsy and apatanaka (convulsion) are caused by alcohol.

Wherever there is impairment of memory, all the evil deeds are manifested there. Because of this, people acquainted with the adverse effects of alcohol vehemently condemn its drinking.

[52 - 57]

The statement made above represents one of the views against drinking alcohol. In fact, it refers to its intake in an excessive quantity or in an inappropriate manner. It does not prohibit drinking as such if alcohol is taken in reasonable quantity and in an appropriate manner.

Food Value of Alcohol

सत्यमेते महादोषा मद्यस्योक्ता न संशयः।
अहितस्यातिमात्रस्य पीतस्य विधिवर्जितम्॥५८॥
किंतु मद्यं स्वभावेन यथौवान्नं तथा स्मृतम्।
अयुक्तियुक्तं रोगाय युक्तियुक्तं यथाऽमृतम्॥५९॥
प्राणाः प्रणभृतामन्नं तदयुक्त्या निहन्त्यसून्।
विषं प्राणहरं तच्च युक्तियुक्तं रसायनम्॥६०॥

The serious adverse effects of alcohol described above are undoubtedly true. Such adverse effects are produced when unwholesome type of alcohol is taken in excess quantity without observing the appropriate procedure. But by nature, alcohol is like food which when taken inappropriately causes diseases, but when taken appropriately, it is like ambrosia.

For all the living beings, food is the sustainer of life, but when taken inappropriately, it causes death. Similarly, poison which causes death works like *rasāyana* (rejuvenating agent) when used appropriately. [58 - 60]

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Poison which by nature causes death, also helps in the rejuvenation of the body (vide *Cikitsā* 1 : 3 : 25).

Effects of Alcohol Taken in Appropriate Manner

हर्षमूर्जं मुदं पुष्टिमारोग्यं पौरुषं परम्।
युक्त्या पीतं करोत्याशु मद्यं सुखमदप्रदम्।। ६१।।

Alcohol taken in appropriate manner produces exhilaration, energy, happiness (mental satisfaction), nourishment, good health, excellent virility and pleasant intoxication instantaneously.

[61]

Alcohol produces exhilaration, etc., instantaneously, and it does not await its metabolic transformation to produce these effects. Pleasant intoxication (*Sukha-mada-prada*) implies the first stage of intoxication. This term has a variant reading as '*mada-sukha-pradam*' with an identical implication.

In Praise of Alcohol Taken Appropriately

रोचनं दीपनं हृद्यं स्वरवर्णप्रसादनम्।
प्रीणनं बृंहणं बल्यं भयशोकश्रमापहम्।। ६२।।
स्वापनं नष्टनिद्राणां मूकानां वाग्विबोधनम्।
बोधनं चातिनिद्राणां विबद्धानां विबन्धनुत्।। ६३।।
वधबन्धपरिक्लेशदुःखानां चाप्यबोधनम्।
मद्योत्थानां च रोगाणां मद्यमेव प्रबाधकम्।। ६४।।
रतिर्विषयसंयोगे प्रीतिसंयोगवर्धनम्।
अपि प्रवयसां मद्यमुत्सवामोदकारकम्।। ६५।।
पञ्चस्वर्थेषु कान्तेषु या रतिः प्रथमे मदे।
यूनां वा स्थविराणां वा तस्य नास्त्युपमा भुवि।। ६६।।
बहुदुःखहतस्यास्य शोकेनोपहतस्य च।
विश्रामो जीवलोकस्य मद्यं युक्त्या निषेवितम्।। ६७।।

Alcohol taken appropriately produces envigorating effects as follows :

1. It promotes appetite, stimulates the power of digestion, tones up the heart, promotes the voice and complexion, produces the feeling of refreshment and corpulence, increases strength, and removes fear, grief and fatigue;

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2. Patients suffering from insomnia enjoy sound sleep by taking alcohol and it stimulates speech in timid persons (*mūka* = lit. dumb);
3. It helps persons having excessive sleep to remain awake and causes bowel movement in constipated patients;
4. It renders the mind insensitive to the miseries of injury, imprisonment and fatigue;
5. Alcohol itself cures the diseases caused by its excessive and inappropriate intake;
6. It represents erotic passion, and when associated with an object, it promotes the association of pleasure in it;
7. It stimulates passion and hilarity even in persons of old age;
8. The enjoyment derived from the five enjoyable objects of senses by the young or the old during the first stage of alcoholic intoxication has no parallel in this world; and
9. It provides respite to persons afflicted with multitudinous sufferings and grief. [62 - 67]

Alcohol induces sound sleep in persons suffering from insomnia, and it removes sleepiness or awakens persons suffering from excessive sleep. Both these effects are produced by alcohol because it induces appropriate sleep. These two effects, viz., inducing sleep and removing excessive sleep can also be explained in a different way. Sleeplessness is caused by excessive worry, etc., and alcohol makes a person insensitive to them, thus, inducing good sleep. Excessive sleep is caused by obstruction to *manovaha-srotas* (channels carrying the mind or the impulses of the mind), and alcohol removes this obstruction, thus, eliminating excessive sleep.

Diseases caused by alcohol are cured by alcohol itself because of its specific action called *hetu-viparītārthakāritā* (a substance which is similar to the cause of the disease, but in actual practice counteracts or cures the disease).

When alcohol is associated with the sensory objects like sound, they become more enjoyable. Therefore, a person seeking pleasure out of alcoholic drinks is advised to get himself attached to these pleasant sensory objects.

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Sensory objects, by nature, are delightful. But they are more delightful during the first stage of intoxication.

Appropriateness of Alcohol Intake

अन्नपानवयोव्याधिबलकालत्रिकाणि षट्।
त्रीन्दोषांस्त्रिविधं सत्त्वं ज्ञात्वा मद्यं विबेत्सदा।। ६८।।
तेषां त्रिकाणामष्टानां योजना युक्तिरुच्यते।
यया युक्त्या पिबन्मद्यं मद्यदोषैर्न युज्यते।। ६९।।
मद्यस्य च गुणान् सर्वान् यथोक्तान् स समश्नुते।
धर्मार्थयोरपीडायै नरः सत्त्वगुणोच्छ्रितः।। ७०।।
सत्त्वानि तु प्रबुध्यन्ते प्रायशः प्रथमे मदे।
द्वितीयेऽव्यक्ततां यान्ति मध्ये चोत्तममध्ययोः।। ७१।।
सस्यसंबोधकं वर्षं, हेमप्रकृतिदर्शकः।
हुताशः, सर्वसत्त्वानां मद्यं तूभयकारकम्।। ७२।।
प्रधानावरमध्यानां रूपाणां व्यक्तिदर्शकः।
यथाऽग्निरेवं सत्त्वानां मद्यं प्रकृतिदर्शकम्।। ७३।।

One should always drink alcohol with due regard to the three varieties of each of the six factors, viz., food, drinks, age, disease, strength and season, and of the *doṣas* and mental faculties.

Proper application of the triads of these eight factors is called *yukti* or appropriateness, and if alcohol is taken keeping this appropriateness in view, then a person does not suffer from the evil effects of drinking. On the other hand, he, with his exalted state of mind, enjoys all the good effects of alcohol as stated before without endangering *dharma* (religious virtues) and *artha* (satisfaction of senses).

During the first stage of intoxication, the mental faculties generally get stimulated. During the second stage and in between the second and third stages of intoxication, these faculties get suppressed or become unmanifested.

As the rain stimulates the growth of crops, and fire demonstrates the real nature (purity) of gold, similarly, alcohol both stimulates and demonstrates the minds of all creatures.

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As fire demonstrates the nature of superior, medium and inferior qualities of gold, similarly alcohol demonstrates the characteristic features of the (different types of) mind.

[68 - 73]

The three varieties of the eight factors (referred to in the above text) are as follows :

1. There are three types of food, viz., those causing aggravation of *vāta*, those causing aggravation of *pitta*, and those causing aggravation of *kapha*;
2. On the basis of their properties aggravating *vāyu*, *pitta* or *kapha*, drinks are also of three types;
3. On the basis of age, people can be classified into three categories, viz., child, adult and old;
4. Diseases are classified into three types, viz., mild, moderate and serious. They can also be classified as *saumya* (caused by *kapha*), *āgneya* (caused by *pitta*) and *vāyavya* (caused by *vāyu*);
5. Strength is of three types, viz., *pravara* (excellent), *avara* (inferior) and *madhya* (moderate);
6. Seasons are of three types, viz., winter season, summer season and rainy season;
7. Mind is of three types, viz., *sāttvika* (representing purity), *rājasika* (representing dynamism), and *tāmasa* (representing inertia and sluggishness); and
8. [The three *doṣas* are *vāyu*, *pitta* and *kapha*].

The propriety involved in the application of these eight factors to the drinking of alcohol is as follows :

1. If a person has taken *vāyu*-aggravating food, then he should use *vāyu*-alleviating type of alcohol. If a person takes *pitta*-aggravating alcohol, he should take *pitta*-alleviating food, and if a person takes *kapha*-aggravating alcohol, then he should take *kapha*-alleviating food;
2. Drinks are also required to be used in the above mentioned manner;
3. During childhood and old age, strong alcohol should not be used, and in youth, strong alcohol may be used;
4. If a person is suffering from a mild disease, then he may use strong alcohol having heating effect;
5. During summer season, the alcohol to be taken should be cooling and

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sweet, and during rainy season, the alcohol to be taken should be unctuous and digestive stimulant;

6. A person having *vātika* type of constitution should take *gauḍika* and such other types of alcohol which are unctuous and heat producing. A person having *paittika* type of constitution should take *śārkara* and such other types of alcohol which are cooling and sweet. A person having *kaphaja* type of constitution should take *mādhava* and such other types of alcohol which are ununctuous and sharp. This has already been described in the verse no. 25 of this chapter. What has been described for persons of *vātika*, *paittika* and *śleṣmala* types of persons also holds good for persons suffering from *vātika*, *paittika* and *kaphaja* types of diseases respectively; and

7. A person having *sāttvika* type of mental faculty can take alcohol in large quantity. On the other hand, persons having *rājasika* and *tāmasika* types of mental faculties should take alcohol only in small quantity.

[Cakrapāṇi, while commenting on verse nos. 72-73, has considered these as "other physician's" reading (*kecittu...paṭhanti*). By implication, these verses were not described in the text which was available with him.]

Effects of Alcohol on Sāttvika, Rājasika and Tāmasika Faculties

सुगन्धिमाल्यगन्धर्वं सुप्रणीतममाकुलम्।
मिष्टान्नपानविशदं सदा मधुरसंकथम्।।७४।।
सुखप्रपानं सुमदं हर्षप्रीतिविवर्धनम्।
स्वन्तं सात्त्विकमापानं न चोत्तममदप्रदम्।।७५।।
वैगुण्यं सहसा यान्ति मद्यदोषैर्न सात्त्विकाः।
मद्यं हि बलवत्सत्त्वं गृह्णाति सहसा न तु।।७६।।
सौम्यासैम्यकथाप्रायं विशदाविशदं क्षणात्।
चित्रं राजसमापन्नं प्रायेणास्वन्तकाकुलम्।।७७।।
हर्षप्रीतिकथापेतमतुष्टं पानभोजने।
संमोहक्रोधनिद्रान्तमापानं तामसं स्मृतम्।।७८।।

A person having *sāttvika* type of mental faculty drinks alcohol while wearing aromatic garlands and while hearing songs. The alcohol he takes is well prepared and not polluted. While taking alcohol, he takes wholesome and delicious food as well as drinks. While drinking alcohol, he always engages himself in delightful conversations. He takes alcohol in a happy

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mood leading to a pleasing type of intoxication which promotes cheerfulness and passion. It terminates as a pleasing event, and it does not lead to the third stage of intoxication. *Sāttvika* type of persons do not exhibit perverted activities immediately after taking alcohol because alcohol is incapable of adversely afflicting the powerful minds of *sāttvika* persons instantaneously.

A person having *rājasika* type of mental faculty generally talks some time gently and at times rudely, some time distinctly and at times indistinctly, and so demonstrates his irregular varieties of behaviour after taking alcohol. It terminates as a tragic event.

A person having *tāmasika* type of mental faculty, after taking alcohol, becomes excited and passionate in his talks, he never gets satisfaction in eating and drinking, and his alcoholic intoxication terminates in unconsciousness, anger and sleep.

[74 - 78]

By taking alcohol, a person having *sāttvika* type of mental faculty, never gets to the third stage of intoxication because *sattva* attribute is characterised by delightfulness (*prakāśaka*), and it does not get afflicted by the intoxicating (*mohaka*) effect of alcohol.

Friends to be Associated While Drinking Alcohol

आपाने सात्त्विकान् बुद्ध्वा तथा राजसतामसान्।
जह्यात्सहायान् यैः पीत्वा मद्यदोषानुपाश्नुते।। ७९।।

While drinking alcohol, one should ascertain the *sāttvika, rājasika* and *tāmasika* nature of the friends (keeping company in drinking) and should avoid the company of the *rājasika* and *tāmasika* types of friends, because drinking along with them may [lead to the transgression of the limits of drinking which may] result in the adverse effects of alcohol. [79]

Persons of *rājasika* and *tāmasika* types of mental faculty generally drink alcohol in excess, and in their company one may be tempted to drink in excess which may lead to the second and third stages of intoxication, and may produce adverse effects.

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Characteristics of Good Frienas for Company During Drinking Alcohol

सुखशीलाः सुसंभाषाः सुमुखाः संमताः सताम्।
कलास्वबाह्या विशदा विषयप्रवणाश्च ये।। ८०।।
परस्परविधेया ये येषामैक्यं सुहृत्तया।
प्रहर्षप्रीतिमाधुर्यैरापानं वर्धयन्ति ये।। ८१।।
उत्सवादुत्सवतरं येषामन्योन्यदर्शनम्।
ते सहायाः सुखाः पाने तैः पिबन्सह मोदते।। ८२।।

Persons who are pleasure-loving, who talk pleasantly, who are amiable in disposition, who are admired by the wise, who have artistic talent, who are friendly, who are experts in different fields of knowledge, who are sympathetic to each other, who are united because of sincere friendship, who promote the good effects of alcohol by their joyful attitude, affection and sweetness, and whose company promotes more and more of delightfulness among each other are the best friends to (keep company with). One derives maximum delight in drinking alcohol in their company. [80 - 82]

Good Environment for Drinking Alcohol

रूपगन्धरसस्पर्शैः शब्दैश्चापि मनोरमैः।
पिबन्ति सुसहाया ये ते वै सुकृतिभिः समाः।। ८३।।
पञ्चभिर्विषयैरिष्टैरुपेतैर्मनसः प्रियैः।
देशे काले पिबेन्मद्यं प्रहृष्टेनान्तरात्मना।। ८४।।

Persons who drink alcohol in the company of good friends while enjoying the pleasing objects of senses like sight, smell, taste, touch and sound are [really fortunate] like the most virtuous ones.

One should drink alcohol with happiness of the mind (soul), in an appropriate place, and (at an appropriate) time with the pleasing environment represented by the most enjoyable objects of the five sense organs. [83 - 84]

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Persons Who do not get Intoxicated Easily

स्थिरसत्त्वशरीरा ये पूर्वान्न मद्यपान्वयाः।
बहुमद्योचिता ये च माद्यन्ति सहसा न ते।।८५।।

Persons having strong mind and stable body, who have taken food before drinking alcohol, who are born in a family accustomed to taking alcohol, and who are habituated to drinking alcohol in a large quantity do not get intoxicated by alcohol immediately. [85]

A person born in a family where alcohol is regularly consumed becomes, accustomed to alcohol (*madya-sātmya*). Such a person does not get intoxicated by alcohol easily as a *viṣakanyā* (poisoned girl) does not get afflicted by poison.

क्षुत्पिपासापरीताश्च दुर्बला वातपैत्तिकाः।
रूक्षाल्पप्रमिताहारा विष्टब्धाः सत्त्वदुर्बलाः।।८६।।
क्रोधिनोऽनुचिताः क्षीणाः प्ररिश्रान्ता मदक्षताः।
स्वल्पेनापि मदं शीघ्रं यान्ति मद्येन मानवाः।।८७।।

Persons who are afflicted with hunger and thirst, who are weak, who are of *vātika* and *paittika* types of constitution, who are given to ununctuous food, less of food and limited quantity of food, who are constipated, who are of weak mind, who are wrathful in nature, who are not accustomed to taking alcohol, who are weak and fatigued, and who are afflicted by alcoholism, get intoxicated quickly after drinking alcohol even in small quantity. [86 - 87]

Etiology, Signs and Symptoms of Vātika Madātyaya (Alcoholism)

ऊर्ध्वं मदात्ययस्यातः संभवं स्वस्वलक्षणम्।
अग्निवेश ! चिकित्सां च प्रवक्ष्यामि यथाक्रमम्।।८८।।
स्त्रीशोकभयभाराध्वकर्मभिर्योऽतिकर्शितः ।
रूक्षाल्पप्रमिताशी च यः पिबत्यतिमात्रया।।८९।।
रूक्षं परिणतं पद्यं निशि निद्रां विहत्य च।
करोति तस्य तच्छीघ्रं वातप्रायं मदात्ययम्।।९०।।
हिक्काश्वासशिरःकम्पपार्श्वशूलप्रजागरैः ।
विद्याद्बहुप्रलापस्य वातप्रायं मदात्ययम्।।९१।।

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O ! Agniveśa, I shall explain seriatim the etiology, signs and symptoms and treatment of (the various types of) *madātyaya* (alcoholic intoxication).

If a person excessively emaciated because of indulgence in women, grief, fear, carrying heavy load, walking long distance and other strenous activities, while eating ununctuous food, less quantity of food or limited quantity of food, drinks alcohol which is ununctuous in nature and which is excessively fermented, at night, then this leads to the impairment of his sleep, and *vātika* type of *madātyaya* (alcoholism) instantaneously.

This *vātika* type of *madātyaya* is characterised by signs and symptoms like hiccup, asthma, tremors in the head, pain in the sides of the chest, insomnia and delirium in excess. [88 - 91]

The above mentioned etiological factors cause *madātyaya* which is stated to be *vāta-prāya* or dominated by *vāyu*. By implication, all the types of *madātyaya* (alcoholism) are caused by the simultaneous aggravation of all the three *doṣas* (*tridoṣaja*), and because of these causative factors, this *tridoṣaja madātyaya* dominated by the aggravation of *vāyu* (*vātaprāyaḥ*) is caused.

Etiology, Signs and Symptoms of Paittika Madātyaya (Alcoholism)

तीक्ष्णोष्णं मद्यमम्लं च योऽतिमात्रं निषेवते।
अम्लोष्णतीक्ष्णभोजी च क्रोधनोऽग्न्यातपप्रियः।। ९२।।
तस्योपजायते पित्ताद्विशेषेण मदात्ययः।
स तु वातोल्बणस्याशु प्रशमं याति हन्ति वा।। ९३।।
तृष्णादाहज्वरस्वेदमूर्च्छातीसारविभ्रमैः ।
विद्याद्धरितवर्णस्य पित्तप्रायं मदात्ययम्।। ९४।।

If a person, indulging in food which is sour, hot and *tīkṣṇa* (sharp), having wrathful disposition, and having liking for excessive exposure to the fire and sun, drinks excess quantity of alcohol which is *tīkṣṇa* (sharp), heat-producing and sour, then he suffers from *paittika* type of *madātyaya* (alcoholism).

If this *paittika* type of *madātyaya* is also dominated by aggravated *vāyu*, then the ailment may either get cured immediately or may cause instantaneous death.

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This *paittika* type of *madātyaya* (alcoholism) is characterised by signs and symptoms like morbid thirst, burning sensation, fever, sweating, fainting, diarrhoea, giddiness and green colouration of the body. [92 - 94]

Association of aggravated *vāyu* in the *paittika* type of *madātyaya* manifests instantaneous effects like those of the fire (representing *pitta*) associated with strong wind (representing aggravated *vāyu*) in the mundane world. By implication, if effective treatment is done, then the ailment gets cured instantaneously, and if such treatment is not provided to the patient, then he may succumb to death instantaneously.

Etiology, Signs and Symptoms of Kaphaja Type of Madātyaya

तरुणं मधुरप्रायं गौडं पैष्टिकमेव वा।
मधुरस्निग्धगुर्वाशी यः पिबत्यतिमात्रया।। ९५।।
अव्यायामदिवास्वप्नशय्यासनसुखे रतः।
मदात्ययं कफप्रायं स शीघ्रमधिगच्छति।। ९६।।
छर्द्यरोचकहल्लासतन्द्रास्तैमित्यगौरवैः ।
विद्याच्छीतपरीतस्य कफप्रायं मदात्ययम्।। ९७।।

If a person who is habituated to sweet, unctuous and heavy food, who does not undertake exercise, who sleeps during the day-time, and who indulges in the comforts of beds and seats, excessively drinks alcohol which is not fermented well or which is generally sweet in taste like *gauḍa* (alcohol prepared of *guḍa* or jaggery) and *paiṣṭika* (alcohol prepared of the pastes of cereals), then he immediately develops *madātyaya* (alcoholism) dominated by *kapha*.

This *kaphaja* type of *madātyaya* is characterised by the signs and symptoms like vomiting, anorexia, nausea, drowsiness, timidity (*staimitya*), heaviness and chilliness. [95 - 97]

Sānnipātika Nature of All Types of Madātyaya (Alcoholism)

विषस्य ये गुणा दृष्टाः सन्निपातप्रकोपणाः।
त एव मद्ये दृश्यन्ते विषे तु बलवत्तराः।। ९८।।
हन्त्याशु हि विषं किंचित् किंचिद्रोगाय कल्पते।
यथा विषं तथैवान्त्यो ज्ञेयो मद्यकृतो मदः।। ९९।।

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तस्मात् त्रिदोषजं लिङ्गं सर्वत्रापि मदात्यये।
दृश्यते रूपवैशेष्यात् पृथक्त्वं चास्य लक्ष्यते।। १००।।

Attributes of *viṣa* (poison) which cause aggravation of all the three *doṣas* (*sannipāta*) are also found in the alcohol, the only difference being, in poison, these attributes are more powerful. Poison at times, causes death, and at times, causes diseases in the afflicted person. Like poison, the intoxicating effect of alcohol, at times, leads to death and, at times, causes diseases as the ultimate effect. Therefore, in all types of *madātyaya* (alcoholism), the signs and symptoms of all the three *doṣas* are manifested. But on the basis of the specific nature or predominance of the signs and symptoms of a *doṣa*, this ailment is classified into different types, [namely *vātika madātyaya, paittika madātyaya* and *kaphaja madātyaya*]. [98 - 100]

Alcohol is sour in taste and poison is *avyakta-madhura* (unmanifested sweet) in taste. Notwithstanding this difference, alcohol shares all the other properties of poison. Therefore, in the above text, alcohol and poison are stated to have identical or similar properties.

Signs and Symptoms of Madātyaya (Alcoholism) in General

शरीरदुःखं बलवत् संमोहो हृदयव्यथा।
अरुचिः प्रतता तृष्णा ज्वरः शीतोष्णलक्षणः।। १०१।।
शिरःपार्श्वास्थिसन्धीनां विद्युत्तुल्या च वेदना।
जायतेऽतिबला जृम्भा स्फुरणं वेपनं श्रमः।। १०२।।
उरोविबन्धः कासश्च हिक्का श्वासः प्रजागरः।
शरीरकम्पः कर्णाक्षिमुखरोगस्त्रिकग्रहः।। १०३।।
छर्द्यतीसारहृल्लासा वातपित्तकफात्मकाः।
भ्रमः प्रलापो रूपाणामसतां चैव दर्शनम्।। १०४।।
तृणभस्मलतापर्णपांशुभिश्चावपूरणम् ।
प्रधर्षणं विहङ्गैश्च भ्रान्तचेताः स मन्यते।। १०५।।
व्याकुलानामशस्तानां स्वप्नानां दर्शनानि च।
मदात्ययस्य रूपाणि सर्वाण्येतानि लक्षयेत्।। १०६।।

All the signs and symptoms manifested in *madātyaya* (alcoholism) are as follows :

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1. Excruciating pain in the body;
2. Unconsciousness, pain in the cardiac region, anorexia and incessant thirst;
3. Fever having the characteristics of cold and heat;
4. Lightening pain in the head, sides of the chest, bones and joints;
5. Severe yawning, throbbings, twitchings, fatigue, obstruction in the chest, coughing, hiccup, asthma, insomnia and trembling of the body;
6. Diseases of the ears, eyes and mouth;
7. Stiffness of the *trika* (sacro-iliac joint);
8. Vomiting, diarrhoea and nausea caused by *vāta, pitta* and *kapha*;
9. Giddiness, delirium and visualisation of non-existing objects;
10. Feeling as if the body is covered with grass, ash, creepers, leaves and dust; and dashing of birds over the body because of bewilderment; and
11. Dreaming of terrifying and inauspicious objects;

[101 - 106]

The above mentioned signs and symptoms pertain to all types of *madātyaya* (alcoholism) in general. These can also be interpreted as the signs and symptoms of *madātyaya* caused by *tridoṣa* (simultaneous vitiation of all the three *doṣas*), because in *Sūtra* 19 : 3 while summarising the varieties of different diseases, *mada* or *mdātyaya* (alcoholism) is described to be of four types, viz., *vātika, paittika, kaphaja* and *sānnipātika*. Similarly, in *Sūtra* 24 : 34, the *mada* (intoxication) caused by alcohol, poison and (vitiated) blood is described to be of four types each. Alcoholism in its acute form is called *mada*. [Since the signs and symptoms of *vātika, paittika* and *kaphaja* types of *madātyaya* are already described in verse nos. 88-97, in the absence of any other description, the present one is to be construed as the description of *sānnipātika* type of *madātyaya*].

Line of Treatment

सर्वं मदात्ययं विद्यात् त्रिदोषमधिकं तु यम्।
दोषं मदात्यये पश्येत् तस्यादौ प्रतिकारयेत्।। १०७।।

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कफस्थानानुपूर्व्या च क्रिया कार्या मदात्यये।
पित्तमारुतपर्यन्तः प्रायेण हि मदात्ययः।। १०८।।
मिथ्यातिहीनपीतेन यो व्याधिरुपजायते।
समपीतेन तेनैव स मद्येनोपशाम्यति।। १०९।।
जीर्णाममद्यदोषाय मद्यमेव प्रदापयेत्।
प्रकाङ्क्षालाघवे जाते यद्यदस्मै हितं भवेत्।। ११०।।
सौवर्चलानुसंविद्धं शीतं सबिडसैन्धवम्।
मातुलुङ्गार्द्रकोपेतं जलयुक्तं प्रमाणवित्।। १११।।

All the types of *madātyaya* are caused by the vitiation of all the three *doṣas*. In the beginning, treatment should be made of the most predominant *doṣa*. [If all the *doṣas* are equally aggravaed], then the treatment should generally be started from the location of *kapha*, followed by that of *pitta*, and lastly that of *vāyu*.

The ailments caused by the drinking of alcohol in wrongful manner or in excess quantity or in less quantity can be cured by taking the same alcohol in appropriate manner and quantity. After the morbidity caused by the immaturity of the digestion and metabolism of alcohol is overcome by its proper digestion and metabolism, when the patient desires to have food and drinks, and when there is a feeling of lightness of the body, he should be given alcohol which is wholesome, which is mixed with *sauvarcala* type of salt, which is cooling in effect, which is added with *biḍa* and *saindhava* types of salt, and which is diluted with the juice of *mātuluṅga* and water by a physician well versed with posology, i.e. in appropriate quantity. [107 - 111]

If all the three *doṣas* are equally aggravated in a patient of alcoholism, then in the beginning, treatment should aim at correcting the seat of *kapha*, i.e. *āmāśaya* or stomach because the disease originates from this place. Therefore, on the line suggested for the treatment of *sānnipātika* type of fever (*Cikitsā* 3 : 287), the treatment of alcoholism should be begin from the site of *kapha* or *kapha* itself.

Alcoholism caused by a particular type of alcohol gets cured by the appropriate administration of the same type of alcohol. According to some scholars, to correct alcoholism, a different type of alcohol has to be used as

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the ailments caused by root-poison get cured by poison transmitted through fangs (vide *Cikitsā* 23 : 17). This is not correct as in the text, the term '*tenaiva*' impling the same type of alcohol' is specifically mentioned. There are, however, statements suggesting the administration of other types of alcohol in verse nos. 110, 122 and 137 in other situations. Thus, for the treatment of alcoholism, both the same type or a different type of alcohol may be used.

Justification of Giving Alcohol in Alcoholism

तीक्ष्णोष्णेनातिमात्रेण पीतेनाम्लविदाहिना।
मद्येनान्नरसोत्क्लेदो विदग्धः क्षारतां गतः॥११२॥
अन्तर्दाहं ज्वरं तृष्णां प्रमोहं विभ्रमं मदम्।
जनयत्याशु तच्छान्त्यै मद्यमेव प्रदापयेत्॥११३॥
क्षारो हि याति माधुर्यं शीघ्रमम्लोपसंहितः।
श्रेष्ठमम्लेषु मद्यं च यैर्गुणैस्तान् परं शृणु॥११४॥
मद्यस्याम्लस्वभावस्य चत्वारोऽनुरसाः स्मृताः।
मधुरश्च कषायश्च तिक्तः कटुक एव च॥११५॥
गुणाश्च दश पूर्वोक्तास्तैश्चतुर्दशभिर्गुणैः।
सर्वेषां मद्यमम्लानामुपर्युपरि तिष्ठति॥११६॥

Intake of excessive alcohol which is *tīkṣṇa* (sharp), hot, sour and *vidāhī* (causing burning sensation) makes the *anna-rasa* (juice of the food after digestion) sticky and improperly digested (*vidagdha*) which ultimately turns alkaline (*kṣāra*), and causes *antardāha* (burning sensation in the interior of the body), fever, morbid thirst, unconsciousness, giddiness and intoxication instantaneously. To correct these ailments, alcohol should be administered because when an alkaline substance (*Kṣāra*) gets mixed up with a sour substance, the outcome becomes sweet in taste, and alcohol is the best among the articles having sour taste.

Now, hear about the attributes of alcohol which make it best among the sour articles. Alcohol by nature is sour and it has four subsidiary tastes like sweet, astringent, bitter and pungent. Thus, along with the ten attributes described before (in verse no. 31), alcohol has fourteen attributes in total. It is because of these fourteen attributes, alcohol stands supreme among all the sour articles. [112 - 116]

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Alkalinity is stated above to be counteracted by sour ingredients to produce sweet taste. In addition to alcohol, there are many other sour ingredients. But alcohol is preferred as a cure of alcoholism (to neutralise the alkalinity of the end product of digestion), because it is the best among the sour ingredients. This is explained in the above verses.

Pathogenesis and Treatment of Vāttika Alcoholism

मद्योत्क्लिष्टेन दोषेण रुद्धः स्त्रोतःसु मारुतः।
करोति वेदानां तीव्रां शिरस्यस्थिषु सन्धिषु।। ११७।।
दोषविष्यन्दनार्थं हि तस्मै मद्यं विशेषतः।
व्यवायितीक्ष्णोष्णतया देयमम्ले(न्ये)षु सत्स्वपि।। ११८।।
स्त्रोतोविबन्धनुन्मद्यं मारुतस्यानुलोमनम्।
रोचनं दीपनं चाग्नेरभ्यासात् सात्म्यमेव च।। ११९।।
रुजः स्त्रोतःस्वरुद्धेषु मारुते चानुलोमिते।
निवर्तन्ते विकाराश्च शाम्यन्त्यस्य मदोदयाः।। १२०।।

The *doṣa* incited by alcohol causes obstruction of the movement of *vāyu* in the channels of circulation as a result of which the patient suffers from excruciating pain in the head, bones and joints. In spite of the availability of other sour ingredients, alcohol should specifically be administered to such a patient for the liquefaction of the *doṣa* because of its *vyavāyī* (diffusive), *tīkṣṇa* (sharp) and hot attributes.

Alcohol removes the obstruction in the channels of circulation, helps in the downward movement of *vāyu*, acts as an appetiser, stimulates the power of digestion, and becomes wholesome when consumed habitually.

When the obstruction in the channels is removed, and *vāyu* moves downwards, the pain subsides and the ailments caused by alcoholism get cured. [117 - 120]

Recipe for Vātika Alcoholism

बीजपूरकवृक्षाम्लकोलदाडिमसंयुतम् ।
यवानीहपुषाजाजीशृङ्गवेरावचूर्णितम् ।। १२१।।
सस्नेहैः शक्तुभिर्युक्तमवदंशैर्विरोचितम्।
दद्यात् सलवणं मद्यं पैष्टिकं वातशान्तये।। १२२।।

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For the alleviation of *vāyu*, alcohol prepared of the paste of cereals (*paiṣṭika-madya*) mixed with *bīja-pūraka*, *vṛkṣāmla*, *kola* and *dāḍima*, and sprinkled with the powder of *yavānī*, *hapuṣā*, *ajājī* and *śṛṅgavera* should be taken along with salt. While taking this alcohol, the patient should take delicious snacks prepared of *saktu* (roasted flour of cereals) by adding ghee. [121 - 122]

Meat-Soup for Vātika Alcoholism

दृष्ट्वा वातोल्बणं लिङ्गं रसैश्चैनमुपाचरेत्।
लावतित्तिरदक्षाणां स्निग्धाम्लैः शिखिनामपि॥ १२३॥
पक्षिणां मृगमत्स्यानामानूपानां च संस्कृतैः।
भूशयप्रसहानां च रसैः शाल्योदनेन च॥ १२४॥

After observing the signs and symptoms of aggravated *vāyu* in the patient suffering from alcoholism, he should be given the soup of the meat of *lāva, tittiri,* chicken and pea-cock, or birds, animals and fish inhabiting marshy land and burrows (*bhūśaya*) and of the meat of *prasaha* (those who eat their food by snatching) type of animals along with *śāli* types of rice. [123 - 124]

Veśavāra and Pan-cakes for Vātika Alcoholism

स्निग्धोष्णलवणाम्लैश्च वेशवारैर्मुखप्रियैः।
चित्रैर्गौधूमिकैश्चान्नैर्वारुणीमण्डसंयुतैः॥ १२५॥
पिशितार्द्रकगर्भाभिः स्निग्धाभिः पूपवर्तिभिः।
माषपूपलिकाभिश्च वातिकं समुपाचरेत्॥ १२६॥

The person suffering from *vātika* type of alcoholism should be given delicious *veśvāra* (a type of appetiser) added with ghee, hot (pungent) ingredients, salt and sour articles. He should be given different food articles prepared of wheat by adding *vāruṇī* (a type of alcohol), *pūpa-vartis* (scrolls) stuffed with meat and ginger, and made unctuous by adding ghee are useful for him. *Pūpalikās* (pan-cakes) prepared of *māṣa* are also useful for *vātika* type of alcoholism. [125 - 126]

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Meat and Pastries for Vātika Alcoholism

नातिस्निग्धं न चाम्लेन युक्तं समरिचार्द्रकम्।
मेद्यं प्रागुदितं मांसं दाडिमस्वरसेन वा।।१२७।।
पृथक्त्रिजातकोपेतं सधान्यमरिचार्द्रकम्।
रसप्रलेपि संपूपैः सुखोष्णैः संप्रदापयेत्।।१२८।।

Meat of the fatty animals described before (in verse nos. 123-124) which is neither too unctuous nor sour should be added with black pepper and ginger, and given to the patient along with the juice of *dāḍima*.

Pastries smeared with sugar syrup (*rasa-pralepi*) which are luke-warm, and which are added with *trijātaka* (*tvak, elā* and *patra*), *dhānya, marica* and *ārdraka* should be given to such a patient. [127 - 128]

Post-Prandial Drinks for Vātika Alcoholism

भुक्ते तु वारुणीमण्डं दद्यात् पातुं पिपासवे।
दाडिमस्य रसं वाऽपि जलं वा पाञ्चमूलिकम्।।१२९।।
धान्यनागरतोयं च दधिमण्डमथापि वा।
अम्लकाञ्जिकमण्डं वा शुक्तोदकमथापि वा।।१३०।।

After taking food, if the patient feels thirsty, he should be given the supernatant part of the *vāruṇī* type of wine or the juice of *dāḍima* or the decoction of *pañca-mūla* (the roots of *bilva, śyonāka, gambhārī, pāṭalā* and *gaṇikārikā*) or the decoction of *dhānya* and *nāgara* or the supernatant part of curd or the supernatant part of sour *kāñji* (a sour drink) or vinegar to drink. [129 - 130]

Effects of Therapies

कर्मणाऽनेन सिद्धेन विकार उपशाम्यति।
मात्राकालप्रयुक्तेन बलं वर्णश्च वर्धते।।१३१।।

By the above mentioned effective therapeutic measures administered in appropriate dose and time, the ailment (alcoholism) gets cured. These measures also help in the promotion of strength and complexion of the patient. [131]

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Other Regimens for Vātika Alcoholism

रागषाडवसंयोगैर्विविधैर्भक्तरोचनैः ।
पिशितैः शाकपिष्टान्नैर्यवगोधूमशालिभिः ।। १३२ ।।
अभ्यङ्गोत्सादनैः स्नानैरुष्णैः प्रावरणैर्घनैः ।
घनैरगुरुपङ्कैश्च धूपैश्चागुरुजैर्घनैः ।। १३३ ।।
नारीणां यौवनोष्णानां निर्दयैरुपगूहनैः ।
श्रोण्यूरुकुचभारैश्च संरोधोष्णसुखावहैः ।। १३४ ।।
शयनाच्छादनैरुष्णैरुष्णैश्चान्तर्गृहैः सुखैः ।
मारुतप्रबलः शीघ्रं प्रशाम्यति मदात्ययः ।। १३५ ।।

Madātyaya (alcoholism) caused by the predominantly aggravated *vāyu* gets immediately cured by the following regimens :

1. Intake of meat, vegetable preparations, pastries, barley, wheat and *śāli*-rice mixed with different types of appetising *rāgas* and *ṣāḍavas* (pungent, sour and saline preparations);
2. Massage, unction and bath with hot ingredients;
3. Wearing of thick blankets;
4. Application of thick paste of *aguru,* and thick fumigation with smoke of *aguru*;
5. Strong embracement of ladies having the warmth of youth, and enjoyment of the warmth of their waists, thighs and plumpy breasts;
6. Use of warm beds and bed-sheets; and
7. Enjoyment of the happiness of the interior apartments which are warm. [132 - 135]

Drinks for Paittika Alcoholism

भव्यखर्जूरमृद्वीकापरूषकरसैर्युतम् ।
सदाडिमरसं शीतं सक्तुभिश्चावचूर्णितम् ।। १३६ ।।
सशर्करं शार्करं वा मार्द्वीकमथवाऽपरम् ।
दद्याद्बहूदकं काले पातुं पित्तमदात्यये ।। १३७ ।।

In the alcoholism caused by *pitta*, the patient should be given

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in appropriate time, *śārkara* (made of sugar) or *mārdvīka* (made of grapes) types of alcohol added with sugar along with the juice of *bhavya, kharjūra, mṛdvīkā* and *parūṣaka*, or along with the juice of *dāḍima*, after making them cool, after sprinkling *saktu* (roasted flour of cereals) over them and after diluting with large quantity of water. [136 - 137]

Food for Paittika Alcoholism

शशान् कपिञ्जलानेणाँल्लावानसितपुच्छकान्।
मधुराम्लान् प्रयुञ्जीत भोजने शालिषष्टिकान्।। १३८।।

The patient suffering from *paittika* alcoholism should take the meat of *śaśa, kapiñjala, eṇa, lāva* and *asita-puccha,* sweet and sour ingredients and *śāli* and *ṣaṣṭika* types of rice as food. [138]

Soups for Paittika Alcoholism

पटोलयूषमिश्रं वा छागलं कल्पयेद्रसम्।
सतीनमुद्गमिश्रं वा दाडिमामलकान्वितम्।। १३९।।
द्राक्षामलकखर्जूरपरूषकरसेन वा।
कल्पयेत्तर्पणान् यूषान् रसांश्च विविधात्मकान्।। १४०।।

The soup of the meat of goat should be prepared by adding the soup of *paṭola* or the soup of *satīna* and *mudga*, and mixed with *dāḍima* and *āmalaka*. Similarly, different types of *tarpaṇa* (refreshing drinks), *yūṣa* (vegetable soup) and *rasa* (meat soup) should be prepared by adding the juice of *drākṣā, āmalaka, kharjūra* and *parūṣaka* which are useful for the patient suffering from *paittika* type of alcoholism. [139 - 140]

Emetic Therapy for Paittika Alcoholism

आमाशयस्थमुत्क्लिष्टं कफपित्तं मदात्यये।
विज्ञाय बहुदोषस्य दह्यमानस्य तृष्यतः।। १४१।।
मद्यं द्राक्षारसं तोयं दत्त्वा तर्पणमेव वा।
निःशेषं वामयेच्छीघ्रमेवं रोगाद्विमुच्यते।। १४२।।

If, in the patient of alcoholism, *kapha* and *pitta* located in the *āmāśaya* (stomach including small intestine) are incited, if there

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is excess of morbidity, and if he is suffering from burning sensation and morbid thirst, then they should be given alcohol, grape juice, water or *tarpaṇa* (refreshing drink), and thereafter, administered emetic therapy to eliminate the morbid matter completely. This makes the patient free from *paittika* alcoholism instantaneously. [141 - 142]

Saṃsarjana-Krama

काले पुनस्तर्पणाद्यं क्रमं कुर्यात् प्रकाङ्क्षिते।
तेनाग्निर्दीप्यते तस्य दोषशेषान्नपाचकः।। १४३।।

In appropriate time, when the patient is hungry, *tarpaṇa* (refreshing drinks), etc., should be given as *krama* (post therapeutic dietary regimen), by which the power of digestion gets stimulated, and the residual *doṣas* (morbid matter adhered to the wall of the intestines) and food get digested. [143]

Treatment of Complications

कासे सरक्तनिष्ठीवे पार्श्वस्तनरुजासु च।
तुष्यते सविदाहे च सोत्क्लेशे हृदयोरसि।। १४४।।
गुडूचीभद्रमुस्तानां पटोलस्याथवा भिषक्।
रसं सनागरं दद्यात् तित्तिरिप्रतिभोजनम्।। १४५।।

If the patient of *paittika* alcoholism suffers from cough, spitting of blood, pain in the sides of the chest and breasts, morbid thirst, burning sensation, agitation in the heart and chest, then he should be given the decoction of *guḍūcī* and *bhadra-mustā* or *paṭola* along with *nāgara*. After its digestion, the soup of the meat of *tittiri*-bird should be given to him along with food.

[144 - 145]

Treatment of Morbid Thirst

तृष्यते चातिबलवद्वातपित्ते समुद्धते।
दद्याद् द्राक्षारसं पातुं शीतं दोषानुलोमनम्।। १४६।।
जीर्णे समधुराम्लेन छागमांसरसेन तम्।
भोजनं भोजयेन्मद्यमनुतर्षं च पाययेत्।। १४७।।
अनुतर्षस्य मात्रा सा यया नो दूष्यते मनः।

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If along with morbid thirst, there is excessive aggravation of *vāyu* and *pitta*, then the patient should be given cold grape-juice to drink which causes downward movement of the *doṣas* (morbid matter). After its digestion, he should be given food along with the sweet and sour soup of the meat of goat. If there is thirst, then the patient should be given alcohol as *anutarṣa* or *anupāna* (post-prandial drink) in such quantity as would not adversely affect the mind. [146 - $^{1}/_{2}$ 148]

Method of Giving Alcohol

तृष्यते मद्यमल्पाल्पं प्रदेयं स्याद्बहूदकम्।।१४८।।
तृष्णा येनोपशाम्येत मदं येन च नाप्युयात्।

To the patient having morbid thirst, alcohol diluted with water in large quantity should be given in small quantities by which the thirst is alleviated without any intoxicating effect. [148 $^{1}/_{2}$ - $^{1}/_{2}$ 149]

Recipes of Morbid Thirst

परूषकाणां पीलूनां रसं शीतमथापि वा।।१४९।।
पर्णिनीनां चतसृणां पिबेद्वा शिशिरं जलम्।
मुस्तदाडिमलाजानां तृष्णाघ्नं वा पिबेद्रसम्।।१५०।।

The following recipes alleviate thirst :

1. Cold infusion of *parūṣaka* and *pīlū*;
2. Cold infusion of four types of *parṇī* (*śāla-parṇī, pṛśnī-parṇī, māṣa-parṇī* and *mudga-parṇī*); and
3. The decoction (cold) of *mustā, dāḍima* and *lājā* (roasted paddy). [149 $^{1}/_{2}$ - 150]

Pañcāmalaka-Yoga

कोलदाडिमवृक्षाम्लचुक्रीकाचुक्रिकारसः ।
पञ्चाम्लको मुखालेपः सद्यस्तृष्णां नियच्छति।।१५१।।

Application of the juice of *pañcāmlaka* (five sour-drugs), viz., *kola, dāḍima, vṛkṣāmla, cukrīkā* (*cāṅgerī*) and *cukrikā* as mouth-paint instantaneously cures morbid thirst. [151]

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External Therapy for Paittika Alcoholism

शीतलान्यन्नपानानि शीतशय्यासनानि च।
शीतवातजलस्पर्शाः शीतान्युपवनानि च।।१५२।।
क्षौमपद्मोत्पलानां च मणीनां मौक्तिकस्य च।
चन्दनोदकशीतानां स्पर्शाश्चन्द्रांशुशीतलाः।।१५३।।
हेमराजतकांस्यानां पात्राणां शीतवारिभिः।
पूर्णानां हिमपूर्णानां दृतीनां पवनाहताः।।१५४।।
संस्पर्शाश्चन्दनार्द्राणां नारीणां च समारुताः।
चन्दनानां च मुख्यानां शस्ताः पित्तमदात्यये।।१५५।।
शीतवीर्यं यदन्यच्च तत् सर्वं विनियोजयेत्।
कुमुदोत्पलपत्राणां सिक्तानां चन्दनाम्बुना।।१५६।।
हिताः स्पर्शा मनोज्ञानां दाहे मद्यसमुत्थिते।
कथाश्च विविधाः शस्ताः शब्दाश्च शिखिनां शिवाः।।१५७।।
तोयदानां च शब्दा हि शमयन्ति मदात्ययम्।
जलयन्त्राभिवर्षीणि वातयन्त्रवहानि च।।१५८।।
कल्पनीयानि भिषजा दाहे धारागृहाणि च।
फलिनीसेव्यलोध्राम्बुहेमपत्रं कुटन्नटम्।।१५९।।
कालीयकरसोपेतं दाहे शस्तं प्रलेपनम्।
बदरीपल्लवोत्थश्च तथैवारिष्टकोद्भवः।।१६०।।
फेनिलायाश्च यः फेनस्तैर्दाहे लेपनं शुभम्।
सुरा समण्डा दध्यम्लं मातुलुङ्गरसो मधु।।१६१।।
सेके प्रदेहे शस्यन्ते दाहघ्नाः साम्लकाञ्जिकाः।
परिषेकावगाहेषु व्यजनानां च सेवने।।१६२।।
शस्यते शिशिरं तोयं दाहतृष्णाप्रशान्तये।
मात्राकालप्रयुक्तेन कर्मणाऽनेन शाम्यति।।१६३।।
धीमतो वैद्यवश्यस्य शीघ्रं पित्तमदात्ययः।

For *paittika* type of alcoholism, the following cooling regimens are useful :

1. Intake of cooling food and drinks;
2. Use of cooling beds and seats;
3. Contact of cold air and water;

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4. Movement in cooling parks;
5. Wearing of silken garments, lotus, water-lilly, gems and pearl and application of sandal paste added with water which are cooling like the cooling rays of the moon;
6. Touch of the vessels of gold, silver and bronze filled with cold water, and of leather bags filled with ice which is exposed of wind;
7. Contact of woman smeared with sandal paste, and of breeze perfumed with the best type of sandal scent;
8. Application of all such regimens which are cold in potency;
9. If there is burning sensation in alcoholism, then the contact of beautiful leaves of *kumuda* and *utpala* sprinkled with sandal water is useful;
10. Hearing of different pleasing stories, sound of peacock and the roaring of the cloud cures alcoholism;
11. To cure burning sensation, the physician should ask the patient to use *jala-yantra* (instrument for the shower of water) for sprinkling water, *vāta-yantra* (instrument for movement of air) for blowing air in the room, and *dhārā-gṛha* (a room where water sprinkles from the roof) for the stay;
12. For curing burning sensation, application of the paste of *phalinī sevya, lodhra, ambu, hema* (*nāga-kesara*), *patra* and *kuṭannaṭa* prepared by triturating with the juice of *kālīyaka* is useful;
13. Application of the lather prepared of the leaves of *badarī, ariṣṭaka* (*nimba*) and *phenilā* is useful in curing the burning sensation;
14. *Surā* (alcohol), *surā-maṇḍa* (supernatant part of alcohol), sour yoghurt (curd), juice of *mātuluṅga*, honey and sour *kāñji* (a fermented liquid) are useful as *seka* (sprinkling) and *pradeha* (application in the form of a paste by adding to other drugs) for curing burning sensation; and

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15. Use of cold water for affusion and bath, and for making the fan wet is useful in curing burning sensation and morbid thirst;

Use of the above mentioned therapies in appropriate dose and time, and following the instructions of the physician help a wise person to get cured of the *paittika* type of alcoholism.

[152 - $^{1}/_{2}$ 164]

The lather of the leaves of *badarī*, etc., can be obtained by soaking these ingredients in water, and thereafter, rubbing through the hand.

Treatment of Kaphaja Alcoholism

उल्लेखनोपवासाभ्यां जयेत् कफमदात्ययम्।। १६४।।
तृष्यते सलिलं चास्मै दद्याद्धीबेरसाधितम्।
बलया पृश्निपर्ण्या वा कण्टकार्याऽथवा शृतम्।। १६५।।
सनागराभिः सर्वाभिर्जलं वा शृतशीतलम्।
दुःस्पर्शेन समुस्तेन मुस्तपर्पटकेन वा।। १६६।।
जलं मुस्तैः शृतं वाऽपि दद्याद्दोषविपाचनम्।
एतदेव च पानीयं सर्वत्रापि मदात्यये।। १६७।।
निरत्ययं पीयमानं पिपासाज्वरनाशनम्।
निरामं काङ्क्षितं काले सक्षौद्रं पाययेत्तु तम्।। १६८।।
शार्करं मधु वा जीर्णमरिष्टं सीधुमेव वा।
रूक्षतर्पणसंयुक्तं यवानीनागरान्वितम्।। १६९।।

The physician should overcome the *kaphaja* type of *madātyaya* (alcoholism) by emetic therapy and fasting therapy (*upavāsa*).

If the patient suffers from morbid thirst, then he should be given the decoction of *hrībera, balā, pṛśni-parṇī* or *kaṇṭakārī*. He may also be given the boiled and cooled decoction of all the above mentioned drugs together along with *nāgara*.

The patient should be given water boiled with either *duḥsparśa* and *mustā* or *mustā* and *parpaṭaka* or *mustā* alone for the *pācana* (metabolic transformation) of *doṣas*.

The above mentioned drinks (decoctions) can be safely

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administered in all types of *madātyaya* for curing morbid thirst and fever.

When the patient is free from *āma* (product of improper digestion and metabolism), and if he so desires, he may be given *śārkara* (alcohol prepared of sugar), *madhu* (alcohol prepared of honey), old *ariṣṭa* (a type of wine) and *sīdhu* (another type of wine) along with honey, by adding ununctuous type of *tarpaṇa* (refreshing drink), *yavānī* and *nāgara*. [164 $^{1}/_{2}$ - 169]

For the preparation of decoctions described above, the procedure prescribed for *Ṣaḍaṅga-pānīya* (regarding the quantity of water to be added, etc.,) [vide commentary on *Cikitsā* 3 : 145 - 146] should be followed.

Food and Drinks for Kaphaja Alcoholism

यावगौधूमिकं चान्नं रूक्षयूषेण भोजयेत्।
कुलत्थानां सुशुष्काणां मूलकानां रसेन वा।।१७०।।
तनुनाऽल्पेन लघुना कट्वम्लेनाल्पसर्पिषा।
पटोलयूषमम्लं वा यूषमामलकस्य वा।।१७१।।
प्रभूतकटुसंयुक्तं सयवान्नं प्रदापयेत्।
व्योषयूषमथाम्लं वा यूषं वा साम्लवेतसम्।।१७२।।
छागमांसरसं रूक्षमम्लं वा जाङ्गलं रसम्।
स्थाल्यां वाऽथ कपाले वा भृष्टं निर्द्रववर्तितम्।।१७३।।
कट्वम्ललवणं मांसं भक्षयन् वृणुयान्मधु।
व्यक्तमारीचकं मांसं मानुलुङ्गरसान्वितम्।।१७४।।
प्रभूतकटुसंयुक्तं यवानीनागरान्वितम्।
भृष्टं दाडिमसाराम्लमुष्णपूपोपवेष्टितम्।।१७५।।
यथाग्नि भक्षयेत् काले प्रभूतार्द्रककपेशिकम्।
पिबेच्च निगदं मद्यं कफप्राये मदात्यये।।१७६।।

The patient suffering from *kaphaja* alcoholism should be given food prepared of barley and wheat along with the ununctuous soup of *kulattha* or dried radish. This vegetable-soup should be thin, small in quantity and light for digestion. It should be added with pungent and sour ingredients, and ghee in small quantity.

He may be given food prepared of barley along with the soup

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of *paṭola* prepared by adding sour ingredients or the soup of *āmalakī* added with pungent ingredients profusely or the sour soup of *vyoṣa* (*śuṇṭhī, pippalī* and *marica*) or the soup of *amla-vetasa* or the soup of the meat of goat and animals inhabiting arid zone (*jāṅgala*) prepared by adding sour ingredients, and without adding ghee.

Meat should be roasted in a metal pan or earthen pan till it becomes completely dry. This should be added with pungent, sour and saline ingredients. After taking this meat preparation, the patient of *kaphaja* alcoholism should drink *madhu* (alcohol prepared of honey).

Meat mixed with profuse quantity of *marica*, and added with the juice of *mātuluṅga*, pungent ingredients in large quantity, *yavānī* and *nāgara* should be roasted. This should then be made sour by adding the juice of *dāḍima* and stuffed into a roll of pan-cake. Depending upon the power of digestion, the patient suffering from *kaphaja* type of alcoholism should eat it along with pieces of ginger mixed copiously.

Thereafter, he should drink wholesome alcohol.

[170 - 176]

Aṣṭāṅga-Lavaṇa

सौवर्चलमजाजी च वृक्षाम्लं साम्लवेतसम्।
त्वगेलामरिचार्धांशं शर्कराभागयोजितम्॥ १७७॥
एतल्लवणमष्टाङ्गमग्निसंदीपनं परम्।
मदात्यये कफप्राये दद्यात् स्त्रोतोविशोधनम्॥ १७८॥
एतदेव पुनर्युक्त्या मधुराम्लैर्द्रवीकृतम्।
गोधूमान्नयवान्नानां मांसानां चातिरोचनम्॥ १७९॥

One part of each of *sauvarcala, ajājī, vṛkṣāmla* and *amla-vetasa,* half part of each of *tvak, elā* and *marica,* and one part of sugar should be mixed together. This is called *Aṣṭāṅga-lavaṇa.* It is an excellent promoter of the power of digestion, and should be given to the patient suffering from alcoholism caused by the predominance of *kapha* for the cleansing the channels of circulation.

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Being diluted appropriately with sweet and sour ingredients, the above mentioned recipe may be added to the food preparations of wheat and barley or to different types of meat-preparations to make them exceedingly delicious. [177 - 179]

Recipes of Digestive Stimulants

पेषयेत् कटुकैर्युक्तां श्वेतां बीजविवर्जिताम्।
मृद्वीकां मातुलुङ्गस्य दाडिमस्य रसेन वा।।१८०।।
सौवर्चलैलामरिचैरजाजीभृङ्गदीप्यकैः ।
स रागः क्षौद्रसंयुक्तः श्रेष्ठो रोचनदीपनः।।१८१।।
मृद्वीकाया विधानेन कारयेत् कारवीमपि।
शुक्तमत्स्यण्डिकोपेतं रागं दीपनपाचनम्।।१८२।।
आम्रामलकपेशीनां रागान् कुर्यान् पृथक् पृथक्।
धान्यसौवर्चलाजाजीकारवीमरिचान्वितान् ।।१८३।।
गुडेन मधुयुक्तेन व्याक्ताम्ललवणीकृतान्।
तैरन्नं रोचते दिग्धं सम्यग्भुक्तं च जीर्यति।।१८४।।

White variety of *mṛdvīkā* free from seeds should be made to a paste by adding pungent ingredients, and the juice of *mātuluṅga* or *dāḍima*. To this paste, *sauvarcala, elā, marica, ajājī, bhṛṅga* (*tvak*) and *dīpyaka* should be added. This *rāga* (sweet, sour, saline and pungent appetiser), taken along with honey, is an excellent appetiser and digestive stimulant.

Following the above procedure, the *rāga* of *kāravī* (small variety of grape) should be prepared. Intake of this along with *śukta* (vinegar) and *matsyaṇḍikā* (a preparation of jaggery) stimulates the power of digestion, and it is carminative (*pācana*).

Similarly, separate *rāgas* should be prepared of the pulp of *āmra* and *āmalaka* by adding *dhānya, sauvarcala, ajājī, kāravī* and *marica*. These recipes along with jaggery, honey and profuse quantity of sour and saline ingredients should be taken. Food along with these recipes becomes very delicious, and gets digested properly. [180 - 184]

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Other Regimens for Kaphaja Alcoholism

रूक्षोष्णेनान्नपानेन स्नानेनाशिशिरेण च।
व्यायामलङ्घनाभ्यां च युक्त्या जागरणेन च।।१८५।।
कालयुक्तेन रूक्षेण स्नानेनोद्वर्तनेन च।
प्राणवर्णकराणां च प्रघर्षाणां च सेवया।।१८६।।
सेवया वसनानां च गुरूणामगुरोरपि।
संकोचोष्णसुखाङ्गीनामङ्गनानां च सेवया।।१८७।।
सुखशिक्षितहस्तानां स्त्रीणां संवाहनेन च।
मदात्ययः कफप्रायः शीघ्रमेवोपशाम्यति।।१८८।।

Alcoholism caused by the predominance of *kapha* gets cured quickly by the following regimens :

1. Intake of food and drinks which are ununctuous and hot in potenty;
2. Hot water bath;
3. Physical exercise and fasting therapy;
4. Remaining awake at night appropriately;
5. Bath and unction with ununctuous articles in appropriate time;
6. Rubbing the body with ingredients which are promoters of life and complexion;
7. Wearing of heavy clothings;
8. Application of the paste of *aguru* all over the body;
9. Embracing women whose pleasant limbs are smeared with *saṅkoca* (*kuṅkuma* or saffron); and
10. Pleasant massage by women whose hands are warm and well trained. [158 - 188]

Treatment of Sānnipātika Alcoholism

यदिदं कर्म निर्दिष्टं पृथग्दोषबलं प्रति।
सन्निपाते दशविधे तद्विकल्प्यं भिषग्विदा।।१८९।।
यस्तु दोषविकल्पज्ञो यश्चौषधिविकल्पवित्।
स साध्यान्साधयेद्व्याधीन् साध्यासाध्यविभागवित्।।१९०।।

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The therapeutic measures described above for the treatment of three different types of alcoholism separately for each *doṣa* should be carefully combined by the wise physician for the treatment of the (remaining) ten types of alcoholism caused by *sannipāta* (or simultaneous aggravation of all the three *doṣas*).

The physician who is well versed with the knowledge of proportionate increase or decrease of different aggravated *doṣas* (*doṣa-vikalpajña*), who is well verse with the knowledge of preparing medicines to cater to the requirement of these differently aggravated *doṣas* (*auṣadhi-vikalpavit*), and who is well versed with the knowledge of curability and incurability of diseases (*sādhyāsādhya-vibhāgavit*) is capable of curing all the curable diseases. [189 - 190]

sannipāta or the simultaneous aggravation of all the three *doṣas* is of thirteen types as follows :

1. *Vāta* aggravated in excess, and *kapha* and *pitta* just aggravated;
2. *Pitta* aggravated in excess, and *vāyu* and *kapha* just aggravated;
3. *Kapha* aggravated in excess, and *vāyu* and *pitta* just aggravated;
4. *Vāyu* and *pitta* aggravated in excess, and *kapha* just aggravated;
5. *Pitta* and *kapha* aggravated in excess, and *vāyu* just aggravated;
6. *Vāyu* and *kapha* aggravated in excess, and *pitta* just aggravated;
7. *Vāta* aggravated, *pitta* more aggravated, and *kapha* most aggravated;
8. *Vāta* aggravated, *kapha* more aggravated and *pitta* most aggravted;
9. *Pitta* aggravated, *kapha* more aggravated, and *vāta* most aggravated;
10. *Pitta* aggravated, *vāta* more aggravated, and *kapha* most aggravated;
11. *Kapha* aggravated, *vāta* more aggravated, and *pitta* most aggravated;
12. *Kapha* aggravted, *pitta* more aggravated, and *vāta* most aggravated; and
13. *Vāyu, pitta* and *kapha* aggravated in the same degree.--vide *Sūtra* 17 : 41-44 and its commentary in pp. 317-318 of the first volume of this work].

Madātyaya or alcoholism in general is caused by *sannipāta* or simultaneous aggravation of all the three *doṣas*. The therapeutic measures described in the verse nos. 117-135 pertain to the first type of *sannipāta*

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described above (where *vāta* is aggravated in excess and the other two *doṣas* are moderately aggravated); those described in the verse nos. 136 - $^1/_2$ 164 pertain to the second type of *sannipāta* described above (where *pitta* is excessively aggravated, and the other two *doṣas* are moderately aggravated); and those described in the verse nos. 164 $^1/_2$ - 188 pertain to the third type of *sannipāta* described above (where *kapha* is excessively aggravated and the other two *doṣas* are moderately aggravated).

Excluding these three types, the treatment of the remaining ten types of *sannipāta* is explained in the verses above.

Regimens for Alcoholism

वनानि रमणीयानि समद्याः सलिलाशयाः।
विशदान्यन्नपानानि सहायाश्च प्रहर्षणाः।। १९१।।
माल्यानि गन्धयोगाश्च वासांसि विमलानि च।
गान्धर्वशब्दाः कान्ताश्च गोष्ठचश्च हृदयप्रियाः।। १९२।।
संकथाहास्यगीतानां विशदाश्चैव योजनाः।
प्रियाश्चानुगता नार्यो नाशयन्ति मदात्ययम्।। १९३।।

The following factors help a person to overcome alcoholism :

1. Beautiful forests;
2. Ponds and lakes with lotus-flowers;
3. Clean food and drinks;
4. Exciting companions;
5. Use of garlands and perfumes;
6. Clean garments;
7. Musical performances;
8. Pleasing and delightful companions;
9. Exposition of refreshing stories, jokes and songs; and
10. Companionship of lovely and devoted women.[191 - 193]

Psycho-Therapy for Alcoholism

नाक्षोभ्य हि मनो मद्यं शरीरमविहत्य च।
कुर्यान्मदात्ययं तस्मादेष्टव्या हर्षणी क्रिया।। १९४।।

Alcohol does not cause alcoholism without causing agitation

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of the mind and without causing morbidity in the body. Therefore, to a patient suffering from alcoholism, therapeutic measures (psycho-therapy) for the cheerfulness of the mind should be administered. [194]

Cheerfulness corrects both the mental agitation and physical morbidities.

Milk for Alcoholism

आभिः क्रियाभिः शमं याति मदात्ययः।
न चेन्मद्यविधिं मुक्त्वा क्षीरमस्य प्रयोजयेत्।। १९५।।
लङ्घनैः पाचनैर्दोषशेधनैः शमनैरपि।
विमद्यस्य कफे क्षीणे जाते दौर्बल्यलाघवे।। १९६।।
तस्य मद्यविदग्धस्य वातापित्ताधिकस्य च।
ग्रीष्मोपतप्तस्य तरोर्यथा वर्षं तथा पयः।। १९७।।
पयसाऽभिहते रोगे बले जाते निवर्तयेत्।
क्षीरप्रयोगं मद्यं च क्रमेणाल्पाल्पमाचरेत्।। १९८।।

The above mentioned effective therapeutic measures cure alcoholism. If not, then the physician should give up therapies comprising alcohol, and administer milk for its treatment.

After giving up alcohol, because of *laṅghana* (fasting therapy), *pācana* (therapies which cause metabolic transformation or cooking of the immature or uncooked products of digestion), *doṣa-śodhana* (elimination of aggravated *doṣas* emetic therapy, etc.) and *śamana* (alleviation therapies), *kapha* gets diminished, and the body of the patient becomes weak as well as light. For this type of patient whose body is afllicted (lit. burnt) by alcohol, and in whose body *vāyu* and *pitta* are aggravated, milk is exceedingly wholesome like the rain for a tree afflicted with hot summer.

After the disease (alcoholism) is cured by the administration of milk, and after the patient has gained strength, the milk should be gradually withdrawn, and alcohol should be substituted in its place little by little. [195 - 196]

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Dhvaṃsaka and Vikṣaya

विच्छिन्नमद्यः सहसा योऽतिमद्यं निषेवते।
ध्वंसको विक्षयश्चैव रोगस्तस्योपजायते।। १९९।।
व्याध्युपक्षीणदेहस्य दुश्चिकित्स्यतमौ हि तौ।
तयोर्लिङ्गं चिकित्सा च यथावदुपदेक्ष्यते।। २००।।
श्लेष्मप्रसेकः कण्ठास्यशोषः शब्दासहिष्णुता।
तन्द्रानिद्रातियोगश्च ज्ञेयं ध्वंसकलक्षणम्।। २०१।।
हृत्कण्ठरोगः संमोहश्छर्दिरङ्गरुजा ज्वरः।
तृष्णा कासः शिरःशूलमेतद्विक्षयलक्षणम्।। २०२।।
तयोः कर्म तदेवेष्टं वातिके यन्मदात्यये।
तौ हि प्रक्षीणदेहस्य जायेते दुर्बलस्य वै।। २०३।।
बस्तयः सर्पिषः पानं प्रयोगः क्षीरसर्पिषोः।
अभ्यङ्गोद्वर्तनस्नानान्यन्नपानं च वातनुत्।। २०४।।
ध्वंसको विक्षयश्चैव कर्मणाऽनेन शाम्यति।
युक्तमद्यस्य मद्योत्थो न व्याधिरुपजायते।। २०५।।

If, a person who has stopped drinking alcohol, suddenly takes recourse to drinking alcohol in excess, he suffers from two diseases, viz., *dhvaṃsaka* and *vikṣaya*. Since such a person is already emaciated because of his earlier drinking habit, these two diseases appearing in him are very difficult of cure. Their signs, symptoms and treatment will not be described appropriately.

Excessive salivation, dryness of the throat and mouth, intolerance to noise, and excessive drowsiness and sleep are the signs and symptoms of *dhvaṃsaka*.

Cardiac disorder, throat-disorder, unconsciousness, vomiting, pain in the limbs, fever, morbid thirst, cough headache--these are the signs and symptoms of *vikṣaya*.

Since both these ailments appear in an emaciated and weak person, their treatment should be done on the line suggested for the treatment of *vātika* type of *madātyaya* (alcoholism).

Such a patient should be given *basti* (medicated enema), *sarpis* (medicated ghee), milk, ghee, massage, unction, bath,

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food and drinks which cause alleviation of *vāyu*. By the above mentioned therapeutic measures, *dhvaṃsaka* and *vikṣaya* get alleviated.

Intake of alcohol in appropriate manner will not give rise to diseases caused by [excessive intake of] alcohol. [199 - 205]

These two ailments are described in *Suśruta-saṃhitā* also. There is a different reading of the verse no. 199 according to which "if a person who has withdrawn from alcohol, suddenly takes recourse to drinking alcohol in excess, then he suffers from ailments caused by *pānātyaya* (excessive alcoholism)". If this reading is accepted, then both *dhvaṃsaka* and *vikṣaya* are covered under the condition called *pānātyaya*.

Virtues of Abstinance from Alcohol

निवृत्तः सर्वमद्येभ्यो नरो यश्च जितेन्द्रियः।
शारीरमानसैर्धीमान् विकारैर्न स युज्यते।। २०६।।

A wise person who has self-control (control over the senses) and who abstains from drinking all types of alcoholic preparations, never gets afflicted with physical and mental disorders. [206]

A wise person, because of his self-controlling capacity, can avoid drinking alcoholic preparations. By such a virtuous act, he does not get afflicted with physical and mental disorders which are caused by the drinking of alcohol. Of course, he may get afflicted with psycho-somatic ailments if other causative factors are present. In the presence of such other causative factors, only abstinance from alcohol will not be of any use to keep him free from physical and mental ailments.

To Sum Up

तत्र श्लेकाः—
यत्प्रभावा भगवती सुरा पेया यथा च सा।
यद्द्रव्या यस्य या चेष्टा योगं चापेक्षते यथा।। २०७।।
यथा मदयते यैश्च गुणैर्युक्ता महागुणा।
यो मदो मदभेदाश्च ये त्रयः स्वस्वलक्षणाः।। २०८।।
ये च मद्यकृता दोषा गुणा ये च मदात्मकाः।
यच्च त्रिविधमापानं यथासत्त्वं च लक्षणम्।। २०९।।
ये सहायाः सुखाः पाने चिरक्षिप्रमदा नराः।
मदात्ययस्य यो हेतुर्लक्षणं यद् यथा च यत्।। २१०।।

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मद्यं मद्योत्थितान् रोगान् हन्ति यश्च क्रियाक्रमः।
सर्वं तदुक्तमखिलं मदात्ययचिकित्सिते।। २११।।

In this chapter on the ''Treatment of Alcoholism'', the following topics are described in their entirety :

1. The powers of the goddess *surā* (alcohol);
2. The method of drinking alcohol;
3. The ingredients with which alcohol is to be taken;
4. Wholesomeness of different varieties of alcohol for different types of persons;
5. The methods of its appropriate use;
6. The process by which intoxication is caused;
7. The properties of alcohol which is endowed with great attributes;
8. Signs and symptoms of alcoholic intoxication;
9. Different stages of alcoholic intoxication;
10. Signs and symptoms of each of the three stages of alcoholic intoxication;
11. Adverse effects of alcohol;
12. Good effects of alcohol;
13. Use of alcohol keeping in view the three varieties [of eight factors];
14. Signs and symptoms manifested in persons having three types of mental faculties;
15. Characteristics of good companions in drinking parties;
16. Characteristics of persons who get drunk slowly and those who get drunk quickly;
17. Etiology, signs and symptoms of *madātyaya* (alcoholism);
18. The type of alcohol and the manner in which alcohol cures *madātyaya* (alcoholism); and
19. Lines of treatment of *madātyaya* (alcoholism); [207-211]

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Colophon

इत्यग्निवेशकृते तन्त्रे चरकप्रतिसंस्कृते चिकित्सास्थाने
मदात्ययचिकित्सितं नाम चतुर्विंशोऽध्यायः ।। २४ ।।

Thus, ends the twenty-fourth chapter of *Cikitsā-sthāna* (section on the treatment of diseases) dealing with the treatment of *madātyaya* (alcoholism) in the Agniveśa's work as redacted by Caraka.

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CHAPTER - XXV

TREATMENT OF ULCERS

पञ्चविंशोऽध्यायः।

अथातो द्विव्रणीयचिकित्सितं व्याख्यास्यामः।।१।।
इति ह स्माह भगवानात्रेयः।।२।।

We shall now expound the Treatment of Two Types of Ulcers.

Thus, said Lord Ātreya. [1-2]

The previous chapter dealt with "Alcoholic Intoxication". An intoxicated person is likely to assault or be assaulted by others which may be manifested in the form of wounds and ulcers. Therefore, the present chapter dealing with the diagnosis and treatment of two types of ulcers follows the one on alcoholic intoxication.

Prologue

परावरज्ञमात्रेयं गतमानमदव्यथम्।
अग्निवेशो गुरुं काले विनयादिदमब्रवीत्।। ३।।
भगवन्! पूर्वमुद्दिष्टौ द्वौ व्रणौ रोगसंग्रहे।
तयोर्लिङ्गं चिकित्सां च वक्तुमर्हसि शर्मद!।। ४।।

Finding an opportune moment, Agniveśa respectfully requested his preceptor, Lord Ātreya who was well versed in the spiritual and physical sciences, and was free from the afflictions of self-pride as well as vanity, as follows :

"O ! Lord, two types of ulcers are enumerated in the chapter dealing with the compilation of diseases (vide *Sūtra* 19 : 4 : 7). O ! Bestower of happiness, you may kindly expound the signs and symptoms as well as treatment of these two types of ulcers. [3-4]

The term '*para*' stands for *mokṣa* or salvation. Therefore, '*parajña*' implies spiritual knowledge. Similarly, the term '*avara*' stands for '*dravyādi*'

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or material, etc., and *'avarajña'* implies materialistic knowledge. Lord Punarvasu was well versed in both spiritual and materialistic knowledge.

In Agniveśa's query, *liṅga* (generally meaning signs and symptoms) and *cikitsā* (treatment) are mentioned in the text. Though not specifically mentioned, *hetu* or etiology is also implied by the term *'liṅga'*. Thus, his query included the eiology, signs & symptoms, and treatment of both the types of ulcers.

Preceptor's Reply

इत्यग्निवेशस्य वचो निशम्य गुरुरब्रवीत्।
यौ व्रणौ पूर्वमुद्दिष्टौ निजश्चागन्तुरेव च।। ५।।
श्रूयतां विधिवत् सौम्य ! तयोर्लिङ्गं च भेषजम्।

Having heard this query, the Preceptor replied, as follows :

O ! disciple, now listen about the *liṅga* (signs and symptoms including etiology) and *bheṣaja* (therapeutic measures) of both the types of ulcers, viz., *nija* (endogenous) and *āgantuja* (exogenous) which were enumerated, in brief, earlier (in *Sūtra* 19 : 4 : 7). [5 - $^{1}/_{2}$ 6]

Exogenous and Endogenous Ulcers

निजः शरीरदोषोत्थ आगन्तुर्बाह्यहेतुजः।। ६।।
वधबन्धप्रपतनाद्दंष्ट्रादन्तनखक्षतात् ।
आगन्तवो व्रणास्तद्वद्विषस्पर्शाग्निशस्त्रजाः।। ७।।
मन्त्रागदप्रलेपाद्यैर्भेषजैर्हेतुभिश्च ते।
लिङ्गैकदेशैर्निर्दिष्टा विपरीता निजैर्व्रणैः।। ८।।

The *nija* or endogenous type of ulcer is caused by the vitiation of *doṣas* of the body, and the *āgantuja* type of ulcer is caused by external factors like *vadha* (wound caused by stabbing, etc.,), *bandha* (wound caused by tying with a rope, etc.), fall and injury by fangs, teeth and nail. This type of exogenous ulcer is also caused by exposure to (contact with) poison, fire and sharp - edged weapon.

The exogenous ulcer bears special characteristic features inasmuch as these can be cured by *mantra* (incantation), *agada* (talisman) and external application of drugs in the form of paste.

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They have specific causative factors, and they have specific signs and symptoms (which are localised). The *nija* or endogenous type of ulcer, however, bears opposite characteristic features. [$6^1/_2$ - 8]

The term '*doṣa*' generally means 'morbid matter'. Apart from *vāyu, pitta* and *kapha*, this term also implies *snāyu-kleda* (slough of ligaments), etc., (vide verse no. 31). In the present context, however, only the three *doṣas*, viz., *vāyu, pitta* and *kapha* are the causative factors of the endogenous type of ulcer. To make this point clear, (and to exclude other morbid matter as causative factors), the epithet '*śārīra*' meaning 'physical' is used in the term '*śarīra-doṣottha*' (in the second line of the verse no. 6), eventhough use of such an epithet appears superfluous, because the *doṣas*, viz., *vāyu, pitta* and *kapha* are very much physical in nature.

Exogenous ulcer has specific signs and symptoms. The pain, etc., in this type of ulcer appear in the beginning, and the *doṣas*, viz., *vāyu, pitta* and *kapha* get aggravated later. On the other hand, in the endogenous type of ulcer, the *doṣas* get aggravated in the beginning to cause the ulcer, and pain etc., appear at a later stage (vide *Sūtra* 20 : 7).

व्रणानां निजहेतूनामागन्तूनामशाम्यताम्।
कुर्याद्दोषबलापेक्षी निजानामौषधं यथा।। ९।।

If the endogenous type of ulcer do not yield to the treatment (specified above) because of its association with the *doṣas* of the body, then even such exogenous ulcer should be treated with medicines (to be) prescribed for endogenous ulcer, depending upon the strength of the [aggravated] *doṣas*. [9]

Since treatment of exogenous ulcer belongs to a different field [of speciality, i.e. *śalya tantra*], description of it in detail will be avoided in the present text.

The exogenous ulcer do not respond to the remedial measures suggested for it in the verse no. 8 when, at a later stage, it becomes associated with the *doṣas*, because of which it practically becomes endogenous in nature. Therefore, its treatment should be done by the therapeutic measures to be prescribed for endogenous ulcer, of course keeping in view the nature and strength (virulence) of the concerned aggravated *doṣas*.

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Pathogenesis of Endogenous Ulcers

यथास्वैर्हेतुभिर्दुष्टा वातपित्तकफा नृणाम्।
बहिर्मार्गं समाश्रित्य जनयन्ति निजान् व्रणान्।।१०।।

Vāta, pitta and *kapha,* being aggravated by their respective causative factors get lodged in the exterior (external path-way) of the body to give rise to endogenous type of ulcer in the human beings. [10]

Vāyu, pitta and *kapha* may get aggravated in two different ways, viz., *svatantra* (independently by each one's own causative factors) or *paratantra* (depending upon other causative factors). For the manifestation of the ulcer of endogenous type, it is the former, i.e. *doṣas* aggravated by their own causative factors (*svatantra*) which are responsible.

There are general causative factors (*sāmānya hetu*) to cause aggravation of *doṣas*. For the causation of some diseases, specific causative factors (*viśiṣṭa hetu*) are also responsible. For the ulcer, however, it is the former type of general causative factors (*sāmānya hetu*) which are responsible. These general type of causative factors produce ulcer (and not other diseases) because of the specific nature of the pathogenic process which is different from the that of other diseases.

स्तब्धः कठिनसंस्पर्शो मन्दस्रावोऽतितीव्ररुक्।
तुद्यते स्फुरति श्यावो व्रणो मारुतसंभवः।।११।।

Vātika type of ulcer is characterised by stiffness, hardness in touch, scanty discharge, excruciating pain, pricking sensation, throbbing and brownish black coloration. [11]

Treatment of Vātika Ulcer

संपूरणैः स्नेहपानैः स्निग्धैः स्वेदोपनाहनैः।
प्रदेहैः परिषेकैश्च वातव्रणमुपाचरेत्।।१२।।

The patient suffering from *vātika* type of ulcer should be treated with *saṃpūraṇa* (filling up the cavity of the ulcer), oleation therapy, fomentation, *upanāha* (application of hot paste of drugs), *pradeha* (application of ointment) and *pariṣeka* (affusion) which are of unctuous nature. [12]

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Signs and Symptoms of Paittika Ulcer

तृष्णामोहज्वरस्वेद(क्लेद)ददाहदुष्टचवदारणैः ।
व्रणं पित्तकृतं विद्याद्गन्धैः स्रावैश्च पूतिकैः।।१३।।

The patient suffering from *paittika* type of ulcer gets morbid thirst, unconsciousness, fever, sweating, burning sensation, putrification and sloughing out of tissues, and exudation of foul-smelling material (pus) from the ulcer. [13]

Treatment of Paittika Ulcer

शीतलैर्मधुरैस्तिक्तैः प्रदेहपरिषेचनैः।
सर्पिष्पानैर्विरेकैश्च पैत्तिकं शमयेद्व्रणम्।।१४।।

Paittika type of ulcer should be treated by *pradeha* (application of ointments), *pariṣeka* (affusion), intake of medicated ghee and purgation therapy prepared of cooling, sweet and bitter drugs. [14]

Signs and Symptoms of Kaphaja Ulcer

बहुपिच्छो गुरु स्निग्धः स्तिमितो मन्दवेदनः।
पाण्डुवर्णोऽल्पसंक्लेदश्चिरकारी कफव्रणः।।१५।।

The *kaphaja* type of ulcer is characterised by excessively slime exudation, heaviness, unctuousness, numbness, mild pain, pallor, less of sloughing and long duration (chronic nature). [15]

Treatment of Kaphaja Ulcer

कषायकटुरूक्षोष्णैः प्रदेहपरिषेचनैः।
कफव्रणं प्रशमयेत्तथा लङ्घनपाचनैः।।१६।।

Kaphaja type of ulcer should be treated with *pradeha* (application of hot paste of drugs) and *pariṣecana* (affusion) prepared of drugs which are astringent, pungent, ununctuous and hot. The patient suffering from this type of ulcer should be given *laṅghana* (fasting) and *pācana* (which helps in the metabolic transformation of uncooked material of the body) therapies. [16]

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The treatment of *vātika, paittika* and *kaphaja* types of ulcers described above (verse nos. 12, 14 and 16 respectively) is of general nature and is provided in the beginning for easy comprehension. [Specific treatment in detail will be described later in this chapter].

Characteristic Features

तौ द्वौ नानात्वभेदेन निरुक्ता विंशतिर्व्रणाः।
तेषां परीक्षा त्रिविधा, प्रदुष्टा द्वादश स्मृताः।। १७।।
स्थानान्यष्टौ तथा गन्धाः, परिस्त्रावाश्चतुर्दश।
षोडशोपद्रवा दोषाश्चत्वारो विंशतिस्तथा।। १८।।
तथा चोपक्रमाः सिद्धाः षट्त्रिंशत् समुदाहृताः।
विभज्यमानाञ्छृणु मे सर्वानेतान् यथेरितान्।। १९।।

These two types of ulcers have the following characteristic features :

1. These are further classified into twenty varieties, depending upon the differences in their nature;
2. These are to be examined in three different ways;
3. In the advanced stage of their manifestation, they exhibit twelve characteristic features;
4. Their locations are eight in number;
5. They are associated with eight types of foul odours;
6. They have fourteen types of discharges;
7. They have sixteen types of complications;
8. There are twenty-four factors which cause impediments in the healing of these ulcers; and
9. There are thirty-six effective therapeutic measures for the treatment of these ulcers.

All the above mentioned factors will be described hereafter individually. Listen to me ! [17 - 19]

Twenty Varieties of Ulcers

कृत्योत्कृत्यस्तथा दुष्टोऽदुष्टो मर्मस्थितो न च।
संवृतो दारुणः स्रावी सविषो विषमस्थितः।। २०।।

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उत्सङ्त्युत्सन्न एषां च व्रणान् विद्याद्विपर्यया।
इति नानात्वभेदेन निरुक्ता विंशतिर्व्रणाः ।। २१।।

Depending upon their various characteristic features, ulcers are of twenty varieties as follows :

1. *Kṛtya* or those requiring surgical intervention, viz., incision, etc., [This term is also interpreted as 'curable'];
2. *Akṛtya* or those not requiring surgical intervention. These are just to be healed. [This term is also interpreted as 'incurable'];
3. *Duṣṭa* or putrified ulcer;
4. *Aduṣṭa* or ulcers which are not putrified;
5. *Marmasthita* or ulcers located in the *marmans* (vital organs);
6. *Amarmasthita* or ulcers not located in the vital organs;
7. *Saṃvṛta* or closed ulcers;
8. *Vivṛta* or open (exposed) ulcers;
9. *Dāruṇa* or hard ulcers;
10. *Adāruṇa* or soft ulcers;
11. *Srāvin* or ulcers with profuse discharge;
12. *Asrāvin* or ulcers with no discharge or scanty discharge;
13. *Saviṣa* or ulcers having poisonous effects or those caused by poisons;
14. *Aviṣa* or ulcers which are not poisonous or which are not caused by poisons;
15. *Viṣamasthita* or ulcers having irregular borders or which are located in the uneven parts of the body;
16. *Samasthita* or ulcers having regular borders or which are located in the even parts of the body;
17. *Utsaṅgin* or ulcers having thick borders;
18. *Anutsaṅgin* or ulcers having thin borders;
19. *Utsanna* or ulcers having elevated surface; and
20. *Anutsanna* or ulcers having depressed surface. [20 - 21]

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In *Suśruta : Sūtra* 22 : 7, *atisaṃvṛta* (excessively closed) and *ativivṛta* (excessively exposed) -- these two signs are described while describing *duṣṭa-vraṇa* (ulcers in their advanced state of morbidity). The descriptions given above, however, pertain to simple (not '*ati*' or excessive) *saṃvṛta* (closed) and *vivṛta* (exposed) which are the two of the twenty varieties of ulcers.

Methods of Examination

दर्शनप्रश्नसंस्पर्शैः परीक्षा त्रिविधा स्मृता।
वयोवर्णशरीराणामिन्द्रियाणां च दर्शनात्।। २२।।
हेत्वर्तिसात्म्याग्निबलं परीक्ष्यं वचनाद्बुधैः।
स्पर्शान्मार्दवशैत्ये च परीक्ष्ये सविपर्यये।। २३।।

Examination of the ulcer and the patient suffering from this ailment is to be carried out in three different ways, viz., inspection, interrogation and palpation.

The age, colour, nature of the physique and sense organs are to be examined by inspection.

The etiology, nature of the pain, *sātmya* (wholesomeness of food, drugs, etc.) and *agni-bala* (power of digestion and metabolism) are to be examined by interrogation.

Stiffness or hardness and coldness or heat in the ulcerated part of the body are to be examined by palpation. [22 - 23]

The term '*indriya*' mentioned in the verse no. 22 means 'senses'. The morbidities in these senses can be examined only through *anumāna* or inference, and not through *pratyakṣa* or direct observation (inspection). In the present context, however, this term '*indriya*' does not imply 'senses' but the seats of senses, i.e. sense organs (*indriya-adhiṣṭhāna*) which can be examined by inspection.

The *agni-bala* (the power of digestion and metabolism) is stated to be examined by *anumāna* or inference (vide *Vimāna* 4 :8). In addition, it can also be examined by interrogation as stated in the above verse.

In *Vimāna* 4 : 4, *anumāna* or inference is stated to be one of the methods of examining a patient or a disease. This inference is of rare utility (not of frequent use) in the context of examining a patient suffering from ulcers. Therefore, it is not taken into account here. In addition, *anumāna* or inference is based upon prior inspection, etc., which are described here.

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Thus, by describing inspection, etc., as methods of examination, *anumāna* or inference is indirectly included in the above statement.

The term '*darśana*' (translated above as 'inspection') includes all the modes of direct observation, viz., smell, etc., by which the odour emanating from the discharge of ulcer can be examined.

Palpation is also one of the modes of direct observation. Even then, it is specially mentioned here as a special category among the methods of examination because of its frequent use in examining an ulcer.

Characteristic Features of Ulcer in Advanced Stage

श्वेतोऽवसन्नवर्त्माऽतिस्थूलवर्त्माऽतिपिञ्जरः ।
नीलः श्यावोऽतिपिडको रक्तः कृष्णोऽतिपूतिकः।। २४।।
रोप्यः कुम्भीमुखश्चेति प्रदुष्टा द्वादश व्रणाः।
चतुर्विंशतिरुद्दिष्टा दोषाः कल्पान्तरेण वै।। २५।।

Twelve characteristic features indicating the advanced stage of morbidity of an ulcer are as follows :

1. *Śvetatva* (paleness of the ulcer);
2. *Avasanna-vartmatva* (depression of the margin of the ulcer);
3. *Ati-sthūla-vartmatva* (excessive thickness of the margin of the ulcer);
4. *Ati-piñjaratva* (excessively red and yellow mixed coloration of the ulcer);
5. *Nīlatva* (blue coloration of the ulcer);
6. *Śyāvatva* (blackish brown coloration of the ulcer);
7. *Ati-piḍakatva* (appearance of eruption in excess around the ulcer);
8-9. *Rakta-kṛṣṇatva* (red or black coloration of the ulcer);
10. *Ati-pūtitva* (excessive putrifaction of the ulcer);
11. *Ropyatva* (recurrence of the ulcer, after it is healed); and
12. *Kumbhī-mukhatva* (the ulcer having a narrow opening with an expanded base like a jar).

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These morbid conditions are also classified into twenty-four categories depending upon their associationg with causative factors like *snāyu-kleda* (sloughing of ligament). [24 - 25]

The term '*ropya*' is interpreted in *Bhoja* as 'recurrence of the ulcer after healing', [and the same is followed in the translation here].

Seats of Manifestation of Ulcers

त्वक्सिरामांसमेदोऽस्थिस्नायुमर्मान्तराश्रयाः ।
व्रणस्थानानि निर्दिष्टान्यष्टावेतानि संग्रहे ।। २६ ।।

Ulcers, in brief, are manifested in the following eight locations:

1. *Tvagāśraya* (located in the skin);
2. *Sirāśraya* (located in the vessels);
3. *Māṃsāśraya* (located in the muscle tissue);
4. *Medas-āśraya* (located in the fat tissue);
5. *Asthyāśraya* (located in the bones);
6. *Snāyu-āśraya* (located in the ligaments);
7. *Marman-āśraya* (located in the vital organs); and
8. *Antarāśraya* or *koṣṭhāśraya* (located in the visceras of the chest and abdomen). [26]

Different Odours of Ulcer

सर्पिस्तैलवसापूयरक्तश्यावाम्लपूतिकाः ।
व्रणानां व्रणगन्धज्ञैरष्टौ गन्धाः प्रकीर्तिताः ।। २७ ।।

According to the physicians specialised in determining different types of odours, the smell emanating from the ulcers are of eight types, as follows :

1. *Sarpiṣ* (smell of the ghee);
2. *Taila* (smell of oil);
3. *Vasā* (smell of fat);
4. *Pūya* (smell of pus);
5. *Rakta* (smell of blood);

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6. *Śyāva* (smell which emanates when curd is rubbed over copper);
7. *Amla* (smell associated with a sour substance); and
8. *Pūti* (putrid smell). [27]

Some scholars follow a different reading, '*śāva*' in the place of '*śyāva*' mentioned above. If the former reading is accepted then it means 'the odour emanating from a dead body'

Nature of Discharge From Ulcers

लसीकाजलपूयासृग्घारिद्रारुणपिञ्जराः ।
कषायनीलहरितस्निग्धरूक्षसितासिताः ॥ २८ ॥
इति रूपैः समुद्दिष्टा व्रणस्त्रावाश्चतुर्दश ।

Discharges from ulcers are, in brief, of fourteen types, as follows :

1. *Lasīkā-srāva* (discharge of lymph-like fluid);
2. *Jala-srāva* (watery discharge);
3. *Pūya-srāva* (discharge of pus);
4. *Asṛk-srāva* (blood discharge);
5. *Hāridra-srāva* (discharge which is yellow like turmeric);
6. *Aruṇa-srāva* (discharge which is reddish in colour);
7. *Piñjara-srāva* (discharge which is mixed red and yellow in colour);
8. *Kaṣāya-srāva* (discharge of brownish black colour);
9. *Nīla-srāva* (discharge of blue colour);
10. *Harita-srāva* (discharge of green colour);
11. *Snigdha-srāva* (discharge of unctuous nature);
12. *Rūkṣa-srāva* (discharge of ununctuous nature);
13. *Sita-srāva* (discharge of white colour); and
14. *Asita-srāva* (discharge of black colour). [28 - $^{1}/_{2}$ 29]

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Complications of Ulcers

विसर्पः पक्षघातश्च सिरास्तम्भोऽपतानकः ।। २९ ।।
मोहोन्मादव्रणरुजो ज्वरस्तृष्णा हनुग्रहः ।
कासश्छर्दिरतीसारो हिक्का श्वासः सवेपथुः ।। ३० ।।
षोडशोपद्रवाः प्रोक्ता व्रणानां व्रणचिन्तकैः ।

Complications of ulcers, according to the specialists in this branch, are sixteen in number, as follows :

1. *Visarpa* (erysipelas);
2. *Pakṣāghāta* (hemiplegia);
3. *Sirāstambha* (stiffness of vessels);
4. *Apatānaka* (convulsions);
5. *Moha* (unconsciousness);
6. *Unmāda* (insanity);
7. *Vraṇa-ruk* (acute pain in ulcers);
8. *Jvara* (fever);
9. *Tṛṣṇā* (morbid thirst);
10. *Hanugraha* (lock-jaw);
11. *Kāsa* (cough);
12. *Chardi* (vomiting);
13. *Atīsāra* (diarrhoea);
14. *Hikkā* (hiccup);
15. *Śvāsa* (dyspnoea); and
16. *Vepathu* (trembling). [29 $^{1}/_{2}$ - $^{1}/_{2}$ 31]

Impediments in Healing of Ulcers

स्नायुक्लेदात्सिराक्लेदाद्गाम्भीर्यात्कृमिभक्षणात् ।। ३१ ।।
अस्थिभेदात् सशल्यत्वात् सविषत्वाच्च सर्पणात् ।
नखकाष्ठप्रभेदाच्च चर्मलोमातिघट्टनात् ।। ३२ ।।
मिथ्याबन्धादतिस्नेहादतिभैषज्यकर्षणात् ।
अजीर्णादतिभुक्ताच्च विरुद्धासात्म्यभोजनात् ।। ३३ ।।
शोकात् क्रोधाद्दिवास्वप्नाद्व्यायामान्मैथुनात्तथा ।
व्रणा न प्रशमं यान्ति निष्क्रियत्वाच्च देहिनाम् ।। ३४ ।।

Factors which cause impediments in the healing of ulcers are twenty-four in number, and are as follows :

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1. *Snāyu-kleda* (sloughening of ligaments);
2. *Sirā-kleda* (sloughening of vessels);
3. *Gāmbhīrya* (when the ulcers is deep seated);
4. *Kṛmi-bhakṣaṇa* (appearance of maggots, thereby causing denudation of the tissues of the ulcer);
5. *Asthibheda* (fracture of bone near the ulcer);
6. *Saśalyatva* (presence of foreign bodies in the ulcer);
7. *Saviṣatva* (presence of poison in the ulcer);
8. *Sarpaṇatva* (spreading of the ulcer);
9. *Nakha-kāṣṭha-prabheda* (excessive injury by nails and wood pieces);
10. *Carma-atighaṭṭana* (excessive denudation of the skin);
11. *Loma-atighaṭṭana* (excessive denudation of the small hair near the skin);
12. *Mithyā-bandha* (wrong bandaging);
13. *Atisneha* (excessive oleation);
14. *Ati-bhaiṣajya-karṣaṇa* (emaciation of the tissues near the ulcer because of application of drugs in excess);
15. *Ajīrṇa* (indigestion);
16. *Atibhukta* (over-eating);
17. *Viruddha-bhojana* (intake of mutually contradictory ingredients of food, etc.);
18. *Asātmya-bhojana* (intake of unwholesome food);
19. *Śoka* (grief);
20. *Krodha* (anger);
21. *Divā-svapna* (sleep during the day time);
22. *Vyāyāma* (excessive physical exercise);
23. *Maithuna* (sexual intercourse); and
24. *Niṣkriyatva* (negligence of using proper therapeutic measures). [31 $^{1}/_{2}$ - 34]

Reasons of Ulcers becoming Difficult of Cure

परिस्रावाच्च गन्धाच्च दोषाच्चोपद्रवैः सह।
व्रणानां बहुदोषाणां कृच्छ्रत्वं चोपजायते।। ३५।।

If the ulcer is caused by several *doṣas* (*vāyu, pitta* and

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kapha), and is associated in excess with morbid secretions, odours, *doṣas* (factors causing impediments in the healing of ulcers) and other complications, then it becomes *kṛcchra-sādhya* (difficult of cure). [35]

Curable, Difficult of Cure and Incurable Ulcers

त्वङ्मांसजः सुखे देशे तरुणस्यानुपद्रवः।
धीमतोऽभिनवः काले सुखसाध्यः स्मृतो व्रणः।। ३६।।
गुणैरन्यतमैर्हीनस्ततः कृच्छ्रो व्रणः स्मृतः।
सर्वैर्विहीनो विज्ञेयस्त्वसाध्यो निरुपक्रमः।। ३७।।

Factors indicating easy curability of ulcers are, as follows :

1. Confinement of the ulcer to the skin and muscle tissues alone;
2. Location in an easily approachable site;
3. Young age of the patient;
4. Non-association of the ulcer with complications;
5. Enough wisdom of the patient to use appropriate treatment regularly;
6. Recent origin of the ulcer; and
7. Conduciveness of the season for the treatment of the ulcer.

If any of the above mentioned factors are lacking, then the ulcer becomes difficult of cure (*kṛcchra-sādhya*).

If all the above mentioned factors are lacking then the ulcer becomes incurable (*asādhya*), and its treatment should not be attempted *(nirupakrama)*. [36 - 37]

In the last line above, two terms, viz., *asādhya* (incurable) and *nirupakrama* (whose treatment should not be attempted) are mentioned. Though they appear to be repetitions, the use of these two terms having almost identical implications is significant, inasmuch as *asādhya* or incurable diseases are of two types. One of these types is palliable (*yāpya*), though not curable (*sādhya*), and for this, treatment should be attempted. The second one is absolutely incurable for which any therapeutic measure will be of no use; hence its treatment should not be attempted. It is keeping this second type in view, that both the terms, viz., '*asādhya*' and '*nirupakrama*' are used here.

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Śodhana or Elimination Therapy

व्रणानामादितः कार्यं यथासन्नं विशोधनम्।
ऊर्ध्वभागैरधोभागैः शस्त्रैर्बस्तिभिरेव च।। ३८।।
सद्यः शुद्धशरीराणां प्रशमं यान्ति हि व्रणाः।

In the beginning, the patient suffering from ulcer should appropriately be given elimination therapies [for the purification of the body and elimination of the morbid matter] through the upward track (*vamana* or emesis) and downward track (*virecana* or purgation), by venesection with the help of sharp edged instruments, and by medicated enema (*basti*). When the body becomes cleansed of the morbid matter, the ulcer gets healed up instantaneously. [38 -$^{1}/_{2}$ 39]

Therapeutic Measures

यथाक्रममतश्चोर्ध्वं शृणु सर्वानुपक्रमान्।। ३९।।
शोफघ्नं षड्विधं चैव शस्त्रकर्मावपीडनम्।
निर्वापणं ससन्धानं स्वेदः शमनमेषणम्।। ४०।।
शोधनौ रोपणीयौ च कषायौ सप्रलेपनौ।
द्वे तैले तद्गुणे पत्रं छादने द्वे च बन्धने।। ४१।।
भोज्यमुत्सादनं दाहो द्विविधः सावसादनः।
काठिन्यमार्दवकरे धूपनालेपने शुभे।। ४२।।
व्रणावचूर्णनं वर्ण्यं रोपणं लोमरोहणम्।
इति षट्त्रिंशदुद्दिष्टा व्रणानां समुपक्रमाः।। ४३।।

Now, hear about all the thirty-six therapeutic measures [for the treatment of ulcers] to be described in due order hereafter. These are, as follows :

1. *Śophaghna* (therapeutic measures for relieving oedema);
2-7. *Śastra-karman* (six surgical measures -- vide verse no. 55);
8. *Avapīḍana* (compression by the application of paste of drugs);
9. *Nirvāpaṇa* (sprinkling of cooling medicated decoction for alleviating burning sensation and heat of the ulcers);

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10. *Sandhāna* (restoration of muscles and fractured bones in the location of the ulcer);
11. *Svedana* (fomentation);
12. *Śamana* (application of the paste of drugs for the alleviation of pain and burning sensation in the ulcer);
13. *Eṣaṇa* (probing);
14. *Śodhana-kaṣāya* (washing the ulcer with cleansing decoction);
15. *Śodhana-pralepa* (application of the paste of drugs for cleansing the ulcer);
16. *Ropaṇa-kaṣāya* (washing the ulcer with healing decoction);
17. *Ropaṇa-pralepa* (application of the paste of drugs for the healing of ulcer);
18. *Śodhana-taila-ghṛta* (application of medicated oil and medicated ghee for the cleansing of the ulcer);
19. *Ropaṇa-taila-ghṛta* (application of the medicated oil and medicated ghee for the healing of the ulcer);
20. *Patra* (covering the ulcer with the leaves of the medicinal plants);
21. *Chādana* (padding the ulcer with gauze);
22-23. *Bandhana* (two types of bandaging);
24. *Bhojya* (diet and regimens);
25. *Utsādana* (elevation of the deep-seated ulcer);
26. *Avasādana* (removal of excessively projected tissues in the ulcer);
27-28. *Dāha* (cauterization and application of alkalies);
29. *Kāṭhinyakara-dhūpana* (fumigation for the hardening of the excessively soft tissues of the ulcer);
30. *Mārdavakara-dhūpana* (fumigation for the softening the excessively hard tissues of the ulcer);
31. *Kāṭhinyakara-ālepana* (application of ointment for hardening the excessively soft tissues of the ulcer);
32. *Mārdavakara-ālepana* (application of ointment for softening the excessively hard tissues of the ulcer);

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33. *Avacūrṇana* (dusting the powder of drugs over the ulcer);
34. *Ropaṇa* (application of recipes for growth of clear skin over the ulcer);
35. *Varṇya* (restoration of the normal colour of the skin over the ulcer); and
36. *Loma-rohaṇa* (application of recipes for the restoration of small hair over the skin after the ulcer is healed).

[39 $^{1}/_{2}$ - 43]

Details of the six types of surgical instruments are to be provided in the verse no. 55 of this chapter. In the texts of surgery, two more types of measures, viz., *āharaṇa* (scooping) and *eṣaṇa* (probing) are also described. The second measure, i.e. *eṣaṇa* is only a subsidiary surgical measure which is described here separately (item no. 13). The first measure i.e. *āharaṇa* (scooping) is covered under the six surgical measures described here.

Avapīḍana implies the application of the paste of drugs because of whose compressing effect, the pus comes out of the ulcer or wound.

In the texts of surgery (*Suśruta*), sixty categories of therapeutic measures are described for the treatment of ulcers. All these sixty categories are covered under the thirty-six measures described above.

Note : The text above appears to be partially corrupt because of calligraphic and printing errors which is evident from the elaboration of these items in the subsequent text, and also from the interpretation of Cakrapāṇi Datta in his commentary. Apart from the variant readings provided in the *Nirṇaya Sāgara* edition, C. K. Sen's edition also differs in many places.

Śophaghna (Therapeutic Measures to Relieve Oedema)

पूर्वरूपं भिषग्बुद्ध्वा व्रणानां शोफमादितः।
रक्तावसेचनं कुर्यादजातव्रणशान्तये ।। ४४ ।।
शोधयेद्बहुदोषांस्तु स्वल्पदोषान् विलङ्घयेत्।
पूर्वं कषायसर्पिर्भिर्जयेद्वा मारुतोत्तरान् ।। ४५ ।।
न्यग्रोधोदुम्बराश्वत्थप्लक्षवेतसवल्कलैः ।
ससर्पिष्कैः प्रलेपः स्याच्छोफनिर्वापणः परम् ।। ४६ ।।
विजया मधुकं वीरा बिसग्रन्थिः शतावरी।
नीलोत्पलं नागपुष्पं प्रदेहः स्यात् सचन्दनः ।। ४७ ।।
सक्तवो मधुकं सर्पिः प्रदेहः स्यात् सशर्करः।
अविदाहीनि चान्नानि शोफे भेषजमुत्तमम् ।। ४८ ।।

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In the premonitory stage, when the ulcer (abscess) is not fully manifested, but having only oedema, the physician, after ascertaining it, should apply blood-letting therapy, to avert its manifestation.

If the *doṣas* are aggravated in excess, the patient should be given *śodhana* (elimination) therapy, and if these *doṣas* are less aggravated, then *laṅghana* (fasting) therapy should be administered. The patient should be given decoctions of drugs and medicated ghee for the alleviation of *doṣas*. In the beginning, however, these therapeutic measures should aim at alleviating the aggravated *vāyu* followed by other *doṣas* (*pitta* and *kapha*).

Application of the paste of the bark of *nyagrodha, udumbara, aśvattha, plakṣa* and *vetasa*, along with ghee is, specially effective in order to relieve oedema.

Application of the *pradeha* (ointment of paste) of *vijayā* (*balā*), *madhuka, vīrā, bisagranthi, śatāvarī, nīlotpala* and *nāga-puṣpa* along with *candana* also relieves oedema.

Roasted barley flour and the powder of *madhuka*, mixed with ghee and sugar should be applied for correcting oedema in ulcers.

Food ingredients which do not cause burning sensation (*avidāhin*) are immensely useful for the cure of oedema in ulcers.

[44 - 48]

Oedema appears as a premonitory sign of ulcer (abscess). Since it forms part of the pathogenic process of ulcer, its treatment is included here.

Surgical Interventions

स चेदेवमुपक्रान्तः शोफो न प्रशमं व्रजेत्।
तस्योपनाहैः पक्वस्य पाटनं हितमुच्यते ।। ४९ ।।
तैलेन सर्पिषा वाऽपि ताभ्यां वा सक्तुपिण्डिका।
सुखोष्णा शोफपाकार्थमुपनाहः प्रशस्यते ।। ५० ।।
सतिला सातसीबीजा दध्यम्ला सक्तुपिण्डिका।
सकिण्वकुष्ठलवणा शस्ता स्यादुपनाहने ।। ५१ ।।

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रुग्दाहरागतोदैश्च विदग्धं शोफमादिशेत्।
जलबस्तिसमस्पर्शं संपक्वं पीडितोन्नतम्।। ५२।।
उमाऽथो गुग्गुलुः सौधं पयो दक्षकपोतयोः।
विट् पलाशभवः क्षारो हेमक्षीरी मुकूलकः।। ५३।।
इत्युक्तो भेषजगणः पक्वशोथप्रभेदनः।
सुकुमारस्य, कृच्छ्रस्य शस्त्रं तु परमुच्यते।। ५४।।

If oedema does not subside despite the above therapeutic measures, then it should be got suppurated by the application of *upanāha* (hot paste of drugs). Thereafter, its opening (incision) is beneficial.

A bolus prepared of *saktu* (roasted barley flour) mixed with oil or ghee or both should be applied as warm poultice which is useful for causing suppuration of the abscess.

A bolus prepared of *saktu* (roasted barley flour), and mixed with *tila*, seeds of *atasī*, sour curd, *kiṇva* (yeast), *kuṣṭha* and salt is useful as *upanāha* (hot poultice).

If the abscess is characterised by pain, burning sensation, redness and pricking pain, then it is to be diagnosed as *vidagdha* or semimatured. If it is fully matured (*saṃpakva*) or suppurated, then in becomes like water bag to touch, and when pressed, it gets elevated, of its own, again.

Umā, guggulu, sudhā-payas (*snuhī-kṣīra*), stool of *dakṣa* (cock) and *kapota*, alkali preparations of *palāśa, hema-kṣīrī* (*kaṅkuṣṭha*) and *mukūlaka* (*dantī*) -- these constitute the group of drugs, the external application of which helps in the rupture of the suppurated abscess. These drugs are useful for the patients who are of tender nature (*sukumāra*) [who cannot stand surgical intervention].

If the patient is *kṛcchra* (physically and mentally strong), then incision of the suppurated abscess is an excellent remedial measure. [49 - 54]

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Six Surgical Measures

पाटनं व्यधनं चैव छेदनं लेपनं तथा।
प्रच्छनं सीवनं चैव षड्विधं शस्त्रकर्म तत्।। ५५।।

The six types of surgical measures useful for the treatment of ulcers and abscesses are, as follows :

1. *Pāṭana* (incision);
2. *Vyadhana* (puncturing);
3. *Chedana* (excision);
4. *Lepana* or *lekhana* (scooping);
5. *Pracchana* (scarification or rubbing); and
6. *Sīvana* (suturing). [55]

In *Sūtra* 11:55, eleven types of surgical measures (including application of leech and alkalies) are described. All these are covered within the six types of surgical measures described above.

Note : The term '*lepana*' appearing in the text seems to be a misprint, and it should more appropriately read as '*lekhana*' which term is also used in *Sūtra* 11 : 55 referred to above. This term '*lekhana*' is also used in the verse no. 59 of this chapter.

Pāṭana (Incision)

नाडीव्रणाः पक्वशोथास्तथा क्षतगुदोदरम्।
अन्तःशल्याश्च ये शोफाः पाट्यास्ते तद्विधाश्च ये।। ५६।।

Incision is useful for the following types of ulcers :

1. *Nāḍī-vraṇa* (sinus);
2. *Pakva-vraṇa* (suppurated abscess or ulcer);
3. *Kṣatodara* (intestinal perforation);
4. *(Baddha)-gudodara* (intestinal obstruction);
5. *Antaḥ-śalya* (wounds and ulcers having foreign body inside); and
6. Similar other ailments. [56]

Vyadhana (Puncturing)

दकोदराणि संपक्वा गुल्मा ये ये च रक्तजाः।
व्यध्याः शोणितरोगाश्च विसर्पपिडकादयः।। ५७।।

Puncturing is useful for the following ailments :

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1. *Dakodara* (ascites);
2. *Pakva-gulma* (suppurated tumour);
3. *Rakta-gulma* (uterine tumour); and
4. Ailments caused by the vitiation of blood like *visarpa* (erysipelas and herpes) and *piḍaka* (pimple). [57]

Diseases caused by the vitiation of the blood are described in detail in *Sūtra* 24.

Chedana (Excision)

उद्वृत्तान् स्थूलपर्यन्तानुत्सन्नान् व्रणान्।
अर्शः प्रभृत्यधीमांसं छेदनेनोपपादयेत्।।५८।।

Excision is useful in the following types of ulcer :

1. *Udvṛtta* (ulcers having overgrown granulation tissue);
2. *Sthūla-paryanta* (ulcers having thick margin);
3. *Utsanna* (elevated ulcer);
4. *Kaṭhina* (hard ulcer); and
5. *Adhi-māṃsa* (protruded muscle tissues like *arśas* or piles). [58]

Lekhana (Scraping)

किलासानि सकुष्ठानि लिखेल्लेख्यानि बुद्धिमान्।

A wise physician should employ the scraping type of surgical measure for the following ailments :

1. *Kilāsa* (leucoderma);
2. *Kuṣṭha* (obstinate skin diseases including leprosy), and
3. Such other skin diseases requiring scraping therapy. [$^{1}/_{2}$ 59]

Pracchana (Scarification)

वातासृग्ग्रन्थिपिडकाः सकोठा रक्तमण्डलम्।।५९।।
कुष्ठान्यभिहतं चाङ्गं शोथांश्च प्रच्छयेद्भिषक्।

A physician should apply scarification therapy for the following :

1. *Vātāsṛk* (nodes developed as a result of rheumatoid arthritis and gout);

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2. *Granthi* (enlarged lymph glands);
3. *Piḍaka* (pimples);
4. *Koṭha* (urticarial patches);
5. *Rakta-maṇḍala* (red and circular patches in the skin);
6. *Kuṣṭha* (lepromatous growths);
7. *Abhihata-aṅga* (limbs affected by injury); and
8. *Śotha* (oedematous parts). [59 $^1/_2$ - $^1/_2$ 60]

Sīvana (Suturing)

सीव्यं कुक्ष्युदराद्यं तु गम्भीरं यद्विपाटितम्।। ६०।।
इति षड्विधमुद्दिष्टं शस्त्रकर्म मनीषिभिः।

Deep incision in the pelvis, abdomen, etc., should be sutured.

Thus, six types of surgical interventions are described, in brief, by the experts in surgery. [60 $^1/_2$ - $^1/_2$ 61]

Avapīḍana (Compression)

सूक्ष्माननाः कोषवन्तो ये व्रणास्तान्प्रपीडयेत्।। ६१।।
कलायाश्च मसूराश्च गोधूमाः सहरेणवः।
कल्कीकृताः प्रशस्यन्ते निःस्नेहा व्रणपीडने।। ६२।।

For the treatment of ulcers (abscesses) having a fine opening, and expanded base (pouch formation), *pīḍana* (compression) therapy should be administered.

Application of the paste of *kalāya, masūra, godhūma* and *hareṇu* without the addition of any fat is immensely helpful for this compression therapy. [61 $^1/_2$ - 62]

For compression, the paste should be applied over the ulcer of abscess, excluding its opening.

Nirvāpaṇa (Sprinkling Therapy)

शाल्मलीत्वग्बलामूलं तथा न्यग्रोधपल्लवाः।
न्यग्रोधादिकमुद्दिष्टं बलादिकमथापि वा।। ६३।।
आलेपनं निर्वपणं तद्विद्यात्तैश्च सेचनम्।
सर्पिषा शतधौतेन पयसा मधुकाम्बुना।। ६४।।
निर्वापयेत् सुशीतेन रक्तपित्तोत्तरान् व्रणान्।

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For the external application in paste form, and for sprinkling (affusion) in decoction form, the following recipes are useful :

1. Bark of *śālmalī* and root of *balā*;
2. Leaves of *nyagrodha;*
3. Group of drugs beginning with *nyagrodha* described in the verse no. 46;
4. Group of drugs beginning with *balā* (*vijayā*) described in the verse no. 47; and
5. Sprinkling with cold *Śata-dhauta-ghṛta* (ghee washed with water for one hundred times) or with cold milk or with the cold decoction of *madhuka*, if the ulcer is caused by the vitiation of *rakta* and *pitta*. [63 - $^{1}/_{2}$ 65]

Māṃsa-Sandhāna (Restoration of Muscle Tissue)

लम्बानि व्रणमांसानि प्रलिप्य मधुसर्पिषा।। ६५।।
संदधीत समं वैद्यो बन्धनैश्चोपपादयेत्।
तान्समान्सुस्थिताञ्ज्ञात्वा फलिनीलोध्रकट्फलैः।। ६६।।
समङ्गाधातकीयुक्तैश्चूर्णितैरवचूर्णयेत् ।
पञ्चवल्कलचूर्णैर्वा शुक्तिचूर्णसमायुतैः।। ६७।।
धातकीलोध्रचूर्णैर्वा तथा रोहन्ति ते व्रणाः।

If the muscle tissue over the ulcer is hanging loose, then the physician should smear it with honey and ghee, and appropriately restore it. Thereafter, the wound should be bandaged.

After ascertaining its proper and stable restoration, the ulcer should be sprinkled with the following :

1. Powder of *phalinī, lodhra, kaṭphala, samaṅgā* and *dhātakī*;
2. Powder of the barks of *nyagrodha, udumbara, aśvattha, pāriśa* (or *vetasa*) and *plakṣa*. Taken together, these are called *pañca-valkala* (five barks). To these drugs, powder of *śukti* (*badarikā*) may be added; and
3. Powder of *dhātakī* and *lodhra*.

By the above measures, the ulcer gets healed up.

[65 $^{1}/_{2}$ - $^{1}/_{2}$ 68]

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Asthi-Sandhāna (Restoration of Fractured Bones)

अस्थिभग्नं च्युतं सन्धिं संदधीत समं पुनः।। ६८।।
समेन सममङ्गेन कृत्वाऽन्येन विचक्षणः।
स्थिरैः कवलिकाबन्धैः कुशिकाभिश्च संस्थितम्।। ६९।।
पट्टैः प्रभूतसर्पिष्कैर्बध्नीयादचलं सुखम्।
अविदाहिभिरन्नैश्च पैष्टिकैस्तमुपाचरेत्।। ७०।।
ग्लानिर्हि न हिता तस्य सन्धिविश्लेषकारिका।
विच्युताभिहताङ्गानां विसर्पादीनुपद्रवान्।। ७१।।
उपाचरेद्यथाकालं कालज्ञः स्वाच्चिकित्सितात्।

If there is fracture or dislocation of bone, it should be set (put in appropriate place) correctly by a wise physician keeping the alignment at par with the other unaffected limb or the part of the body. Then it should be stabilised by wrapping with cotton and splints. It should, thereafter, be bandaged with a cloth profusely smeared with ghee, and made immobile as well as comfortable.

The patient should be given food and pastries which do not cause burning sensation (*avidāhī*). Such a patient should not resort to physical exercise which may cause dislocation of the joints.

If the patient having dislocation of the joints or fracture of bones suffers from complications like erysipelas, then the physician should administer treatment relevant to the concerned ailment (complication) at appropriate time. [68 $^1/_2$ - $^1/_2$ 72]

Svedana (Fomentation)

शुष्का महारुजः स्तब्धा ये व्रणा मारुतोत्तराः।
स्वेद्याः सङ्करकल्पेन ते स्युः कृशरपायसैः।। ७२।।
ग्राम्यबैलाम्बुजानूपैर्वैशवारैश्च संस्कृतैः।
उत्कारिकाभिश्चोष्णाभिः सुखी स्याद्व्रणितस्तथा।। ७३।।

If the ulcer is predominated by aggravated *vāyu* because of which it is dry, extremely painful and stiff, then the patient should be given *saṅkara* type of fomentation therapy (vide *Sūtra* 14:41) with the help of *kṛśara* (preparation of rice and mung dal), *pāyasa*

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(preparation of rice and milk), and sizzled, and hot *vesavāra* (poultice) prepared of the meat of animals who are domesticated and who live in burrows or water or marshy land. This makes the patient comfortable. [$^{2}/_{3}$ 72 - 73]

Śamana (Alleviation Therapy)

सदाहा वेदनावन्तो ये व्रणा मारुतोत्तराः।
तेषामुमां तिलांश्चैव भृष्टान् पयसि निर्वृतान्।। ७४।।
तेनैव पयसा पिष्ट्वा कुर्यादालेपनं भिषक्।
बला गुडूची मधूकं पृश्निपर्णी शतावरी।। ७५।।
जीवन्ती शर्करा क्षीरं तैलं मत्स्यवसा घृतम्।
संसिद्धा समधूच्छिष्टा शूलघ्नी स्नेहशर्करा।। ७६।।
द्विपञ्चमूलक्वथितेनाम्भसा पयसाऽथवा।
सर्पिषा वा सतैलेन कोष्णेन परिषेचयेत्।। ७७।।
यवचूर्णं समधुकं सतिलं सह सर्पिषा।
दद्यादालेपनं कोष्णं दाहशूलोपशान्तये।। ७८।।
उपनाहश्च कर्तव्यः सतिलो मुद्गपायसः।
रुग्दाहयोः प्रशमनो व्रणेष्वेष विधिर्हितः।। ७९।।

Roasted *umā* and *tila* should be soaked in milk, and made to a paste by triturating with the same milk. The physician should apply this paste to cure the ulcer caused by aggravated *vāyu* associated with burning sensation as well as pain.

Oil (one part) should be cooked by adding milk (four parts), and the paste (one fourth part in total) of *balā, guḍūcī, madhūka, pṛśniparṇī, śatāvarī, jīvantī, śarkarā* (sugar), fat of fish, ghee and bee's wax (all taken in equal quantities). External application of this *sneha-śarkarā* (medicated oil cooked along with sugar which makes the preparation semi-solid in consistency) cures pain in the ulcer.

Sprinkling the ulcer with the decoction, or medicated milk or medicated ghee or medicated oil prepared by boiling with *daśa-mūla* (*bilva, śyonāka, gambhārī, pāṭalā, gaṇikārikā, śāla-parṇī, pṛśni-parṇī, bṛhatī, kaṇṭakārī* and *gokṣura*) is useful.

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Application of luke warm paste of the powder of barley added with *madhuka*, *tila* or ghee alleviates burning sensation and pain in the ulcer.

Application of the hot poultice prepared of *tila, mudga* and *pāyasa* (preparation of milk and rice) alleviates pain and burning sensation in the ulcer.

The above mentioned recipes are useful in the treatment of ulcer. [74 - 79]

Eṣaṇa (Probing)

सूक्ष्मानना बहुस्त्रावाः कोषवन्तश्च ये व्रणाः।
न च मर्माश्रितास्तेषामेषणं हितमुच्यते।। ८०।।
द्विविधामेषणीं विद्यान्मृद्वीं च कठिनामपि।
औद्भिदैर्मृदुभिर्नालैर्लोहानां वा शलाकया।। ८१।।
गम्भीरे मांसले देशे पाटच्यं लौहशलाकया।
एष्यं विद्याद्व्रणं नालैर्विपरीतमतो भिषक्।। ८२।।

Probing is useful for ulcers having narrow opening, excessive secretion and expanded base, provided these are not located in vital organs.

Probes are of two types, viz., soft and hard. Soft probes are made of soft stems of plants, and hard probes are made of metals.

If the ulcer is deep-seated and located in a fleshy area, then it should be probed by a metallic probe followed by excision. If the ulcer is of opposite nature, then probing should be done by the stalk or stem of plants. [80 - 82]

Śodhana (Cleansing)

पूतिगन्धान् विवर्णांश्च बहुस्त्रावान्महारुजः।
व्रणानशुद्धान् विज्ञाय शोधनैः समुपाचरेत्।। ८३।।
त्रिफला खदिरो दार्वी न्यग्रोधादिर्बला कुशः।
निम्बकोलकपत्राणि कषायाः शोधना मताः।। ८४।।
तिलकल्कः सलवणो द्वे हरिद्रे त्रिवृद्घृतम्।
मधुकं निम्बपत्राणि प्रलेपो व्रणशोधनः।। ८५।।

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Putrid odour, discoloration, excessive discharge and excruciating pain are the characteristic features of unclean ulcer which is required to be cleansed.

The decoction of *harītakī, bibhītaka, āmalakī, khadira, dāru-haridrā,* drugs belonging to *Nyagrodhādi* group (vide verse no. 46), *balā, kuśa* and tender leaves of *nimba* and *kola* helps in the cleansing of ulcer.

Application of the paste of *tila*, salt, *haridrā, dāru-haridrā, trivṛt*, ghee, *madhuka* and leaf of *nimba* cleanses the ulcer.

[83 - 85]

Ropaṇa (Healing)

नातिरक्तो नातिपाण्डुर्नातिश्यावो न चातिरुक्।
न चोत्सन्नो न चोत्सङ्गी शुद्धो रोप्यः परं व्रणः।।८६।।
न्यग्रोधोदुम्बराश्वत्थकदम्बप्लक्षवेतसाः ।
करवीरार्ककुटजाः कषाया व्रणरोपणाः।।८७।।
चन्दनं पद्मकिञ्जल्कं दार्वीत्वङ्नीलमुत्पलम्।
मेदे मूर्वा समङ्गा च यष्ट्याह्वं व्रणरोपणम्।।८८।।
प्रपौण्डरीकं जीवन्ती गोजिह्वा धातकी बला।
रोपणं सतिलं दद्यात् प्रलेपं सघृतं व्रणे।।८९।।
कम्पिल्लकं विडङ्गानि वत्सकं त्रिफलां बलाम्।
पटोलं पिचुमर्दं च लोध्रं मुस्तं प्रियङ्गुकम्।।९०।।
खदिरं धातकीं सर्जमेलामगुरुचन्दने।
पिष्ट्वा साध्यं भवेत्तैलं तत् परं व्रणरोपणम्।।९१।।
प्रपौण्डरीकं मधुकं काकोल्यौ द्वे च चन्दने।
सिद्धमेतैः समैस्तैलं परं स्याद्व्रणरोपणम्।।९२।।
दूर्वास्वरससिद्धं वा तैलं कम्पिल्लकेन वा।
दार्वीत्वचश्च कल्केन प्रधानं व्रणरोपणम्।।९३।।
येनैव विधिना तैलं घृतं तेनैव साधयेत्।।
रक्तपित्तेत्तरं दृष्ट्वा रोपणीयं व्रणं भिषक्।।९४।।

The ulcer which is not very red, not very pale, not very brownish black, not associated with excruciating pain, not much elevated and not associated with pockets (*utsaṅgī*), is suitable for

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the administration of healing therapy.

The decoctions of *nyagrodha, udumbara, aśvattha, kadamba, plakṣa, vetasa, karavīra, arka* and *kuṭaja* (individually or all taken together) are useful for healing ulcers.

Similarly, the decoction of *candana, padmakiñjalka* (filaments of lotus), bark of *dāru-haridrā, nīlotpala, medā, mahā-madā, mūrvā, samaṅgā* and *yaṣṭīmadhu* helps in the healing of ulcer.

The paste of *prapauṇḍarīka, jīvantī, gojihvā, dhātakī, balā* and *tila* along with ghee should be applied on the ulcer (for its healing).

Oil cooked with the paste of *kampillaka, viḍaṅga, vatsaka, harītakī, vibhītakī, āmalakī, balā, paṭola, picumarda, lodhra, musta, priyaṅgu, khadira, dhātakī, sarja, elā, aguru* and *candana* is immensely useful for healing ulcers.

Similarly, oil cooked with *prapauṇḍarīka, madhuka, kākolī, kṣīrakākolī, candana* and *rakta-candana* is specially effective for healing ulcers.

The medicated oils prepared with the juice of *dūrvā* or *kampillaka* or the paste of the bark of *dārvī* are excellent promoters of healing. If the ulcer is caused by the vitiation of *rakta* (blood) and aggravated *pitta*, then medicated ghee should be used by the physician for its healing.

These medicated ghees are to be prepared with the ingredients and methods similar to the preparation of medicated oil described above. [86 - 94]

Patra (Application of Leaves Over Ulcer)

कदम्बार्जुननिम्बानां पाटल्याः पिप्पलस्य च।
व्रणप्रच्छादने विद्वान् पत्राण्यर्कस्य चादिशेत्।। ९५।।

A wise physician should cover the ulcer with the leaves of *kadamba, arjuna, nimba, pāṭalī, pippala* and *arka*. [95]

Chādana (Padding)

वार्क्षोऽथवाऽऽजिनः क्षौमः व्रणहितः स्मृतः।

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The ulcer, [after the application of the above mentioned leaves] should be padded with the barks [fibers] of trees, leather, silk or cotton gauze which is very useful. [$^{1}/_{2}$ 96]

Bandha (Bandage)

बन्धश्च द्विविधः शस्तो व्रणानां सव्यदक्षिणः।। ९६।।

The ulcer should then be tied with a bandage either clock-wise or anti-clockwise. [96 $^{1}/_{2}$]

All the fourteen types of bandage describd in the book of surgery are covered under the two categories described above.

Bhojya (Diet and Regimens)

लवणाम्लकटूष्णानि विदाहीनि गुरूणि च।
वर्जयेदन्नपानानि व्रणी मैथुनमेव च।। ९७।।
नातिशीतगुरुस्निग्धमविदाहि यथाव्रणम्।
अन्नपानं व्रणहितं हितं चास्वपनं दिवा।। ९८।।

The patient having ulcer should avoid such ingredients of food and drinks which are saline, sour, pungent, hot, *vidāhin* (which cause burning sensation) and heavy. He should also avoid sexual intercourse.

Depending upon the nature of [the *doṣas* in the causation of], the ulcer, the patient should take food and drinks which are not too cold, too heavy, too unctuous and *vidāhin* (which cause burning sensation). He should not sleep during the day time. [97 - 98]

Utsādana (Elevation)

स्तन्यानि जीवनीयानि बृंहणीयानि यानि च।
उत्सादनार्थं निम्नानां व्रणानां तानि कल्पयेत्।। ९९।।

For the elevation of depressed ulcer, the paste of drugs belonging to *Stanya-varga* (group of galactogogues), *Jīvanīya-gaṇa* (group of life-promoters), and *Bṛṃhaṇīya-varga* (group of nourishing drugs) should be used over it. [99]

Stanya-janaka, jīvanīya and *bṛṃhanīya* groups of drugs are described in *Sūtra* 4 : 9, 12.

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Avasādana (Removal of Excessive Granulation)

भूर्जग्रन्थ्यश्मकासीसमधोभागानि गुग्गुलुः।
व्रणावसादनं तद्वत् कलविङ्ककपोतविट्।। १००।।

For the removal of excessive granulation, tissue over the ulcer, the nodes of *bhūrja, aśma-kāsīsa* (*dhātu-kāsīsa*), purgative drugs (like *trivṛt*), *guggulu* and the stool of *kalaviṅka* as well as *kapota* may, effectively, be applied. [100]

Agni-Karma (Cauterization including Heat)

रुधिरेऽतिप्रवृते तु च्छिन्नं च्छेद्येऽधिमांसके।
कफग्रन्थिषु गण्डेषु वातस्तम्भानिलार्तिषु।। १०१।।
गूढपूयलसीकेषु गम्भीरेषु स्थिरेषु च।
क्लृप्तेषु चाङ्गदेशेषु कर्माग्नेः संप्रशस्यते।। १०२।।
मधूच्छिष्टेन तैलेन मज्जक्षौद्रवसाघृतैः।
तप्तैर्वा विविधैर्लोहैर्दहेद्दाहविशेषवित्।। १०३।।
रूक्षाणां सुकुमाराणां गम्भीरान्मारुतोत्तरान्।
दहेत् स्नेहमधूच्छिष्टैर्लोहैः क्षौद्रैस्ततोऽन्यथा।। १०४।।
बालदुर्बलवृद्धानां गर्भिण्या रक्तपित्तिनाम्।
तृष्णाज्वरपरीतानामबलानां विषादिनाम्।। १०५।।
नाग्निकर्मोपदेष्टव्यं स्नायुमर्मव्रणेषु च।
सविषेषु च शल्येषु नेत्रकुष्ठव्रणेषु च।। १०६।।

Agni-karma (cauterization including application of heat) is useful for ulcer associated with excessive bleeding, after excision of the hanging flesh, in muscular over-growth, in glands enlarged because of aggravated *kapha*, in goiter, in stiffness and for such other ailments caused by aggravated *vāyu*. It is also useful when the ulcer has hidden pockets containing pus and lymph, when the ulcer is deep-seated in the stable parts of the body, and over the exposed surface of the incised part of the body.

This therapy (*agni-karma*) may be administered by an expert in this branch of healing with hot bee's wax, oil, bone-marrow, honey, fat or ghee, or with red hot instruments prepared of different types of metals.

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If the patient is ununctuous, and is of tender nature, and if the ulcer is deep-seated and is caused by the aggravated *vāyu* predominantly, then *agni-karma* (cauterization) should be done with the help of hot fat, bee's wax, metallic instruments and honey. Such measures should not be employed otherwise.

Agni-karma (cauterization) is prohibited for infants, weak and old persons, pregnant women, patients suffering from *rakta-pitta* (ailment characterised by bleeding from various parts of the body), morbid thirst and fever, women and poisoned persons. It is also prohibited if the ulcer is located in ligaments, vital organs, if the ulcer is caused by poisoned weapons (arrows), in the ulcers of the eyes and ulcers arising out of *kuṣṭha* (obstinate skin diseases including leprosy). [101 - 106]

Cauterisation is performed in different ways. Sometime it is done with ununctuous substance, and sometime it is done with the help of unctuous substance. At times, it is done over a small spot (*bindu* or drop), and at times, it is done in the shape of a ring (*valaya*). The physician who is expert in all these techniques may administer the cauterisation therapy with proper caution.

Kṣāra (Application of Alkalies)

रोगदोषबलापेक्षी मात्राकालाग्निकोविदः।
शस्त्रकर्माग्निकृत्येषु क्षारमप्यवचारयेत्।। १०७।।

The physician well versed in the dose, time of administration and heat (*agni*) required by the patient of ulcer on the basis of the strength of the disease and *doṣas*, should also administer *kṣāra* (alkali preparations) to such of the patients for whom surgical intervention and cauterisation are indicated. [107]

Among the thirty-six therapeutic measures described for the treatment of ulcer, *kṣāra* (application of alkali preparations) is not enumerated. *Kṣāra* (alkali preparation) produces effects similar to *śastra* (intervention by surgical instruments) and *agni* (cauterisation). Therefore, though not separately enumerated before, this method of treatment is described in the present context.

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Dhūpana (Fumigation Therapy)

कठिनत्वं व्रणा यान्ति गन्धैः सारैश्च धूपिताः।
सर्पिर्मज्जवसाधूपैः शैथिल्यं यान्ति हि व्रणाः।।१०८।।
रुजः स्त्रावाश्च गन्धाश्च कृमयश्च व्रणाश्रिताः।
शैथिल्यं मार्दवं चापि धूपनेनोपशाम्यति।।१०९।।

When fumigated with aromatic drugs and the heart-wood of aromatic plants, the ulcerated tissue gets hardened.

Fumigation with the fume of ghee, bone-marrow and muscle fat softens the ulcerated tissues.

The fumigation therapy relieves pain, discharge, foul odour, parasites infesting the ulcer, and excessive looseness as well as softness of the ulcerated tissues. [108 - 109]

Ālepa (Application of Ointments)

लोध्रन्यग्रोधशुङ्गानि खदिरस्त्रिफला घृतम्।।११०।।
प्रलेपो व्रणशैथिल्यसौकुमार्यप्रसाधनः।
सरुजः कठिनाः स्तब्धा निरास्त्रावाश्च ये व्रणाः।।१११।।
यवचूर्णैः ससर्पिष्कैर्बहुशस्तान् प्रलेपयेत्।
मुद्गषष्टिकशालीनां पायसैर्वा यथाक्रमम्।।११२।।
सघृतैर्जीवनीयैर्वा तर्पयेत्तानभीक्ष्णशः

Application of the ointment prepared of *lodhra*, root of *nyagrodha, (vaṭa), khadira, harītakī, vibhītaka* and *āmalakī* by adding ghee cures looseness and tenderness of the ulcerated tissues.

If the ulcer is associated with pain, hardness, stiffness and dryness (without any discharge), then it should be frequently anointed with barley-flour mixed with ghee.

The ulcer having the above mentioned characteristics should frequently be anointed with *pāyasa* (a preparation of milk) of *mudga, ṣaṣṭika* type of rice and *śāli* type of rice appropriately. This ulcer should also be anointed with the medicated ghee prepared by boiling with the drugs belonging to the *Jīvanīya* (life-promoting) group of drugs (vide *Sūtra* 4 : 19). [110 - 112]

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Avacūrṇana (Dusting)

ककुभोदुम्बराश्वत्थलोध्रजाम्बवकट्फलैः ।
त्वचमाश्वेव गृह्णन्ति त्वक्चूर्णैश्चूर्णिता व्रणाः ।। ११३ ।।

Dusting over the ulcer with the powder of the bark of *kakubha, udumbara, aśvattha, lodhra, jambū* and *kaṭphala* helps in the formation of new skin over it quickly. [113]

Ropaṇa (Promotion of Healthy Skin)

मनःशिलैला मञ्जिष्ठा लाक्षा च रजनीद्वयम् ।
प्रलेपः सघृतक्षौद्रस्त्वग्विशुद्धिकरः परः ।। ११४ ।।

Application of the paste of *manaḥśilā, elā, mañjiṣṭhā, lākṣā, haridrā* and *dāru-haridrā* along with ghee and honey helps in the promotion of healthy skin over the ulcer. [114]

Varṇya (Restoration of Normal Skin Colour)

अयोरजः सकासीसं त्रिफलाकुसुमानि च ।
करोति लेपः कृष्णत्वं सद्य एव नवत्वचि ।। ११५ ।।
कालीयकनताम्रास्थिहेमकान्तारसोत्तमैः ।
लेपः सगोमयरसः सवर्णीकरणः परः ।। ११६ ।।
ध्यामकाश्वत्थनिचुलमूलं लाक्षा सगैरिका ।
सहेमश्चामृतासङ्गः कासीसं चेति वर्णकृत् ।। ११७ ।।

Application of the ointment prepared of the *bhasmans* of *lauha* and *kāsīsa*, and flowers of *harītakī, vibhītaka* and *āmalakī* helps in the formation of pigments (blackness) instantaneously over the newly formed skin over the ulcer.

Kālīyaka, nata, pulp of the seed of *āmra, hema* (*dhustūra* or the *bhasman* of gold), *kāntā* and *rasottama* (mercury or ghee) should be made to a paste by triturating with the juice of cow-dung. Application of this paste over the skin (which has grown over the ulcer) helps in the restoration of its original colour.

Dhyāmaka, aśvattha, root of *nicula, lākṣā* and *gairika* (red ochre) should [made to a paste and] applied over the skin developed over the ulcer which promotes restoration of its

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natural colour. Similarly, [application of the paste of] *hema* (*dhustūra* or the *bhasman* of gold), *amṛtā-saṅga* (*kharparikā tuttha*) and *kāsīsa* promotes the natural colour of the skin. [115 - 117]

Loma-Rohaṇa (Restoration of Growth of Hair)

चतुष्पदानां त्वग्लोमखुरशृङ्गास्थिभस्मना।
तैलाक्ता चूर्णिता भूमिर्भवेल्लोमवती पुनः।। ११८।।

The skin, hair, hoof, horn and bones of quadruped animals should be burnt and reduced to ash. To this ash, oil should be added. Application of this medicated oil makes the fresh skin developed over the ulcer full of natural hair. [118]

Treatment of Complications

षोडशोपद्रवा ये च व्रणानां परिकीर्तिताः।
तेषां चिकित्सा निर्दिष्टा यथास्वं स्वे चिकित्सिते।। ११९।।

Sixteen ailments which appear as complications of ulcer (vide verse nos. 28-30) are to be treated according to the lines of treatment suggested for each one of them. [119]

To Sum Up

तत्र श्लोकौ-
द्वौ व्रणौ व्रणभेदाश्च परीक्षा दुष्टिरेव च।
स्थानानि गन्धाः स्रावाश्च सोपसर्गाः क्रियाश्च याः।। १२०।।
व्रणाधिकारे सप्रश्नमेतन्नवकमुक्तवान्।
मुनिर्व्याससमासाभ्यामग्निवेशाय धीमते।। १२१।।

In this chapter on 'ulcer', along with Agniveśa's query, the nine topics explained both, in brief and in detail, by the sage (Ātreya) are, as follows :

1. Two categories of ulcer;
2. Classification of ulcers;
3. Examination of ulcers;
4. Morbid effects of ulcers;
5. Location of ulcers;
6. Odour of ulcers;

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7. Nature of the discharge from ulcers;
8. Complications; and
9. Method of treatment of ulcers. [120 - 121]

Colophon

इत्यग्निवेशकृते तन्त्रे चरकप्रतिसंस्कृते दृढबलसंपूरिते चिकित्सास्थाने द्विव्रणीयचिकित्सितं नाम पञ्चविंशोऽध्यायः ।।२५।।

Thus, ends the twenty-fifth chapter dealing with the treatment of two types of ulcers of *Cikitsā-sthāna* (Section on the treatment of diseases) in Agniveśa's work as redacted by Caraka, and because of its non-availability, supplemented by Dṛḍhabala.

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CHAPTER - XXVI

TREATMENT OF AFFLICTIONS OF THREE VITAL ORGANS

षड्विंशोऽध्यायः।

अथातस्त्रिमर्मीयचिकित्सितमध्यायं व्याख्यास्यामः।।१।।
इति ह स्माह भगवानात्रेयः ।।२।।

We shall now expound the chapter on the Treatment of the Afflictions of the Three Vital Organs (*Marmans*).

Thus, said Lord Ātreya. [1 - 2]

The previous chapter deals with the treatment of ulcers which are of two types. The present chapter deals with the treatment of the afflictions of the vital organs which are, broadly speaking, of three types. So these three types follow the two types of the preceding chapter.

The three vital organs are head, urinary bladder and heart. It is the treatment of the diseases afflicting these vital organs (and not the organs themselves) which is to be expounded in the chapter.

Prologue

सप्तोत्तरं मर्मशतं यदुक्तं शरीरसंख्यामधिकृत्य तेभ्यः।
मर्माणि बस्तिं हृदयं शिरश्च प्रधानभूतानि वदन्ति तज्ज्ञाः।।३।।
प्राणाश्रयात्, तानि हि पीडयन्तो वातादयोऽसूनपि पीडयन्ति।
तत्संश्रितानामनुपालनार्थं महागदानां शृणु सौम्य रक्षाम्।।४।।

While enumerating different organs and their parts in the body (in chapter - 7 of *Śārīra sthāna*), vital organs are described to be 107 in number (vide *Śārīra* 7 : 14). Of these, according to the experts in the field, three vital organs, viz., urinary bladder, heart and head are the most important because they are the seats of *prāṇa* (elan vitae). Their affliction by *vāyu*, etc., endangers life. Thus, the methods of protecting these vital organs from the attacks of diseases, and treatment of the diseases already manifested in them will be described [hereafter] which you [addressed to Agniveśa] may listen. [3 - 4]

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Heart, etc., are considered to be the seats of *prāṇa* (elan vitae) because their affliction endangers life. This is on the analogy of wall paintings whose abode is considered to be the wall itself because the destruction of the wall leads to the desctruction of these paintings.

The text "*tatsaṃśritānāmanupālanārtham, mahāgadānā... rakṣām*" may also be interpreted as "management of the serious diseases located in the vital organs".

DISEASES OF URINARY BLADDER (UDĀVARTA)

Etiology and Pathogenesis of Udāvarta

कषायतिक्तोषणरूक्षभोज्यैः संधारणाभोजनमैथुनैश्च।
पक्वाशये कुप्यति चेदपानः स्त्रोतांस्यधोगानि बली स रुद्ध्वा।। ५।।
करोति विण्मारुतमूत्रसङ्गं क्रमादुदावर्तमतः सुघोरम्।

Because of the intake of astringent, bitter, pungent and ununctuous food, and because of indulgence in sex without taking appropriate food, *apāna vāyu* gets aggravated in the colon. When strongly aggravated, it obstructs the downward moving channels [like anus and urinary passage] as a result of which the movement of stool, urine and flatus gets gradually obstructed, giving rise to *udāvarta* (upward movement of the wind in the abdomen) which is a serious ailment. [5 - $^{2}/_{4}$ 6]

Flatus (*māruta*) is stated above to get obstructed by the aggravation of *apāna vāyu*. The former constitutes a part of the latter. By implication, aggravation of *apāna vāyu* causes its own obstruction. This happens on the analogy of *manas* (mind) being obstructed by itself (*svasya nigraha*) -- vide *Śārīra* 1 : 21.

Signs and Symptoms of Udāvarta

रुग्बस्तिहृत्कुक्ष्युदरेष्वभीक्ष्णं सपृष्ठपार्श्वेष्वतिदारुणा स्यात्।। ६।।
आध्मानहल्लासविकर्तिकाश्च तोदोऽविपाकश्च सबस्तिशोथः।
वर्चोऽप्रवृत्तिर्जठरे च गण्डान्यूर्ध्वश्च वायुर्विहतो गुदे स्यात्।। ७।।
कृच्छ्रेण शुष्कस्य चिरात् प्रवृत्तिः स्याद्वा तनुः स्यात् खररूक्षशीता।
ततश्च रोगा ज्वरमूत्रकृच्छ्रप्रवाहिकाहृद्ग्रहणीप्रदोषाः।। ८।।
वम्यान्ध्यबाधिर्यशिरोऽभितापवातोदराष्ठीलमनोविकाराः ।
तृष्णास्त्रपित्तारुचिगुल्मकासश्वासप्रतिश्यार्दितपार्श्वरोगाः ।। ९।।

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अन्ये च रोगा बहवोऽनिलोत्था भवन्त्युदावर्तकृताः सुघोराः।
चिकित्सितं चास्य यथावदूर्ध्वं प्रवक्ष्यते तच्छृणु चाग्निवेश !।। १०।।

The signs and symptoms of *udāvarta* are as follows :

1. Frequent pain in the region of urinary bladder, heart, pelvis and abdomen;
2. Excruciating pain in the back side of the chest;
3. Flatulence, nausea, griping pain, pricking pain, indigestion and inflammation of the urinary bladder;
4. Obstruction to voiding of stool, and appearance of boils in the abdomen;
5. Movement of flatus upwards because of obstruction in the anus;
6. Ejaculation of semen with difficulty and after a long time; and
7. Dryness, ununctuousness and coldness of the body.

As a result of *udāvarta*, the serious diseases manifested are fever, dysuria, dysentery, cardiac ailments, sprue syndrome, vomiting, blindness, deafness, burning sensation in the head, *vātodara* (affliction of abdomen by *vāyu*), *aṣṭhīlā* (tumours), psychic perversions, morbid thirst, *rakta pitta* (an ailment characterised by bleeding from different parts of the body), anorexia, *gulma* (phantom tumour), cough, asthma, chronic cold, facial paralysis, diseases in the sides of the chest, and such other serious diseases caused by the aggravation of *vāyu*.

Agniveśa ! you may listen to the treatment of these ailments which will be described hereafter. [$6\,^{2}/_{4}$ - 10]

Line of Treatment of Udāvarta

तं तैलशीतज्वरनाशनाक्तं स्वेदैर्यथोक्तैः प्रविलीनदोषम्।
उपाचरेद्वर्तिनिरूहबस्तिस्नेहैर्विरेकैरनुलोमनान्नैः ।। ११।।

The patient suffering from *udāvarta* (upward movement of wind) should be given massage with oil described for the treatment of *śīta-jvara* (fever with coldness in the exterior of the

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body) [like *Agurvādi-taila* - vide *Cikitsā* 3 : 267]. Thereafter, fomentation therapy should be administered for the detachment of the adhered *doṣas* in the tissue cells. This should be followed by the administration of *vartti* (suppository), *nirūha* type of medicated enema, and unctuous type of purgative. The patient should be given food which helps in the downward movement of *vāyu.* [11]

Vartti (Suppository)

श्यामात्रिवृन्मागधिकां सदन्तीं गोमूत्रपिष्टां दशभागमाषाम्।
सनीलिकां द्विर्लवणां गुडेन वर्तिं कराङ्गुष्ठनिभां विदध्यात्।।१२।।
पिण्याकसौवर्चलहिङ्गुभिर्वा ससर्षपत्र्यूषणयावशूकैः।
क्रिमिघ्नकम्पिल्लकशङ्खिनीभिः सुधार्कजक्षीरगुडैर्युताभिः।।१३।।
स्यात् पिप्पलीसर्षपराढवेश्मधूमैः सगोमूत्रगुडैश्च वर्तिः।

A suppository having the thickness of the thumb should be prepared with the following recipes :

1. One part of *śyāmā trivṛt, māgadhikā* and *dantī* (all taken together), ten parts of *māṣa* made to a paste by triturating with cow's urine, one part of *nīlikā*, and two parts of salt by adding jaggery in sufficient quantity;
2. *Piṇyāka, sauvarcala, hiṅgu, sarṣapa, śuṇṭhī, pippalī, marica* and *yava-kṣāra* by adding jaggery;
3. *Krimighna, kampillaka, śaṅkhinī,* milky latex of *sudhā* (*snuhī*) and *arka* by adding jaggery; and
4. *Pippalī, sarṣapa, rāḍha* (*madana-phala*) and house-shoot by adding cow's urine and jaggery.

The above mentioned types of suppository should be inserted into the oleated anus of the patient for the downward movement of wind and cure of the retention of stool, flatus and urine [caused by *udāvarta* or upward movement of wind in the abdomen].

[12 - $^{2}/_{4}$ 14]

Pradhamana (Insufflation)

श्यामाफलालाबुकपिप्पलीनां नाड्याऽथवा तत् प्रथमेत्तु चूर्णम्।।१४।।

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रक्षोघ्नतुम्बीकरहाटकृष्णाचूर्णं सजीमूतकसैन्धवं वा।
स्निग्धे गुदे तान्यनुलोमयन्ति नरस्य वर्चोऽनिलमूत्रसङ्गम्।। १५।।

A tube should be inserted into the oleated anus, and through this, the powder of the following recipes should be used for *pradhamana* (insufflation) :

1. *Śyāmā, phala (madana-phala), alābu* and *pippalī*; or
2. *Rakṣoghna (sarṣapa), tumbī, karahāṭa (madana-phala), kṛṣṇā (pippalī), jīmūtaka* and rock-salt.

This insufflation causes downward movement or voiding of the obstructed stool, flatus and urine. [14 $^{1}/_{2}$ - 15]

Nirūha Type of Medicated Enema

तेषां विघाते तु भिषग्विदध्यात् स्वभ्यक्तसुस्विन्नतनोर्निरूहम्।
ऊर्ध्वानुलोमौषधमूत्रतैलक्षाराम्लवातघ्नयुतं सुतीक्ष्णम्।। १६।।
वातेऽधिकेऽम्लं लवणं सतैलं, क्षीरेण पित्ते तु, कफे समूत्रम्।
स मूत्रवर्चोऽनिलसङ्गमाशु गुदं सिराश्च प्रगुणीकरोति।। १७।।

If the above mentioned suppositories and insufflation therapies fail to produce the desired result, then the patient should be given oleation and fomentation therapies followed by the administration of *nirūha* type of medicated enema. For the preparation of this medicated enema, drugs having emetic and purgative effects, cow's urine, oil, alkalis, and drugs having sour taste which alleviate *vāyu* and which are very sharp (*tīkṣṇa*) in their action should be used.

For the preparation of this type of medicated enema, sour and saline drugs along with oil should be used if *vāyu* is aggravated in excess; milk should be used if *pitta* is aggravated in excess; and cow's urine should be used if *kapha* is aggravated in excess.

This *nirūha* type of medicated enema immediately relieves the retention of urine, stool and flatus, and promotes the normal functioning of the rectum as well as connected vessels.

[16 - 17]

Udāvarta is generally caused by the aggravated *vāyu*. This aggravated

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vāyu, at times, provokes the aggravation of *pitta* and *kapha*. Therefore, medicated enemas for the three aggravated *doṣas* causing *udāvarta* is described above.

Diet for Udāvarta

त्रिवृत्सुधापत्रतिलादिशाकग्राम्यौदकानूपरसैर्यवान्नम् ।
अन्यैश्च सृष्टानिलमूत्रविड्भिरद्यात् प्रसन्नागुडसीधुपायी।। १८।।

The patient suffering from *udāvarta* should take barley, as food, along with the following :

1. Vegetable preparations made out of the leaves of *trivṛt* and *snuhī*;
2. *Tila*, etc.;
3. Soup of the meat of domesticated and aquatic animals, and animals inhabiting marshy land;
4. Such other ingredients which induce voiding of flatus, urine and stool; and
5. *Prasannā* (clear top portion of alcohol) and *sīdhu* type of wine prepared of jaggery. [18]

Purgation and Anuvāsana Type of Enema

भूयोऽनुबन्धे तु भवेद्विरेच्यो मूत्रप्रसन्नादधिमण्डशुक्तैः।
स्वस्थं तु पश्चादनुवासयेत्तं रौक्ष्याद्धि सङ्गोऽनिलवर्चसोश्चेत्।। १९।।

If *udāvarta* (upward movement of wind) continues inspite of *nirūha* type of enema, then the patient should be given purgation therapy along with cow's urine, *prasannā* (clear top portion of alcohol), *dadhi-maṇḍa* (upper liquid portion of curd) and *śukta* (vinegar).

If even after relief from *udāvarta*, the retention of flatus and stool continues because of ununctuousness, then the patient should be given *anuvāsana* type of medicated enema. [19]

Purgation therapy should be given with a gap of seven days after the administration of *nirūha* type of enema therapy (vide *Siddhi* 1 : 26).

[Dviruttara-Hiṅgvādi-Cūrṇa]

द्विरुत्तरं हिङ्गु वचाग्निकुष्ठं सुवर्चिका चैव विडङ्गचूर्णम्।
सुखाम्बुनाऽऽनाहविसूचिकार्तिहृद्रोगगुल्मोर्ध्वसमीरणघ्नम् ।। २०।।

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The recipe in powder form containing *hiṅgu* (one part), *vacā* (two parts), *agni* or *citraka* (four parts), *kuṣṭha* (eight parts), *sauvarcala* or *svarjikā-kṣāra* (sixteen parts) and *viḍaṅga* (thirty two parts) should be given along with luke warm water which cures *ānāha* (tymphanitis), *visūcikā* (choleric diarrhoea), heart diseases, *gulma* (phantom tumour) and *ūrdhva-samīraṇa* or *udāvarta* (upward movement of wind). [20]

[Vacādi-Cūrṇa]

वचाभयाचित्रकयावशूकान् सपिप्पलीकातिविषान् सकुष्ठान्।
उष्णाम्बुनाऽऽनाहविमूढवातान् पीत्वा जयेदाशु रसौदनाशी।। २१।।

The recipe containing *vacā, abhayā, citraka, yava-kṣāra, pippalī, ativiṣā* and *kuṣṭha* should be taken with hot water which instantaneously cures *ānāha* (tymphanitis) and *vimūḍha-vāta* (arrest of the movement of *vāyu* in the abdomen). The patient, while using this recipe should take rice along with meat-soup. [21]

[Hiṅgvādi-Cūrṇa]

हिङ्गूग्रगन्धाबिडशुण्ठचजाजीहरीतकीपुष्करमूलकुष्ठम्।
यथोत्तरं भागविवृद्धमेतत् प्लीहोदराजीर्णविसूचिकासु।। २२।।

Intake of the recipe containing *hiṅgu* (one part), *ugra-gandhā* or *ajamodā* (two parts), *biḍa* type of salt (three parts), *śuṇṭhī* (four parts), *ajājī* (five parts), *harītakī* (six parts), *puṣkara-mūla* (seven parts) and *kuṣṭha* (eight parts) cures *plīhodara* (slenomegaly), indigestion and *visūcikā* (choleric diarrhoea). [22]

[Sthirādi-Ghṛta]

स्थिरादिवर्गस्य पुनर्नवायाः शम्पाकपूतीककरञ्जयोश्च।
सिद्धः कषाये द्विपलांशिकानां प्रस्थो घृतात् स्यात् प्रतिरुद्धवाते।। २३।।

One *prastha* of ghee should be cooked by adding the decoction of two *palas* of each of *śālaparṇī, pṛśniparṇī, bṛhatī,*

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kaṇṭakārī, gokṣura, punarnavā, śampāka (*āragvadha*) and *pūtī-karañja*. Intake of this medicated ghee cures *pratiruddha-vāta* (obstruction of the movement of flatus). [23]

This recipe is also described in the text of Jatūkarṇa.

Recipe

फलं च मूलं च विरेचनोक्तं हिङ्ग्वर्कमूलं दशमूलमप्ययम्।
स्नुक् चित्रकश्चैव पुनर्नवा च तुल्यानि सर्वैर्लवणानि पञ्च।। २४।।
स्नेहैः समूत्रैः सह जर्जराणि शरावसन्धौ विपचेत् सुलिप्ते।
पक्वं सुपिष्टं लवणं तदन्नैः पानैस्तथाऽऽनाहरुजाघ्नमद्यात्।। २५।।

Fruits and roots described in the group of purgative drugs [in *Sūtra* 1 : 77-85], *hiṅgu*, root of *arka, bilva, śyonāka, gambhārī, pāṭalī, gaṇikārikā, śāla-parṇī, pṛśni-parṇī, bṛhatī, kaṇṭakārī, gokṣura, snuhī, citraka* and *punarnavā* should be taken in equal quantities. To this, equal quantity of five types of salt should be added, and made to a coarse powder. This powder should be further triturated by adding fat and cow's urine, and kept inside two earthen saucers having their joints sealed properly [with mud-smeared cloth]. This should then be placed over fire. After it is cooked properly, the powder should be removed from inside the earthen saucers, and triturated further. This saline powder should be taken along with food and drinks, this cures *ānāha* (tymphanitis) and pain [in the abdomen]. [24-25]

In addition to the purgative fruits and roots described in *Sūtra* 1 : 114-115, such ingredients are also described in the *Kalpa* section.

Emetic Therapy for Ānāha

हृत्स्तम्भमूर्धामयगौरवाभ्यामुद्गारसङ्गेन सपीनसेन।
आनाहमामप्रभवं जयेत्तु प्रच्छर्दनैर्लङ्घनपाचनैश्च।। २६।।

Ānāha (constipation) caused by *āma* (product of improper digestion), and associated with stiffness in the cardiac region, diseases of the head and heaviness should be treated with emesis, *laṅghana* (fasting therapy) and *pācana* (carminatives). [26]

Ānāha (constipation) is a type of *udāvarta* having specific etiology, signs and symptoms. Hence, it is described here.

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Use of Castor Oil

(गुल्मोदरब्रध्नार्श:प्लीहोदावर्तयोनिशुक्रगदे ।
मेद:कफसंसृष्टे मारुतरक्तेऽवगाढे च।। २७।।
गृध्रसिपक्षवधादिषु विरेचनार्हेषु वातरोगेषु।
वाते विबद्धमार्गे मेद:कफपित्तरक्तेन।। २८।।
पयसा मांसरसैर्वा त्रिफलारसयूषमूत्रमदिराभि:।
दोषानुबन्धयोगात् प्रशस्तमेरण्डजं तैलम्।। २९।।
तद्वातनुत्स्वभावात् संयोगवशाद्विरेचनाच्च जयेत्।
मेदोसृक्पित्तकफोन्मिश्रानिलरोगजित्तस्मात् ।। ३०।।
बलकोष्ठव्याधिवशादापञ्चपला भवेन्मात्रा।
मृदुकोष्ठाल्पबलानां सह भोज्यं तत्प्रयोज्यं स्यात्।। ३१।।)
इत्युदावर्तचिकित्सा।

If the course of *vāyu* is obstructed by fat, *kapha, pitta* or *rakta* (vitiated blood) in the diseases like *gulma* (phantom tumour), *udara* (obstinate abdominal diseases including ascites), *bradhna* (inguinal swelling), piles, splenic enlargement, *udāvarta* (upward movement of wind in the abdomen), *yoni-roga* (diseases of the female genital tract), seminal disorders, affliction of fat by the vitiated *kapha,* deep-seated *vāta-rakta* (gout), sciatica, hemiplegia, etc., and in such other *vātika* diseases which are curable by purgation therapy, castor oil is an excellent remedy. It should be added with such other ingredients as are conducive to the treatment of the aggravated *vāyu*, and administered along with milk, meat soup, juice or decoction of *triphalā* (*harītakī, vibhītaka* and *āmalakī*), vegetable soup, cow's urine, alcoholic drink, etc.

Because of its *vāyu*-alleviating nature, because of the addition of other appropriate drugs, and because of its purgative effects, it cures *vātika* diseases associated with the vitiated fat, blood, *pitta* and *kapha*.

Depending upon the strength of the patient, the condition of *koṣṭha* (thorasic and abdominal visceras), and the nature of the disease, castor oil should be administered in the dose upto five *palas*.

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If the patient is of *mṛdu-koṣṭha* (laxed bowel) and is weak, then castor oil should be given to him along with food.

Thus, ends the treatment of *udāvarta* (upward movement of wind). [27-31]

Note : The text in the above verses (nos. 27-31) appears to be a subsequent interpolation. Apart from errors, it is evident from the absence of any commentary by Cakrapāṇi Datta upon these verses.

MŪTRA-KṚCCHRA

Etiology of Mūtra-Kṛcchra (Dysuria)

व्यायामतीक्ष्णौषधरूक्षमद्यप्रसङ्गनित्यद्रुतपृष्ठयानात् ।
आनूपमत्स्याध्यशनादजीर्णात् स्युर्मूत्रकृच्छ्राणि नृणामिहाष्टौ ।। ३२ ।।

Mūtra-kṛcchra or dysuria in human beings is of eight types, and these are caused by the following :

1. Exercise [in excess of one's own capacity];
2. Intake of medicaments having *tīkṣṇa* (sharp) attributes, and ununctuous ingredients in excess;
3. Habitual intake of alcohol;
4. Regularly riding over the back of the fast moving animals;
5. Intake of the meat of animals inhabiting marshy land (*ānūpa-māṃsa*) and fish in excess;
6. Intake of food before the previous meal is digested; and
7. Indigestion (chronic). [32]

[The eight types of *mūtra-kṛcchra* or dysuria are as follows :

1-4. Dysuria caused by aggravated *vāyu, pitta* and *kapha* individually, and by all the *doṣas* simultaneously aggravated (*sānnipātika*) (vide verse nos. 33-35);
5. Dysuria caused by the calculus in the urinary tract (vide verse nos. 36 - $^{2}/_{4}$ 39);
6. Dysuria caused by *śarkarā* (gravels) (vide verse no. 39 $^{2}/_{4}$);
7. Dysuria caused by the affliction of semen (vide verse nos. 40 - $^{2}/_{4}$ 43); and
8. Dysuria caused by *kṣata* (trauma) to the urinary tract (vide verse nos. 43 $^{2}/_{4}$ - 44.]

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Saṃprāpti or Pathogenesis of Dysuria

पृथङ्मलाः स्वैः कुपिता निदानैः सर्वेऽथवा कोपमुपेत्य बस्तौ।
मूत्रस्य मार्गं परिपीडयन्ति यदा तदा मूत्रयतीह कृच्छ्रात्।। ३३।।

When, being provoked by their vitiating factors, the three *doṣas* (*malas*) either individually or jointly get aggravated in the urinary bladder, and afflict the urinary passage, then this gives rise to *mūtra-kṛcchra* (dysuria). [33]

Signs and Symptoms of Dysuria Caused by Vāyu, etc.

तीव्रा रुजो वङ्क्षणबस्तिमेढ्रे स्वल्पं मुहुर्मूत्रयतीह वातात्।
पीतं सरक्तं सरुजं सदाहं कृच्छ्रान्मुहुर्मूत्रयतीह पित्तात्।। ३४।।
बस्तेः सलिङ्गस्य गुरुत्वशोथौ मूत्रं सपिच्छं कफमूत्रकृच्छ्रे।
सर्वाणि रूपाणि तु सन्निपाताद्भवन्ति तत् कृच्छ्रतमं हि कृच्छ्रम्।। ३५।।

If dysuria is caused by the aggravated *vāyu,* then the signs and symptoms manifested are as follows :

1. Excruciating pain in the groins, region of the urinary bladder and genitals; and
2. The patient passes urine very frequently in small quantities.

If dysuria is caused by the aggravated *pitta,* then the signs and symptoms manifested are as follows :

1. The colour of the urine is yellow;
2. Blood comes out along with urine;
3. Micturation is associated with pain and burning sensation; and
4. The patient passes urine very frequently with difficulty.

If dysuria is caused by the aggravated *kapha*, then the signs and symptoms manifested are as follows :

1. Heaviness and oedema in the urinary bladder and phallus; and
2. The urine is associated with slimy material.

If all the *doṣas* are aggravated to cause *sānnipātika* type of dysuria, then all the signs and symptoms described above in respect of all the *doṣas* are manifested. This *sānnipātika* type of dysuria is very difficult of cure. [34 - 35]

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Dysuria Caused by Urinary Calculus (Aśmarī) : Pathogenesis

विशोषयेद्वस्तिगतं सशुक्रं मूत्रं सपित्तं पवनः कफं वा।
यदा तदाऽश्मर्युपजायते तु क्रमेण पित्तेष्विव रोचना गोः।। ३६।।

When the aggravated *vāyu* dries up the semen, urine, *pitta* and *kapha* located in the urinary bladder, then gradually stones are formed there, as *gorocanā* (gall-stone) is formed in bile inside the gall-bladder of the cattle. [36]

Aśmarī (calculus) is of four types, viz., *vātika, paittika, kaphaja* and *śukraja* which is explained in other texts. In *Suśruta : Nidāna* 3 : 1-28, all types of *aśmarī* are described to be caused by the vitiation of all the *doṣas*. The description here as *vātika, paittika* and *kaphaja* types of *aśmarī* is based on the predominance of *vāyu, pitta* and *kapha* respectively in the pathogenesis of this ailment. It is the *kapha* which is the substratum of the calculus, and the aggravated *vāyu* and *pitta* dry up the morbid *kapha* to produce different types of *aśmari* (calculus).

Signs and Symptoms of Urinary Calculus

कदम्बपुष्पाकृतिरश्मतुल्या श्लक्ष्णा त्रिपुट्यप्यथवाऽपि मृद्वी।
मूत्रस्य चेन्मार्गमुपैति रुद्ध्वा मूत्रं रुजं तस्य करोति बस्तौ।। ३७।।
ससेवनीमेहनबस्तिशूलं विशीर्णधारं च करोति मूत्रम्।
मृद्नाति मेढ्रं स तु वेदनार्तो मुहुः शकृन्मुञ्चति मेहते च।। ३८।।
क्षोभात् क्षते मूत्रयतीह सासृक् तस्याः सुखं मेहति च व्यपायात्।

The [*vātika* type of] calculus appears like the flower of *kadamba*, and is *tripuṭi* (having three layers); [the *paittika* type of calculus is] like a stone and smooth; and [the *kaphaja* as well as *śukraja* type of calculus is] soft.

If these calculi come into the urinary passage, they cause obstruction of the urine as a result of which there is pain in the urinary bladder, perineum (*sevanī* = suture below the pudendum and between two testicles), phallus and hypogastric region (region over the urinary bladder). The stream of the urine flow gets split. Because of pain, the patient squeezes the phallus and frequently voids stool and urine. If, in this process, the urinary passage or bladder gets injured by the calculus, then he passes urine mixed with blood. When the calculus passes out, the urine comes out easily. [37 - $^{2}/_{4}$ 39]

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Dysuria Caused by Śarkarā (Graveluria)

एषाऽश्मरी मारुतभिन्नमूर्तिः स्याच्छर्करा मूत्रपथात् क्षरन्ती।।३९।।

If the above mentioned calculus gets broken into small particles because of aggravated *vāyu*, then these sand particles come out through the urinary tract along with the urine.

[39 $^{2}/_{4}$]

Dysuria Caused by Semen

(रेतोऽभिघाताभिहतस्य पुंसः प्रवर्तते यस्य तु मूत्रकृच्छ्रम्।
स्याद्वेदना वङ्क्षणबस्तिमेढ्रे तस्यातिशूलं वृषणातिवृत्ते।। ४०।।
शुक्रेण संरुद्धगतिप्रवाहो मूत्रं स कृच्छ्रेण विमुञ्चतीह।
तमण्डयोः स्तब्धमिति ब्रुवन्ति रेतोऽभिघातात् प्रवदन्ति कृच्छ्रम्।। ४१।।

If dysuria occurs in a person because of the affliction by the obstruction of semen, then the patient suffers from pain in the groin, urinary bladder and phallus. His testicles become enlarged and painful. Since the urinary flow is obstructed by semen, he passes urine with difficulty. This condition is called *aṇḍa-stambha* or the stiffness of the testicles. The dysuria, thus, manifested is considered to be caused by the seminal obstruction.

[41 - 42]

Note : These two verses appear to be subsequent interpollations. Cakrapāṇi Datta has not commented upon these two verses.

Dysuria Caused by Vitiated Semen

शुक्रं मलाश्चैव पृथक् पृथग्वा मूत्राशयस्थाः प्रतिवारयन्ति।
तद्व्याहतं मेहनबस्तिशूलं मूत्रं सशुक्रं कुरुते विबद्धम्।। ४२।।
स्तब्धश्च शूनो भृशवेदनश्च तुद्येत बस्तिर्वृषणौ च तस्य।

Malas (aggravated *vāyu*, *pitta* and *kapha* individually or all taken together) located in the urinary bladder obstruct the passage of semen. Because of this seminal obstruction, there is pain in the phallus and urinary bladder along with obstruction to the voiding of urine and ejaculation of semen. [Subsequently] this leads to stiffness, swelling, excessive pain and pricking pain in the region of urinary bladder and testicles.

[42 - $^{2}/_{4}$ 43]

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Dysuria Caused by Kṣata (Vitiated Blood)

क्षताभिघातात् क्षतजं क्षयाद्वा प्रकोपितं बस्तिगतं विबद्धम्।। ४३।।
तीव्रार्ति मूत्रेण सहाश्मरीत्वमायाति तस्मिन्नतिसंचिते च।
आध्माततां विन्दति गौरवं च बस्तेर्लघुत्वं च विनिःसृतेऽस्मिन्।। ४४।।
इति मूत्रकृच्छ्रनिदानम्।

If the blood located in the urinary bladder gets vitiated by *kṣata* (trauma) or by *kṣaya* (emaciation caused by excessive seminal discharge), it causes obstruction and excruciating pain in the urinary bladder. Excessive accumulation of this vitiated blood in the bladder, in association with urine, leads to the formation of calculus which causes abdominal distension and heaviness in the region of the urinary bladder. However, when the calculus passes out, the patient feels lightness in the region of urinary bladder.

Thus, ends the diagnosis of dysuria. [43 $^{2}/_{4}$ - 44]

Dysuria caused by *kṣata* or trauma is also called *raktaja-mūtrakṛcchra* or dysuria caused by vitiated blood, because the trauma is [always] associated with bleeding.

Excessive sexual intercourse leads to depletion (*kṣaya*) of semen. By further sexual intercourse in this condition of depleted semen, instead of natural ejaculation, the semen is forced to come out of the testicles by the aggravated *vāyu* which exercises trauma and causes dysuria.

In *Sūtra* 18 : 4 (1), eight types of *mūtrāghāta* are enumerated. These are *vātaja, paittika, kaphaja, sānnipātika, aśmarīja* (caused by calculus), *śarkarāja* (graveluria), *śukraja* (caused by the affliction of the semen) and *śoṇitaja* (caused by vitiated blood as a result of trauma). These eight types of *mūtrāghāta* are described in this chapter with the caption '*mūtra-kṛcchra*' or dysuria.

In *Siddhi* 9 : 25-26, thirteen types of urinary disorders (*mūtrāghāta*) will be described. These are not enumerated in *Sūtra* 18 : 4, and should form part of the eight types of *mūtra-kṛcchra* described in this chapter. This is on the analogy of eleven types of *kṣudra-kuṣṭhas* (minor skin diseases) which are not enumerated in *Sūtra* 18 : 4 (2), but subsequently described in *Cikitsā* 7 : 10 to form part of the seven *mahā-kuṣṭhas* (major skin diseases).

There is, however, a difference in the implications of these two terms,

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viz., *mūtra-kṛcchra* and *mūtrāghāta*. The former implies painful micturation (dysuria) while the latter implies absence or complete obstruction of the urination (anuria). Keeping these distinctive features in view, *Suśruta* has described them in two different chapters (vide *Suśruta* : *Uttara-tantra* 58-59).

According to some other scholars, *mūtrāghāta* (anuria) is only a special stage (type) of *mūtra-kṛcchra* (dysuria). They include different types of *mūtrāghāta* appropriately in the four types of *mūtra-kṛcchra*, viz., *vātika*, *paittika*, *kaphaja* and *sānnipātika*. This explains the absence of separate description of *mūtrāghāta* here.

Treatment of Vātika Dysuria

अभ्यञ्जनस्नेहनिरूहबस्तिस्नेहोपनाहोत्तरबस्तिसेकान् ।
स्थिरादिभिर्वातहरैश्च सिद्धान् दद्याद्रसांश्चानिलमूत्रकृच्छ्रे ।। ४५ ।।
पुनर्नवैरण्डशतावरीभिः पत्तूरवृश्चीरबलाश्मभिद्भिः ।
द्विपञ्चमूलेन कुलत्थकोलयवैश्च तोयोत्क्वथिते कषाये ।। ४६ ।।
तैलं वराहर्क्षवसा घृतं च तैरेव कल्कैर्लवणैश्च साध्यम् ।
तन्मात्रयाऽऽशु प्रतिहन्ति पीतं शूलान्वितं मारुतमूत्रकृच्छ्रम् ।। ४७ ।।
एतानि चान्यानि वरौषधानि पिष्टानि शस्तान्यपि चोपनाहे ।
स्युर्लाभतस्तैलफलानि चैव स्नेहाम्लयुक्तानि सुखोष्णवन्ति ।। ४८ ।।

To the patient suffering from *vātika* type of *mūtra-kṛcchra*, massage, oleation, *nirūha* type of medicated enema, *anuvāsana* type of medicated enema, *upanāha* (application of hot ointment). *uttara-basti* (urethral and vaginal douche), affusion and soup prepared of drugs like those belonging to *Sthirādṛi* or *Kṣudra-pañca-mūla* group (viz., *śāla-parṇī*, *pṛśni-parṇī*, *bṛhatī*, *kaṇṭakārī* and *gokṣura*) should be administered.

Oil, fat of pig and bear, and ghee should be cooked by adding the decoction and paste of *punarnavā*, *eraṇḍa*, *śatāvarī*, *pattūra* (*śāliñcikā*), *vṛścīra*, *balā*, *pāṣāṇa-bheda*, both the types of *pañca-mūla*, (*bilva*, *śyonāka*, *gambhārī*, *pāṭalī*, *gaṇikārikā*, *śāla-parṇī*, *pṛśni-parṇī*, *bṛhatī*, *kaṇṭakārī* and *gokṣura*), *kulattha*, *kola* and *yava* along with [five types of] salt. Intake of these medicated oil, etc., in appropriate dose, subdues the *vātika* type of dysuria associated with pain, instantaneously.

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The above mentioned drugs and such others having similar properties may also be used in the form of *upanāha* (hot poultice) which is very useful in *vātika* type of dysuria.

Intake of oil-seeds (like *tila, umā* and *āsphotā*) along with fat and sour things in luke-warm form is also useful in this condition (*vātika* type of dysuria). [42 - 48]

Treatment of Paittika Dysuria

सेकावगाहाः शिशिराः प्रदेहा ग्रैष्मो विधिर्बस्तिपयोविरेकाः।
द्राक्षाविदारीक्षुरसैर्घृतैश्च कृच्छ्रेषु पित्तप्रभवेषु कार्याः।। ४९।।
शतावरीकाशकुशश्वदंष्ट्राविदारिशालीक्षुकशेरुकाणाम् ।
क्वाथं सुशीतं मधुशर्कराभ्यां युक्तं पिबेत् पैत्तिकमूत्रकृच्छ्री।। ५०।।
पिबेत् कषायं कमलोत्पलानां शृङ्गाटकानामथवा विदार्याः।
दण्डैरकाणामथवाऽपि मूलं पूर्वेण कल्पेन तथाऽम्बु शीतम्।। ५१।।

To the patient suffering from *paittika* type of dysuria, cold affusion, cold bath, application of cooling unguentum, regimens prescribed for summer season, medicated enema, medicated milk and purgation therapy prepared of the juice of *drākṣā, vidārī,* and sugar-cane (solution), and ghee should be administered.

The cold decoction of *śatāvarī, kāśa, kuśa, śvadaṃṣṭrā, vidārī, śālī, ikṣu* and *kaśerukā,* mixed with honey and sugar should be administered to the patient suffering from *paittika* type of dysuria.

The decoctions of *kamala* and *utpala* or *śṛṅgāṭaka* or *vidārī* or the root of *daṇḍairakā* (*hoggala*) along with honey and sugar are useful in *paittika* type of dysuria. Simple cold water mixed with honey and sugar is also useful in this type of dysuria. [49 - 51]

Regimens for the summer season are described in *Sūtra* 6 : 27-32. Cold affusion, bath, etc., are also described there as suitable regimens. Even then these are mentioned here separately because of their specific therapeutic value in this ailment.

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Recipes for Paittika Dysuria

एर्वारुबीजं त्रपुषात् कुसुम्भात् सकुङ्कुमः स्याद्वृषकश्च पेयः।
द्राक्षारसेनाश्मरिशर्करासु सर्वेषु कृच्छ्रेषु प्रशस्त एषः॥५२॥
एर्वारुबीजं मधुकं सदारु पैत्ते पिबेत्तण्डुलधावनेन।
दार्वीं तथैवामलकीरसेन समाक्षिकां पित्तकृते तु कृच्छ्रे॥५३॥

The patient should drink the potion prepared of the seeds of *ervāru, trapuṣa* and *kusumbha* mixed with the *kuṅkuma* and *vāsā* along with grape-juice. It is exceedingly beneficial for *aśmarī* (urinary calculus), *śarkarā* (graveluria) and all types of dysuria.

In *paittika* type of dysuria, the patient should take the potion prepared of the seeds of *ervāru, madhuka* and *devadāru* along with *taṇḍulodaka* (rice-wash).

Similarly, *dāru-haridrā* along with the juice of *āmalakī* mixed with honey is useful in curing *paittika* type of dysuria.

[52 - 53]

Treatment of Kaphaja Dysuria

क्षारोष्णतीक्ष्णौषधमन्नपानं स्वेदो यवान्नं वमनं निरूहाः।
तक्रं सतिक्तौषधसिद्धतैलमभ्यङ्गपानं कफमूत्रकृच्छ्रे॥५४॥
व्योषं श्वदंष्ट्रात्रुटिसारसास्थि कोलप्रमाणं मधुमूत्रयुक्तम्।
पिबेत्त्रुटिं क्षौद्रयुतां कदल्या रसेन कैडर्यरसेन वाऽपि॥५५॥
तक्रेण युक्तं शितिवारकस्य बीजं पिबेत् कृच्छ्रविनाशहेतोः।
पिबेत्तथा तण्डुलधावनेन प्रवालचूर्णं कफमूत्रकृच्छ्रे॥५६॥
सप्तच्छदारग्वधकेबुकैलाधवं करञ्जं कुटजं गुडूचीम्।
पक्त्वा जले तेन पिबेद्यवागूं सिद्धं कषायं मधुसंयुतं वा॥५७॥

For *kaphaja* type of dysuria, following types of therapies are useful :

1. Medicines, food and drinks containing alkalis, hot and sharp (*tīkṣṇa*) ingredients;
2. Fomentation therapies;
3. Barley;
4. Emetic therapy;
5. *Nirūha* type of medicated enema;

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6. Butter-milk;
7. Massage with medicated oil prepared by cooking with bitter drugs; and
8. *Pāna* (oral intake) of the above mentioned medicated oil.

The following recipes are useful in *kaphaja* type of dysuria :

1. One *kola* of each of *śuṇṭhī, pippalī, marica, śvadaṃṣṭrā, truṭi* (*elā*) and bone of *sārasa* to be taken along with honey and cow's urine;
2. *Truṭi* (*elā*) mixed with honey along with the juice of *kadalī* or *kaiḍarya* (*mahā-nimba* or *pārvata-nimba*);
3. Seeds of *śitivāraka* (*śāliñca*) along with butter-milk;
4. Powder of *pravāla* (coral) along with *taṇḍulodaka* (rice-wash);
5. The decoction of *saptacchada, āragvadha, kebuka, elā, dhava, karañja, kuṭaja* and *guḍūcī* along with honey; and
6. *yavāgū* (gruel) prepared of the above mentioned decoction.

[54 - 57]

Treatment of Sānnipātika Dysuria

सर्वं त्रिदोषप्रभवे तु वायोः स्थानानुपूर्व्या प्रसमीक्ष्य कार्यम्।
त्रिभ्योऽधिके प्राग्वमनं कफे स्यात् पित्ते विरेकः पवने तु बस्तिः ॥५८॥

इति मूत्रकृच्छ्रचिकित्सा।

If the dysuria is caused by *sannipāta* (all the three *doṣas* simultaneously aggravated in equal proportion), then the physician, after proper examination, should, first of all, administer therapies for correcting the location of the aggravated *vāyu* [and thereafter, of the remaining *doṣas*].

In this *sānnipātika* type of dysuria, if *kapha* is aggravated in excess, then emetic therapy should be administered; if *pitta* is aggravated in excess, then purgation therapy should be administered, and if *vāyu* is excessively aggravated, then medicated enema therapy (*basti*) should be administered in the beginning. [58]

Sannipāta is of two types, viz., *sama-sannipāta* where all the three

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doṣas are aggravated in equal proportion, and *viṣama-sannipāta* where all the *doṣas* are aggravated, but in unequal proportion. In the former type of dysuria, in the beginning, the location of *vāyu* should be corrected because dysuria essentially takes place in the normal and natural location of *vāyu*. This is elaborated in the first half of the above verse. The principle laid down for the treatment of *sānnipātika* fever (vide *Cikitsā* 3 : 287), i.e. to treat the location of *kapha* in the beginning, does not hold good in the present context.

In the case of the latter, i.e. *viṣama-sannipāta*, where all the three *doṣas* are unequally aggravated, the line of treatment is different. In such cases, as described in the later part of the above verse, emetic therapy should be administered in the beginning, if *kapha* is aggravated in excess; purgation therapy should be administered in the beginning, if *pitta* is aggravated in excess; and *basti* or medicated enema therapy should be administered in the beginning, if *vāyu* is aggravated in excess.

Treatment of Dysuria Caused by Calculus and Gravels

क्रिया हिता साऽश्मरिशर्कराभ्यां कृच्छ्रे यथैवेह कफानिलाभ्याम्।
कार्याऽश्मरीभेदनपातनाय विशेषयुक्तं शृणु कर्म सिद्धम्।। ५९।।
पाषाणभेदं वृषकं श्वदंष्ट्रापाठाभयाव्योषशटीनिकुम्भाः।
हिंस्राखराश्वाशितिवारकाणामेर्वारुकाणां त्रपुषस्य बीजम्।। ६०।।
उत्कुञ्चिका हिङ्गु सवेतसाम्लं स्याद्द्वे बृहत्यौ हपुषा वचा च।
चूर्णं पिबेदश्मरिभेदपक्वं सर्पिश्च गोमूत्रचतुर्गुणं तैः।। ६१।।
मूलं श्वदंष्ट्रेक्षुरकोरुबूकात् क्षीरेण पिष्टं बृहतीद्वयाच्च।
आलोड्य दध्ना मधुरेण पेयं दिनानि सप्ताश्मरिभेदनाय।। ६२।।
पुनर्नवायोरजनीश्वदंष्ट्राफल्गुप्रवालाश्च सदर्भपुष्पाः।
क्षीराम्बुमद्येक्षुरसैः सुपिष्टं पेयं भवेदश्मरिशर्करासु।। ६३।।
त्रुटिं सुराह्वं लवणानि पञ्च यवाग्रजं कुन्दुरुकाश्मभेदौ।
कम्पिल्लकं गोक्षुरकस्य बीजमेर्वारुबीजं त्रपुषस्य बीजम्।। ६४।।
चूर्णीकृतं चित्रकहिङ्गुमांसीयवानितुल्यं त्रिफलाद्विभागम्।
अम्लैरशुक्तै रसमद्ययूषैः पेयं हि गुल्माश्मरिभेदनार्थम्।। ६५।।
बिल्वप्रमाणो घृततैलभृष्टो यूषः कृतः शिग्रुकमूलकल्कात्।
शीतोऽश्मभित् स्याद्दधिमण्डयुक्तः पेयः प्रकामं लवणेन युक्तः।। ६६।।
जलेन शोभाञ्जनमूलकल्कः शीतो हितश्चाश्मरिशर्करासु।
सितोपला वा समयावशूका कृच्छ्रेषु सर्वेष्वपि भेषजं स्यात्।। ६७।।
पीत्वाऽथ मद्यं निगदं रथेन हयेन वा शीघ्रजवेन यायात्।
तैः शर्करा प्रच्यवतेऽश्मरी तु शाम्येन्न चेच्छल्यविदुद्धरेत्ताम्।। ६८।।

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If dysuria (*mūtra-kṛcchra*) is caused by calculus (*aśmarī*) or gravels (*śarkarā*), then the therapies suggested for *kaphaja* and *vātika* types of dysuria are beneficial.

Now, listen to the effective therapies to be administered specifically for the *bhedana* (breaking or dissolution) and *pātana* (expulsion) of *aśmari* (calculus) which are being described hereafter :

1. [*Pāṣāṇabhedādi-Kvātha*]
   Intake of the powder of *pāṣāṇa-bheda, vāsā, śvadaṃṣṭrā, pāṭhā, abhayā, śuṇṭhī, pippalī, marica, śaṭī, nikumbha (dantī),* seeds of *hiṃsrā, kharāśvā (ajamodā), śitivāraka (śāliñca), ervāruka* and *trapuṣa, utkuñcikā (kṛṣṇa-jīraka), hiṅgu, amla-vetasa, bṛhatī, kaṇṭakārī, hapuṣā* and *vācā* helps in the breaking (dissolution) of calculus in the urinary tract.
2. [*Pāṣāṇabhedādi-Ghṛta*]
   Ghee (four parts) cooked with the paste of the above mentioned drugs (one part) and four parts of cow's urine also helps in the breaking (dissolution) of the calculus in the urinary tract.
3. Roots of *śvadaṃṣṭrā, ikṣuraka (kokilākṣa), urubūka (eraṇḍa), bṛhatī* and *kaṇṭakārī* should be mixed by adding sweet curd. Intake of this potion for seven days helps in the breaking (dissolution) of calculus in the urinary tract.
4. *Punarnavā, lauha-bhasma, rajanī, śvadaṃṣṭrā, pravāla* (adventitious root) of *phalgu (kāṣṭhodumbara)* and flowers of *darbha* should be triturated and made to a paste by adding milk, water, alcohol or sugar-cane juice. These recipes should be taken by the patient suffering from *aśmarī* (calculus) and *śarkarā* (graveluria).
5. [*Truṭyādi-Cūrṇa*]
   One part of each of *truṭi (kṣudra elā), surāhva (deva-dāru),* five types of salt, *yava-kṣāra, kunduru, pāṣāṇa-bheda, kampillaka,* seeds of *gokṣura, ervāru* and *trapuṣa, citraka, hiṅgu, māṃsī* and *yavānī*, and two parts of each of *harītakī,*

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vibhītaka and *āmalakī* should be made to a powder. Intake of this along with sour drinks (excluding *śukta* and vinegar), meat soup, alcohol and vegetable soup helps in the cure of *gulma* (phantom tumour) and breaking (dissolution) of calculus in the urinary tract.

6. Root of *śigru* should be made to a paste. The soup of the measurement of one *bilva* of this paste should be sizzled with ghee and oil, and cooled. Intake of this cold soup along with *dadhi-maṇḍa* (whey) and adequate quantity of salt helps in the breaking (dissolution) of the calculus in the urinary tract.
7. Intake of the paste of the root of *śobhāñjana* along with cold water is useful in curing *aśmarī* (calculus) and *śarkarā* (gravels) in the urinary tract.
8. *Sitopalā* (sugar of big crystals) mixed with equal quantity of *yava-kṣāra* is the remedy for all types of dysuria.
9. After taking wholesome alcohol [in large quantity], the patient should ride over a chariot or horse running very fast which causes expulsion of gravels and stones from the urinary tract. If this expulsion does not take place then these stones and gravels should be removed surgically by an expert surgeon. [59 - 68]

In the verse no. 65 (item no. 5) *madya* or alcohol (which is normally sour in taste) is specifically mentioned because of its excellence in cleansing the urinary tract, and breaking (dissolution) of calculus.

Treatment of Dysuria Caused by Vitiated Semen

रेतोभिघातप्रभवे तु कृच्छ्रे समीक्ष्य दोषं प्रतिकर्म कुर्यात्।
कार्पासमूलं वृषकाश्मभेदौ बलास्थिरादीनि गवेधुका च।। ६९।।
वृश्चीर ऐन्द्री च पुनर्नवा च शतावरी मध्वसनाख्यपर्ण्यौ।
तत्क्वाथसिद्धः पवने रसः स्यात् पित्तेऽधिके क्षीरमथापि सर्पिः।। ७०।।
कफे च यूषादिकमन्नपानं संसर्गजे सर्वहितः क्रमः स्यात्।
एवं न चेच्छाम्यति तस्य युञ्ज्यात् सुरां पुराणां मधुकासवं वा।। ७१।।
विहङ्गमांसानि च बृंहणाय बस्तींश्च शुक्राशयशोधनार्थम्।
शुद्धस्य तृप्तस्य च वृष्ययोगैः प्रियानुकूलाः प्रमदा विधेयाः।। ७२।।

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If obstruction by vitiated semen is the cause of dysuria, then the patient should be treated with remedies appropriate to the aggravated *doṣas* responsible for such vitiation.

Meat-soup prepared with the decoction of *kārpāsa, vāsaka, pāṣāṇa-bheda, balā, śāla-parṇī, pṛśni-parṇī, bṛhatī, kaṇṭakārī, gokṣura, gavedhukā, vṛścīra* (*śvetā* or white variety of *punarnavā*), *aindrī* (*indra-vāruṇī*), (red variety of) *punarnavā, śatāvarī, madhu-parṇī* (*guḍūcī*) and *asana-parṇī* (*aparājitā*) is useful in dysuria caused by the seminal vitiation of *vātika* type.

Milk or ghee prepared with the above mentioned decoction is useful in dysuria caused by the seminal vitiation of *paittika* type.

Vegetable soup, food and drinks prepared with the above mentioned decoction is useful in dysuria caused by the seminal vitiation of *kaphaja* type.

If the semen is vitiated by the aggravation of combined *doṣas* (two or all three) to cause dysuria, then therapies appropriate to each of these *doṣas* in a combined form should be administered.

If the dysuria caused by the vitiation of semen is not relieved by the above mentioned therapeutic measures, then the patient should be given old *surā* type of alcohol or *Madhukāsava* to drink. His body should be nourished by the meat of birds, and he should be given *uttara-basti* (urethral douche) for cleansing the *śukrāśaya* (seminal vesicle). When he is cleansed, and he is refreshed with aphrodisiac recipes, he should be made to stay with lovable ladies and desirable women having erotic disposition.

[69 - 72]

Treatment of Dysuria Caused by Vitiated Blood

रक्तोद्भवे तूत्पलनालतालकासेक्षुबालेक्षुकशेरुकाणि।
पिबेत् सिताक्षौद्रयुतानि खादेदिक्षुं विदारीं त्रपुषाणि चैव।। ७३।।
घृतं श्वदंष्ट्रास्वरसेन सिद्धं क्षीरेण चैवाष्टगुणेन पेयम्।
स्थिरादिकानां कनकादिकानामेकैकशो वा विधिनैव तेन।। ७४।।

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क्षीरेण बस्तिर्मधुरौषधैः स्यात्तैलेन वा स्वादुफलोत्थितेन।
यन्मूत्रकृच्छ्रे विहितं तु पैत्ते कार्यं तु तच्छोणितमूत्रकृच्छ्रे।। ७५।।

In dysuria caused by the vitiation of blood, the following recipes are useful :

1. The patient should drink the juice of the stalk of *utpala, tāla, kāsa, ikṣu, bālekṣu* and *kaśeruka* along with sugar and honey;
2. He should eat *ikṣu, vidārī* and *trapuṣa* (in uncooked form);
3. The medicated ghee prepared by cooking with the juice of *śvadaṃṣṭrā* (equal in quantity of ghee) and milk (eight times of the quantity of ghee) is useful in this ailment;
4. *Śāla-parṇī, pṛśni-parṇī, bṛhatī, kaṇṭakārī, gokṣura* and drugs belonging to the group beginning with *kataka* (*kanaka*) taken either individually or all together, should be made to a decoction. Recipes of medicated ghee prepared by cooking with this decoction are useful in this ailment;
5. Medicated milk prepared by cooking with the drugs having sweet taste may be used as urethral douche in this ailment;
6. Medicated oil prepared by cooking with sweet fruits (like *madhuka* and *akṣoṭa*) may also be used as urethral douche in this ailment; and
7. Therapeutic measures described for the treatment of *paittika* type of dysuria are also useful in this ailment. [73 - 75]

According to some scholars, the juice of *śvadaṃṣṭrā* described in item no. 3 should be eight times of ghee like milk. It is not correct. The quantity of this juice should be equal to that of ghee. Jatūkarṇa has made this point clear inasmuch as, according to him, in a recipe of medicated ghee, the paste should be one part, the ghee should be four parts and juice should be equal to the ghee in quantity.

[The word *kanaka* in the verse no. 74 seems to be a misprint. The correct term appears to be *kataka*. This is evident from Cakrapāṇi's commentary.] The sweet drugs beginning with *kataka* are described as part of the group of drugs (*madhura-skandha*) in *Vimāna* 8 : 139.

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Prohibitions in Dysuria

व्यायामसंधारणशुष्करूक्षपिष्टान्नवातार्ककरव्यवायान्।
खर्जूरशालूककपित्थजम्बूबिसं कषायं न रसं भजेत।। ७६।।
इति मूत्रकृच्छ्रचिकित्सा।

The patient suffering from different types of *mūtra-kṛcchra* (dysuria) should avoid exercise, suppression of the manifested natural urges, dry and ununctuous articles of food, pastries, exposure to strong wind, strong rays of the sun, sexual intercourse, *kharjūra, śālūka, kapittha, jambū, bisa* and articles having astringent taste.

Thus, ends the description of the treatment of dysuria (*mūtra-kṛcchra*).

HEART-DISEASES

Etiology of Heart-Diseases

व्यायामतीक्ष्णातिविरेकबस्तिचिन्ताभयत्रासगदातिचाराः।
छर्द्यामसंधारणकर्शनानि हृद्रोगकर्तृणि तथाऽभिघातः।। ७७।।

Hṛd-roga (heart-disease) is caused by the following factors :

1. Excessive exercise;
2. Excessive use of articles having *tīkṣṇa* (sharp) attributes;
3. Administration of purgation and emetic therapies, and enema in excess;
4. Excessive worry, fear and stress;
5. Improper treatment of diseases;
6. Emesis, *āma* (product of improper digestion and metabolism), and suppression of the manifested natural urges;
7. Emaciation; and
8. Trauma (physical and mental). [77]

Ailments Associated with Heart-Disease

वैवर्ण्यमूर्च्छाज्वरकासहिक्काश्वासास्यवैरस्यतृषाप्रमोहाः ।
छर्दिः कफोत्क्लेशरुजोऽरुचिश्च . हृद्रोगजाः स्युर्विविधास्तथाऽन्ये।। ७८।।

Discoloration of the skin, fainting, fever, cough, hiccup,

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asthma, bad taste in the mouth, morbid thirst, unconsciousness, vomiting, nausea, pain, anorexia and such other ailments are manifested in a patient suffering from heart-disease. [78]

The above mentioned ailments appear as complications at a later stage of heart-disease (*hṛd-roga*). This is indicated by the use of the term '*hṛd-rogaja*' (meaning those produced as a result of heart-disease, obviously at a later stage). Some scholars, however, interpret this term '*hṛd-rogaja*' differently. According to them, the above mentioned ailments appear *along with* (*samam*) *hṛd-roga*. By implication, these are the signs and symptoms of *hṛd-roga* in general, and those specific to different types of *hṛd-roga* will be described hereafter.

Heart-disease is described in detail in *Sūtra* 17 : 30-40. However, in the context of its treatment, it is described again here in brief.

Specific Features of Different Types of Hṛd-Roga

हृच्छून्यभावद्रवशोषभेदस्तम्भाः समोहाः पवनाद्विशेषः।
पित्तात्तमोदूयनदाहमोहाः संत्रासतापज्वरपीतभावाः॥ ७९॥
स्तब्धं गुरु स्यात् स्तिमितं च मर्म कफात् प्रसेकज्वरकासतन्द्राः।
विद्यात्त्रिदोषं त्वपि सर्वलिङ्गं तीव्रार्तितोदं कृमिजं सकण्डूम्॥ ८०॥

Feeling of emptiness in the heart region, tachycardia, dryness (atrophy) of the cardiac muscles, pricking pain, heart-block and unconsciousness are the specific features of *vātika* type of *hṛd-roga* (heart-disease).

Darkness of vision, *dūyana* (giddiness), burning sensation, unconsciousness, *santrāsa* (feeling of distress), heat sensation, fever and yellowish coloration are the specific features of *paittika* type of *hṛd-roga*.

Bradycardia, heaviness and timidity of the heart, excessive salivation, fever, cough and drowsiness are the specific features of the *kapahaja* type of *hṛd-roga*.

In the heart-disease caused by the aggravation of all the three *doṣas* (*sannipāta*), all the signs and symptoms described above are manifested together.

In the heart-disese caused by parasitic infestation (*kṛmija*), the patient gets acute pain, pricking pain and itching.[79 - 80]

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Treatment of Vātika Heart-Disease

तैलं ससौवीरकमस्तुतक्रं वाते प्रपेयं लवणं सुखोष्णम्।
मूत्राम्बुसिद्धं लवणैश्च तैलमानाहगुल्मार्तिहृदामयघ्नम्।। ८१।।
पुनर्नवां दारु सपञ्चमूलं रास्नां यवान् बिल्वकुलत्थकोलम्।
पक्त्वा जले तेन विपाच्य तैलमभ्यङ्गपानेऽनिलहृद्गदघ्नम्।। ८२।।
हरीतकीनागरपुष्कराह्वैर्वयःकयस्थालवणैश्च कल्कैः।
सहिङ्गुभिः साधितमप्यसर्पिर्गुल्मे सहृत्पार्श्वगदेऽनिलोत्थे।। ८३।।
सपुष्कराह्वं फलपूरमूलं महौषधं शट्यभया च कल्काः।
क्षाराम्बुसर्पिर्लवणैर्विमिश्राः स्युर्वातहृद्रोगविकर्तिकाघ्नाः।। ८४।।
क्वाथः कृतः पौष्करमातुलुङ्गपलाशभूतीकशटीसुराह्वैः।
सनागराजाजिवचायवानीक्षारः सुखोष्णो लवणश्च पेयः।। ८५।।
पथ्याशटीपौष्करपञ्चकोलात् समातुलुङ्गाद्यमकेन कल्कः।
गुडप्रसन्नालवणैश्च भृष्टो हृत्पार्श्वपृष्ठोदरयोनिशूले।। ८६।।
स्यात्त्र्यूषणं द्वे त्रिफले सपाठे निदिग्धिकागोक्षुरकौ बले द्वे।
ऋद्धिस्त्रुटिस्तामलकी स्वगुप्ता मेदे मधूकं मधुकं स्थिरा च।। ८७।।
शतावरी जीवकपृश्निपर्ण्यौ द्रव्यैरिमैरक्षसमैः सुपिष्टैः।
प्रस्थं घृतस्येह पचेद्विधिज्ञः प्रस्थेन दध्ना त्वथ माहिषेण।। ८८।।
मात्रां पलं चार्धपलं पिचुं वा प्रयोजयेन्माक्षिकसंप्रयुक्ताम्।
श्वासे सकासे त्वथ पाण्डुरोगे हलीमके हृद्ग्रहणीप्रदोषे।। ८९।।

Oil, *sauvīraka, mastu* (whey) and butter-milk, taken in equal quantities, should be added with salt. Intake of this potion, in luke-warm form cures *vātika* type of heart-disease.

Intake of the medicated oil prepared by cooking with cow's urine, water and salt cures flatulence, *gulma* (phantom tumour), abdominal pain and heart-disease [of *vātika* type].

Decoction may be prepared of *punarnavā, devadāru, bilva* (root), *śyonāka, gambhārī, pāṭalā, gaṇikārikā, rāsnā, yava, bilva* (fruit), *kulattha* and *kola* by boiling with water. Medicated oil prepared by cooking with this decoction is useful for massage and *pāna* (taking orally) in the *vātika* type of heart-disease.

Medicated oil prepared by cooking with the paste of *harītakī, nāgara, puṣkara-mūla*, (juice of) *vayasthā* (*guḍūcī*), (juice of)

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kayasthā (*āmalakī*) and salt, and *hiṅgu* is immensely effective for curing *gulma* (phantom tumour), heart-disease and pain in the chest caused by the aggravated *vāyu*.

Intake of the paste of *puṣkara-mūla*, root of *phala-pūra* (*bīja-pūraka*), *mahauṣadha*, *śaṭī* and *harītakī* mixed with alkali-water, ghee and salt cures *vātika* type of heart-disease and *vikartikā* (angina pain).

The decoction of *puṣkara-mūla, mātuluṅga, palāśa, bhūtīka, śaṭī* and *devadāru* should be added (*prakṣepa*) with the powders of *nāgara, ajājī, vacā, yavānī, yava-kṣāra* and salt. This potion should be given in luke-warm form to the patient suffering from *vātika* type of heart-disease.

The paste of *pathyā, śaṭī, puṣkara-mūla, pippalī, pippalī-mūla, cavya, citraka*, *śuṇṭhī* and *mātuluṅga* should be sizzled by adding oil and ghee. Intake of this potion along with jaggery, *prasannā* (scum of alcohol) and salt cures pain in the chest, sides of the chest, back, abdomen and female genital tract.

One *akṣa* of each of *śuṇṭhī, pippalī, marica, harītakī, vibhītaka, āmalakī, drākṣā, kāśmarya, parūṣaka, pāṭhā, nidigdhikā, gokṣura, balā, mahābalā, ṛddhi, truṭi* (*sūkṣma-elā*) *tāmalakī, svayaṅ-guptā, medā, mahāmedā, madhūka, sthirā, śatāvarī, jīvaka* and *pṛśni-parṇī* should be made to a paste. One *prastha* of ghee should be cooked by adding this paste and curd prepared of buffalo-milk. This medicated ghee should be administered in the dose of one *pala*, half *pala* or one *picu* by adding honey for curing cough, asthma, anemia, *halīmaka* (a serious type of jaundice), heart-disease and sprue syndrome.

[81 - 89]

Treatment of Paittika Type of Heart-Disease

शीताः प्रदेहाः परिषेचनानि तथा विरेको हृदि पित्तदुष्टे।
द्राक्षासिताक्षौद्रपरूषकैः स्याच्छुद्धे तु पित्तापहमन्नपानम्।। ९०।।
यष्ट्याह्विकातिक्तकरोहिणीभ्यां कल्कं पिबेच्चापि सिताजलेन।
क्षते च सर्पींषि हितानि सर्पिर्गुडाश्च ये तान् प्रसमीक्ष्य सम्यक्।। ९१।।

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दद्यादिभषग्धन्वरसांश्च गव्यक्षीराशिनां पित्तहृदामयेषु।
तैरेव सर्वे प्रशमं प्रयान्ति पित्तामयाः शोणितसंश्रया ये।। ९२।।
द्राक्षाबलाश्रेयसिशर्कराभिः खर्जूरवीरर्षभकोत्पलैश्च।
काकोलिमेदायुगजीवकैश्च क्षीरेण सिद्धं महिषीघृतं स्यात्।। ९३।।
कशेरुकाशैवलशृङ्गवेरप्रपौण्डरीकं मधुकं बिसस्य।
ग्रन्थिश्च सर्पिः पयसा पचेत्तैः क्षौद्रान्वितं पित्तहृदामयघ्नम्।। ९४।।
स्थिरादिकल्कैः पयसा च सिद्धं द्राक्षारसेनेक्षुरसेन वाऽपि।
सर्पिर्हितं स्वादुफलेक्षुजाश्च रसाः सुशीता हृदि पित्तदुष्टे।। ९५।।

If the heart disease is caused by aggravated *pitta*, then the patient should be given cooling *pradeha* (application of ointment), affusion and purgation therapy.

After the body is anointed by the administration of purgative therapy, the patient should be given food and drinks added with grapes, sugar, honey and *parūṣaka*.

The patient may also take the paste of *yaṣṭi-madhu* and *kaṭu-rohiṇī* along with sugar mixed water.

If there is ulcer in the chest, then the patient should be given medicated ghees and the recipes of *Sarpir-guḍa* (vide *Cikitsā* 11 : 50-77) after proper examination.

In *paittika* type of heart-disease, the patient should be given the soup of the animals inhabiting arid zone, and food prepared of cow's milk. By this, all types of diseases caused by the aggravation of *pitta*, and those located in the blood get cured.

Medicated ghees prepared by cooking buffalo-ghee with milk and the paste of either *drākṣā, balā, śreyasi* (*rāsnā*) and *śarkarā*, or *kharjūra, vīra, ṛṣabhaka* and *utpala, kākolī, medā, mahā-medā* and *jīvaka* are useful in curing *paittika* type of heart-disease.

Medicated ghee should be prepared by cooking with the paste of *kaśeruka, śaivāla, śṛṅgavera, prapauṇḍarīka, madhuka* and tuber of lotus, and milk. Honey (one-fourth in quantity of ghee) should be added after cooking is over. Intake of this potion cures heart-disease.

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Ghee cooked with the paste of *śāla-parṇī, pṛśni-parṇī, bṛhatī, kaṇṭakarī* and *gokṣura*, and milk or grape-juice or sugar-cane-juice is useful in *paittika* type of heart-disease.

Cooling juice of sweet fruits and sugar-cane is useful in *paittika* type of heart-disease. [90 - 95]

Treatment of Kaphaja Type of Heart-Disease

स्विन्नस्य वान्तस्य विलङ्घितस्य क्रिया कफघ्नी कफमर्मरोगे।
कौलत्थधान्यैश्च रसैर्यवान्नं पानानि तीक्ष्णानि च शङ्कराणि ।। ९६ ।।
मूत्रे शृताः कट्फलशृङ्गवेरपीतद्रुपथ्यातिविषाः प्रदेयाः।
कृष्णाशटीपुष्करमूलरास्नावचाभयानागरचूर्णकं च ।। ९७ ।।
उदुम्बराश्वत्थवटार्जुनाख्ये पालाशरौहीतकखादिरे च।
क्वाथे त्रिवृत्त्यूषणचूर्णसिद्धो लेहः कफघ्नोऽशिशिराम्बुयुक्तः ।। ९८ ।।
शिलाह्वयं वा भिषगप्रमत्तः प्रयोजयेत् कल्पविधानदिष्टम्।
प्राशं तथाऽगस्त्यमथापि लेहं रसायनं ब्राह्ममथामलक्याः ।। ९९ ।।

In *kaphaja* type of heart-disease, remedies should be given after the administration of fomentation, emetic and *laṅghana* (fasting) therapies.

Intake of barley as food along with the juice (soup) of *kulattha* and *dhānyaka*, and drinks having sharp (*tīkṣṇa*) attribute is useful for *kaphaja* type of heart-disease.

Urine boiled with *kaṭphala, śṛṅgavera, pītadru* (*dāru-haridrā*), *pathyā* and *ativiṣā* is useful in this condition.

The powder of *kṛṣṇā* (*pippalī*), *śaṭī, puṣkara-mūla, rāsnā, vacā, abhayā* and *nāgara* is useful for this ailment.

To the decoction (three parts) of *udumbara, aśvattha, vaṭa, arjuna, palāśa, rohītaka* and *khadira*, the powder (one part) of *trivṛt, śuṇṭhī, pippalī* and *marica* should be added and made to a linctus. Intake of this linctus along with warm water cures *kaphaja* type of heart-disease.

For curing *kaphaja* type of heart-disease, an expert physician should administer *śilājatu* according to the prescribed procedure to get its rejuvenating effect (*kalpa*) -- vide *Cikitsā* 1 : 3 : 55-65.

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Similarly, *Cyavana-prāśa* (vide *Cikitsā* 1 : 1 : 62-74), *Agastya-harītakī* or *Agastya-rasāyana* (vide *Cikitsā* 18 : 57-62), *Brāhma-rasāyana* (vide *Cikitsā* 1 : 1 : 41-57) and *Āmalaka-rasāyana* (vide *Cikitsā* 1 : 1 : 75) are useful for the patient suffering from *kaphaja* type of heart-disease. [96 - 99]

Treatment of Sānnipātika Heart-Disease

त्रिदोषजे लङ्घनमादितः स्यादन्नं च सर्वेषु हितं विधेयम्।
हीनातिमध्यत्वमवेक्ष्य चैव कार्यं त्रयाणामपि कर्म शस्तम्।। १००।।

If the heart disease is caused by the simultaneous aggravation of all the three *doṣas* (*sannipāta*), then in the beginning, *laṅghana* (fasting therapy) should be administered, and the patient should be given such food as are conductive to the alleviation of all the three *doṣas*.

After ascertaining the nature of these aggravated *doṣas*, i.e. their mild aggravation, moderate aggravation or excessive aggravation, appropriate therapeutic measures should be adopted for their alleviation. [100]

Since heart (chest) is the main seat of *kapha*, in the *sānnipātika* type of heart-disease, in the beginning, *kapha* has to be alleviated for which *laṅghana* (fasting therapy) is prescribed.

Treatment of Angina in Sānnipātika Heart-Disease

भुक्तेऽधिकं जीर्यति शूलमल्पं जीर्णे स्थितं चेत् सुरदारुकुष्ठम्।
सतिल्वकं द्वे लवणे विडङ्गमुष्णाम्बुना सातिविषं पिबेत् सः।। १०१।।
जीर्णेऽधिके स्नेहविरेचनं स्यात् फलैर्विरेच्यो यदि जीर्यति स्यात्।
त्रिष्वेव कालेष्वधिके तु शूले तीक्ष्णं हितं मूलविरेचनं स्यात्।। १०२।।
प्रायोऽनिलो रुद्धगतिः प्रकुप्यत्यामाशये शोधनमेव तस्मात्।
कार्यं तथा लङ्घनपाचनं च.....।

If [in the *sānnipātika* type of heart-disease], excruciating pain appears [in the cardiac region] immediately after taking food, is of moderate intensity during the process of digestion, and gets alleviated after the food is digested (this happens because of excessive aggravation of *kapha*), then the patient should be given

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to drink the powder of *deva-dāru, kuṣṭha, tilvaka, saindhava-lavaṇa, sauvarcala-lavaṇa, viḍaṅga* and *ativiṣā* mixed with warm water.

If [in *sānnipātika* type of heart-disease], excruciating pain [in the cardiac region] appears after the digestion of food (this happens because of excessive aggravation of *vāyu*), then the patient should be given purgation therapy containing oil, ghee, etc.

If [in *sānnipātika* type of heart-disease], excruciating pain [in the cardiac region] appears during the digestion of food (this happens because of excessive aggravation of *pitta*), then the patient should be given purgation therapy containing fruits (like *drākṣā* and *kāśmarya*).

If [in *sānnipātika* type of heart-disease], excruciating pain [in the cardiac region] appears in all the three periods, viz., before, during and after digestion (this happens because of excessive aggravation of all the three *doṣas*), then the patient should be given strong (*tīkṣṇa*) purgation therapy containing roots (of *trivṛt*, etc.,).

Vāyu generally gets aggravated because of the obstruction to its movement in the *āmāśaya* (stomach including small intestine). Therefore, it is necessary to give purgation therapy, *laṅghana* (fasting therapy) and *pācana* (carminative therapy) to the patient.

[101 - $^{3}/_{4}$ 103]

Generally, the aggravated *vāyu* is corrected by the administration of *basti* or medicated enema therapy. In the present context, however, purgation therapy which cleanses *āmāśaya* (stomach including small intestine) is prescribed because the disease is manifested as a result of the obstruction of *vāyu* in this region.

Treatment of Kṛmija Heart-Disease

सर्वं कृमिघ्नं कृमिहद्गदे च।। १०३।।

इति हृद्रोगचिकित्सा।

For the treatment of heart-disease caused by *kṛmi* (micro-

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organisms), therapeutic measures for the destruction of these micro-organisms should be administered.

Thus, ends the description of the treatment of heart-diseases.

[103 $^{1}/_{4}$]

Therapeutic measures for the destruction of various types of micro-organisms are described in *Vimāna* 7 : 16-26.

DISEASES OF HEAD
(Nose-Diseases)

Etiology and Pathogenesis of Pratiśyāya (Rhinitis)

संधारणाजीर्णरजोतिभाष्यक्रोधर्तुवैषम्यशिरोभितापैः ।
प्रजागरातिस्वपनाम्बुशीतैरवश्यया मैथुनबाष्यधूमैः ।। १०४ ।।
संस्त्यानदोषे शिरसि प्रवृद्धो वायुः प्रतिश्यायमुदीरयेत्तु।

Pratiśyāya or rhinitis is caused by the following :

1. Suppression of the manifested natural urges;
2. Indigestion;
3. Excessive exposure to the dust;
4. Excessive speech;
5. Anger;
6. Seasonal vagaries;
7. Excessive exposure of the head to heat;
8. Remaining awake at night and excessive sleep (during day time);
9. Exposure to cold water and frost,
10. Sexual intercourse and weeping in excess; and
11. Exposure to smoky atmosphere.

The above mentioned factors make the *doṣa* (mucus) in the head thick, and aggravate *vāyu,* giving rise to rhinitis.

[104 - $^{2}/_{4}$ 105]

The three vital organs in the body are *basti* (urinary bladder), *hṛdaya*

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(heart) and *śiras* (head). After the description of the diagnosis and treatment of the diseases of the first and second vital organs, now those of the third vital organ, i.e. head are being described.

Among the diseases of various parts of the head, it is the *pratiśyāya* (rhinitis) which is the most important one because it gives rise to several other diseases of the head. Therefore, it is described in the beginning. The same view is held in *Śālākya-tantra* (specialised branch dealing with the diagnosis and treatment of the diseases of the head and neck).

While describing *yakṣma-roga* (tuberculosis), *pratiśyāya* is described as its premonitory symptom (vide *Cikitsā* 8 : 64-70). In the the present context, however, it (*pratiśyāya*) is being described as a separate disease entity which is the distinctive feature of the present elaboration.

Signs and Symptoms of Vātika Rhinitis

घ्राणार्तितोदौ क्षवथुर्जलाभः स्रावोऽनिलात् सस्वरमूर्धरोगः ।।१०५।।

[*Pratiśyāya* or rhinitis is of four types, viz., *vātika, paittika, kaphaja* and *sānnipātika* which are caused by the aggravation of *vāyu, pitta, kapha* and simultaneous aggravation of all the three *doṣas* respectively.]

Excessive pain and pricking sensation in the nose, sneezing, watery discharge, hoarseness of voice and headache are the signs and symptoms of rhinitis caused by the aggravation of *vāyu*.

[105 $^{2}/_{4}$]

Signs and Symptoms of Paittika Rhinitis

नासाग्रपाकज्वरवक्त्रशोषतृष्णोष्णपीतस्रवणानि पित्तात्।

Inflammation of the tip of the nose, fever, dryness of the mouth, morbid thirst and discharge of hot as well as yellow liquid are the signs and symptoms of *paittika* type of rhinitis.

[$^{2}/_{4}$ 106]

Signs and Symptoms of Kaphaja Rhinitis

कासारुचिस्त्रावघनप्रसेकाः कफाद्गुरुः स्रोतसि चापि कण्डूः।। १०६।।

Cough, anorexia, thick discharge, salivation and heaviness as well as itching sensation in the nasal passage are the signs and symptoms of *kaphaja* type of rhinitis. [106 $^{2}/_{4}$]

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Signs and Symptoms of Sānnipātika Rhinitis

सर्वाणि रूपाणि तु सन्निपातात् स्युः पीनसे तीव्ररुजेऽतिदुःखे।

All the above mentioned signs and symptoms along with excruciating pain and discomfort are manifested in rhinitis caused by *sannipāta* (simultaneous aggravation of all the three *doṣas*). [$^{2}/_{4}$ 107]

Duṣṭa-Pratiśyāya (Pernicious Rhinitis)

सर्वोऽतिवृद्धोऽहितभोजनात्तु दुष्टप्रतिश्याय उपेक्षितः स्यात्।। १०७।।
ततस्तु रोगाः क्षवथुश्च नासाशोषः प्रतीनाहपरिस्रवौ च।।
घ्राणस्य पूतित्वमपीनसश्च सपाकशोथार्बुदपूयरक्ताः।। १०८।।
अरूंषि शीर्षश्रवणाक्षिरोगखालित्यहर्यर्जुनलोमभावाः।
तृट्श्वासकासज्वररक्तपित्तवैस्वर्यशोषाश्च ततो भवन्ति।। १०९।।

If all the above mentioned types of *pratiśyāya* get excessively aggravated due to neglect of appropriate treatment or due to the intake of unwholesome food, then this leads to *duṣṭa-pratiśyāya* (pernicious rhinitis). As a result of this, diseases like sneezing, dryness or atrophy of nasal mucous membrane, *pratīnāha* (nasal obstruction), *parisrāva* (excessive discharge from the nose), *pūtighrāṇa* (ozena), *apīnasa* (chronic rhinitis), *nāsā-pāka* (suppurative rhinitis), *nāsā-śotha* (oedematous rhinitis), *nāsārbuda* (nasal tumour), *nāsā-pūya-rakta* (purulent and sanguinous rhinitis), *arūṃṣi* (furunculosis), diseases of the head, ears and eyes, alopacia, tawniness and premature graying of hair, morbid thirst, asthma, cough, fever, *rakta-pitta* (an ailment characterised by bleeding from different parts of the body), hoarseness of voice and *śoṣa* (consumption) are caused. [107 $^{2}/_{4}$ - 109]

According to some scholars, pernicious rhinitis gives rise to mouth-diseases also in addition to various ailments described above. This mouth-disease, however, is covered under *śīrṣa-roga* (diseases of the head) described above.

Signs and Symptoms of Duṣṭa-Pratiśyāya (Pernicious Rhinitis)

रोधाभिघातस्रवशोषपाकैर्घ्राणं युतं यश्च न वेत्ति गन्धम्।
दुर्गन्धि चास्यं बहुशःप्रकोपि दुष्टप्रतिश्यायमुदाहरेत्तम्।। ११०।।

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Duṣṭa-pratiśyaya or pernicious rhinitis is characterised by the following signs and symptoms :

1. Nasal obstruction, ulceration, discharge, dryness and suppuration;
2. Loss of the sensation of smell;
3. Foul smell of the mouth; and
4. Frequent attack of the ailment. [110]

Pathogenesis of Kṣavathu (Sneezing)

संस्पृश्य मर्माण्यनिलस्तु मूर्ध्नि विष्वक्पथस्थः क्षवथुं करोति।

Vāyu afflicting the vital organs, after pervading all the channels in the head gives rise to sneezing. [$^{2}/_{4}$ 111]

Pathogenesis of Nāsā-Śoṣa (Dryness of Nasal Mucous Membrane)

क्रुद्धः स संशोष्य कफं तु नासाशृङ्गाटकघ्राणविशोषणं च।। १११।।

The aggravated *vāyu* dries up the *kapha* in the nose and the vital organ (*marman*) called *śṛṅgāṭaka* which results in the loss of the sense of smell (and dryness of the nasal mucous membrane). [111 $^{2}/_{4}$]

Pathogenesis of Pratīnāha (Nasal Obstruction)

उच्छ्वासमार्गं तु कफः सवातो रुन्ध्यात् प्रतीनाहमुदाहरेत्तम्।

Obstruction of the channel of expiration by the aggravated *kapha* and *vāyu* is called *pratīnāha*. [$^{2}/_{4}$ 112]

Pathogenesis of Parisrava (Nasal Discharge)

यो मस्तुलुङ्गाद्घनपीतपक्वः कफः स्रवेदेष परिस्रवस्तु।। ११२।।

The discharge of thick, yellow and ripe (matured) *kapha* (mucus) from the brain [through the nose] is called *parisrava*. [112 $^{2}/_{4}$]

Pathogenesis of Pūti-Nasya (Ozena)

वैवर्ण्यदौर्गन्ध्यमुपेक्षया तु स्यात् पूतिनस्यं श्वयथुर्भ्रमश्च।

If appropriate treatment of rhinitis is neglected, then this leads to discoloration, foul smell, oedema and giddiness which is called *pūti-nasya*. [$^{2}/_{4}$ 113]

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Signs and Symptoms of Apīnasa (Chronic Rhinitis)

आनह्यते यस्य विशुष्यते च प्रक्लिद्यते धूप्यति चापि नासा ।। ११३ ।।
न वेत्ति यो गन्धरसांश्च जन्तुर्जुष्टं व्यवस्येत्तमपीनसेन।
तं चानिलश्लेष्मभवं विकारं ब्रूयात् प्रतिश्यायसमानलिङ्गम् ।। ११४ ।।

Obstruction, dryness, stickiness, fuming sensation in the nose and inability to recognise taste as well as smell are the signs and symptoms of *apīnasa* (chronic rhinitis). It is caused by aggravated *vāyu* and *kapha*. It shares the signs and symptoms of *pratiśyāya* (ordinary rhinitis). [113 $^{2}/_{4}$ - 114]

Nāsā-Pāka (Suppurative Rhinitis)

सदाहरागः श्वयथुः सपाकः स्याद् घ्राणपाकोऽपि च रक्तपित्तात्।

Nāsā-pāka (suppurative rhinitis) is caused by the vitiation of *rakta* (blood) and *pitta*. It is characterised by the signs and symptoms like burning sensation, redness, oedema and suppuration of the nose. [$^{2}/_{4}$ 115]

Nāsā-Śotha (Oedematous Rhinitis)

घ्राणाश्रितासृक्प्रभृतीन् प्रदूष्य कुर्वन्ति नासाश्वयथुं मलाश्च।। ११५ ।।

The aggravated *doṣas* vitiate blood, etc., located in the nose giving rise to *nāsā-śotha* (oedematous rhinitis). [115 $^{2}/_{4}$]

Nāsā-Arbuda (Nasal Tumour)

घ्राणे तथोच्छ्वासगतिं निरुध्य मांसास्रदोषादपि चार्बुदानि।

Nāsārbuda (nasal tumour) is caused by the vitiation of muscle tissue and blood located in the nose, thereby obstructing the course of respiration. [$^{2}/_{4}$ 116]

Pūya-Rakta (Purulent and Sanguinous Rhinitis)

घ्राणात् स्रवेद्वा श्रवणान्मुखाद्वा पित्तात्तमस्रं त्वपि पूयरक्तम्।। ११६ ।।

In *pūya-rakta* (purulent and sanguinous rhinitis), there is discharge of blood mixed with *pitta* from the nose, ear or mouth. [116 $^{2}/_{4}$]

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Arūṃṣi (Furunculosis)

कुर्यात् सपित्तः पवनस्त्वगादीन् संदूष्य चारूंषि सपाकवन्ति।

Aggravated *vāyu* and *pitta* vitiate skin, etc., in the nose to cause *aruṭ* (furunculosis) which gets suppurated. [$^{2}/_{4}$ 117]

Nāsā-Dīpta (Burnt Nose)

नासा प्रदीप्तेव नरस्य यस्य दीप्तं तु तं रोगमुदाहरन्ति।। ११७।।
इति नासारोगनिदानम्।

If the nose looks as if burnt, then the ailment is called *nāsā-dīpta*.

Thus, ends the description of the diagnosis of nasal ailments. [117 $^{2}/_{4}$]

Note : This ailment is not described while enumerating different nasal diseases in verse nos. 108 - 109.

DISEASES OF HEAD

Diagnosis of Śiro-Roga (Diseases of Head)

भृशार्तिशूलं स्फुरतीह वातात् पित्तात् सदाहार्ति कफाद्गुरु स्यात्।
सर्वैस्त्रिदोषं क्रिमिभिस्तु कण्डूर्दौर्गन्ध्यतोदार्तियुतं शिरः स्यात्।। ११८।।
इति शिरोरोगनिदानम्।

In the *vātika* type of *śiro-roga* (head-diseases), there is excruciating pain, ache and throbbing sensation.

Paittika type of *śiro-roga* (headache) is associated with burning sensation and pain.

Kaphaja type of headache is associated with heaviness.

In *sānnipātika* type of *śiro-roga* (headache), which is caused by the simultaneous aggravation of all the three *doṣas*, all the above mentioned signs and symptoms are manifested.

Krimija śiro-roga (headache caused by parasitic infestation) gives rise to itching, foul smell, pricking sensation and pain in the head.

Thus, ends the description of the diagnosis of *śiro-roga* (diseases of the head). [118]

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Head diseases, etc., are described in the verse no. 109 to be caused as complications of *pratiśyāya* (rhinitis). They may also appear in a person independently (*svatantra*). What is described above pertains to both, i.e. the headache appearing as a complication, and the other, appearing independently. Similarly, mouth-diseases are to be understood.

MOUTH-DISEASES

Diagnosis of Mouth-Diseases

मुखामये मारुतजे तु शोषकार्कश्यरौक्ष्याणि चला रुजश्च।
कृष्णारुणं निष्पतनं सशीतं प्रस्त्रंसनस्पन्दनतोदभेदाः ।। ११९ ।।
तृष्णाज्वरस्फोटकतालुदाहा धूमायनं चाप्यवदीर्णता च।
पित्तात् समूर्च्छा विविधा रुजश्च वर्णाश्च शुक्लारुणवर्णवर्ज्याः ।। १२० ।।
कण्डूर्गुरुत्वं सितविज्जलत्वं स्नेहोऽरुचिर्जाड्यकफप्रसेकौ।
उत्क्लेशमन्दानलता च तन्द्रा रुजश्च मन्दाः कफवक्त्ररोगे ।। १२१ ।।
सर्वाणि रूपाणि तु वक्त्ररोगे भवन्ति यस्मिन् स तु सर्वजः स्यात्।
संस्थानदूष्याकृतिनामभेदाच्चैते चतुःषष्टिविधा भवन्ति ।। १२२ ।।
शालाक्यतन्त्रेऽभिहितानि तेषां निमित्तरूपाकृतिभेषजानि।
यथाप्रदेशं तु चतुर्विधस्य क्रियां प्रवक्ष्यामि मुखामयस्य ।। १२३ ।।

इति मुखरोगनिदानम्।

[Mouth-diseases are of four types, viz., *vātika, paittika, kaphaja* and *sānnipātika.*]

Vātika type of mouth-disease is characterised by dryness, roughness, ununctuousness, shifting pain, black and pink coloration, excessive salivation, coldness, loosening of teeth, throbbing sensation and pricking as well as breaking pain.

Paittika type of mouth-disease is characterised by morbid thirst, fever, pustular eruptions, burning sensation in the palates, fuming sensation, ulceration, fainting, different types of pain and coloration of different types except white and pink.

Kaphaja type of mouth-disease is characterised by itching, heaviness, pallor, sliminess, unctuousness, anorexia, stiffness, excessive salivation, nausea, suppression of the power of digestion, drowsiness and dull pain.

If all the signs and symptoms are manifested, then the

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ailment is to be diagnosed as *sānnipātika*, i.e. caused by the simultaneous aggravation of all the three *doṣas*.

These mouth-diseases are described to be of sixty-four varieties depending upon the variations in their locations, tissue elements which are vitiated, signs and symptoms, and names. Thes varieties are described in detail in *Śālākya-tantra* (specialised branch of Āyurveda, dealing with the diseases of the head and neck), with reference to their etiology, signs and symptoms, characteristic features and treatment.

In the present text, however, the treatment of the four types of mouth-diseases will be described later.

Thus, ends the description of the diagnosis of mouth-diseases. [119 - 123]

In *Śalākya-tantra*, mouth-diseases are described in detail. All of these are to be classified into the four categories as described above. In *Suśruta-saṃhitā* (*Nidāna-sthāna* 16), mouth-diseases are described to be of sixty-five varieties. In the present text, however, a reference is made to *Videha-saṃhitā* where mouth-diseases are described to be of sixty-four types. There is not much of difference between these two, viz., 65 varieties (as described in *Suśruta-saṃhitā*) and 64 varieties (as described in *Videha-saṃhitā*).

Arocaka (Anorexia)

Etiology, Signs and Symptoms of Arocaka

वातादिभिः शोकभयातिलोभक्रोधैर्मनोघ्नाशनगन्धरूपैः।
अरोचकाः स्युः परिहृष्टदन्तः कषायवक्त्रश्च मतोऽनिलेन॥ १२४॥
कट्वम्लमुष्णं विरसं च पूति पित्तेन विद्याल्लवणं च वक्त्रम्।
माधुर्यपैच्छिल्यगुरुत्वशैत्यविबद्धसंबद्धयुतं कफेन॥ १२५॥
अरोचके शोकभयातिलोभक्रोधाद्यहृद्याशनगन्धजे स्यात्।
स्वाभाविकं वक्त्रमथारुचिश्च त्रिदोषजे नैकरसं भवेत्तु॥ १२६॥
इत्यरोचकनिदानम्।

Arocaka or anorexia is caused by aggravated *vāyu*, etc., by mental factors like grief, fear, excessive greed and anger, and by resorting to unplesant food, smell and sights. [It is of five types, viz., *vātika, paittika, kaphaja, manobhighātaja* and *sānnipātika*.]

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Setting teeth on edge and astringent taste in the mouth are the symptoms of *vātika* type of *arocaka* (anorexia).

Pungent and sour tastes in the mouth, hot sensation, bad taste in the mouth, foul smell and saline taste in the mouth are the symptoms of *paittika* type of *arocaka* (anorexia).

Sweet taste, sliminess, heaviness and coldness in the mouth, and knotty mucus are the symptoms of *kaphaja* type of *arocaka* (anorexia).

In anorexia caused by mental factors like excessive grief, fear, excessive greed (for food), anger and unpleasant food as well as smell, there is dislike for food, even though the condition of the mouth is otherwise normal.

In anorexia caused by *sannipāta* (when all the three *doṣas* are simultaneously aggravated), different types of taste will appear in the mouth.

Thus, ends the description of the diagnosis of *arocaka* (anorexia). [124 - 126]

Anorexia forms part of the group of mouth-diseases; hence it is described here after the description of the diseases of the mouth.

In the chapter dealing with the treatment of *rājayakṣmā* (tuberculosis), the ailment *arocaka* (anorexia) is also described -- vide *Cikitsā* 8 : 60-61. But that description pertains to *arocaka* which arises as a complication of tuberculosis. *Arocaka* also appears independently which is described here. Therefore, the present description should not be construed as a repetition.

Ear-Diseases

Signs and Symptoms of Ear-Diseases

नादोऽतिरुक्कर्णमलस्य शोषः स्रावस्तनुश्चाश्रवणं च वातात्।
शोफः सरागो दरणं विदाहः सपीतपूतिश्रवणं च पित्तात्॥१२७॥
वैश्रुत्यकण्डूस्थिरशोफशुक्लस्निग्धश्रुतिः श्लेष्मभवेऽल्परुक् च।
सर्वाणि रूपाणि तु सन्निपातात् स्रावश्च तत्राधिकदोषवर्णः॥१२८॥
इति कर्णरोगनिदानम्।

[Ear-diseases are of four types, viz., *vātika, paittika, kaphaja* and *sānnipātika* (which is caused by the simultaneous aggravation of all the three *doṣas*.]

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Tinitus, excessive pain, drying of ear-wax, thin discharge and inability to hear are the signs and symptoms of *vātika* type of ear-disease.

Oedema, redness, ulceration, burning sensation and yellow as well as putrid discharge are the signs and symptoms of *paittika* type of ear-disease.

Defective hearing, itching, stiffness, oedema, white and unctuous discharge, and dull pain are the signs and symptoms of *kaphaja* type of ear-disease.

If the ear-disease is caused by *sannipāta* (simultaneous aggravation of all the three *doṣas*), then all the signs and symptoms described above in respect of each of the three *doṣas* are manifested. In this case, the discharge from the ear is extremely putrid containing many colours.

Thus, ends the description of the diagnosis of ear-diseases.

[127 - 128]

In *Śālākya-tantra* (specialised branch of Āyurveda dealing with the diseases of the head and neck), ear-diseases are described to be of twenty-eight varieties. All of them are caused by the aggravated *vāyu*, etc., and thus, included under the four categories described above.

Eye-Diseases

Signs and Symptoms of Netra-Roga (Eye-Diseases)

अल्पस्तु रागोऽनुपदेहवांश्च सतोदभेदोऽनिलजाक्षिरोगे।
पित्तात् सदाहोऽतिरुजः सरागः पीतोपदेहः सुभृशोष्णवाही।। १२९।।
शुक्लोपदेहं बहुपिच्छिलाश्रु नेत्रं कफात् स्याद्गुरुता सकण्डुः।
सर्वाणि रूपाणि तु सन्निपातान्नेत्रामयाः षण्णवतिस्तु भेदात्।। ३०।।
तेषामभिव्यक्तिरभिप्रदिष्टा शालाक्यतन्त्रेषु चिकित्सितं च।
पराधिकारे तु न विस्तरोक्तिः शस्तेति तेनात्र न नः प्रयासः।। १३१।।
इति नेत्ररोगनिदानम्।

[Eye-diseases are of four types, viz., *vātika, paittika, kaphaja* and *sānnipātika* (caused by the simultaneous aggravation of all the three *doṣas*).]

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Vātika type of eye-disease is characterised by slight redness, absences of sticky discharge, and pricking as well as cutting pain.

Paittika type of eye-disease is characterised by burning sensation, excessive pain, redness, discharge of sticky material of yellow colour, and extremely hot lachrymation.

Kaphaja type of eye-disease is characterised by discharge of sticky material of white colour, excessive lachrymation which is slimy, heaviness and itching.

In the *sānnipātika* type of eye-disease (which is caused by the simultaneous aggravation of all the three *doṣas*), all the signs and symptoms described in respect of each of the *doṣas* are manifested.

Eye-diseases are of ninety-six varieties. Their signs and symptoms and treatment are described in detail in the *Śālākya-tantra* (specialised branch of Āyurveda dealing with the description of the diseases of the head and neck). It is not desirable to delve deep into the field of another specialised branch. Therefore, description of such details is not attempted here.

Thus, ends the description of the diagnosis of eye-diseases.

[129 - 131]

There are differences among scholars regarding the number of eye-diseases. According to Videha, these are of seventy-six varieties. Karāla has described ninty-six varieties of eye diseases. Sātyaki has described eighty varieties of eye-diseases. What has been described above is the view of Karāla according to whom there are 27 diseases of eye-lids, nine in the joints, 13 in the conjunctiva, 6 are in the iris, 25 are in the pupil, and diseases pervading the whole eye are 16 in number. In total, thus, eye-diseases are 96 in number to which a reference is made in the above text.

Hair-Diseases

Pathogenesis of Baldness and Premature Graying of Hair

तेजोऽनिलाद्यैः सह केशभूमिं दग्ध्वाऽऽशु कुर्यात् खलतिं नरस्य ।
किंचित्तु दग्ध्वा पलितानि कुर्याद्धरिप्रभत्वं च शिरोरुहाणाम् ।। १३२ ।।
इति खालित्यरोगनिदानम् ।

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The *tejas* (heat) of the body in association with *vāyu* and other *doṣas*, scorches up the hair-root (scalp) giving instantaneous rise to alopecia in men.

If there is partial scorching, then this gives rise to premature graying of hair and tawny hair. [132]

Thus, ends the description of the diagnosis of the disease alopecia.

The term *tejas* described above generally implies heat of the body. Some scholars follow a different reading of "*tejo nilādyaiḥ*" as "*tejaḥ savātaṃ*" and interpret the latter term as "*pitta* along with *vāyu* gives rise to these ailments"

इत्यूर्ध्वजत्रूत्थगदैकदेशस्तन्त्रे निबद्धोऽयमशून्यतार्थम्।
अतः परं भेषजसंग्रहं तु निबोध संक्षेपत उच्यमानम्।। १३३।।

Only some of the ailments affecting the organs in the head and neck are described above in order to abviate the allegation of absolute omission of these ailments in this text.

Hereafter, the therapeutic measures for the treatment of these diseases will be described in brief which you may understand properly. [133]

Description of the above mentioned diseases belongs to the field of *Śālākya-tantra* (specialised branch of Āyurveda dealing with the diseases of the head and neck). The present text deals with *Kāya-cikitsā* (the description of internal diseases excluding those of the head and neck). However, absolute omission of the diseases of the head and neck [which are indirectly connected with *kāya-cikitsā*] would have been treated as a short coming in this text. To obviate this allegation, some of these important diseases are being described here, of course in brief.

TREATMENT OF RHINITIS

Treatment of Vātika Rhinitis

वातात् सकासवैस्वर्ये सक्षारं पीनसे घृतम्।
पिबेद्रसं पयश्चोष्णं स्नैहिकं धूममेव वा।। १३४।।
शताह्वा त्वग्बला मूलं स्योनाकैरण्डबिल्वजम्।
सारग्वधं पिबेद्वर्तिं मधूच्छिष्टवसाघृतैः।। १३५।।

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अथवा सघृतान् सक्तून् कृत्वा मल्लकसंपुटे।
नवप्रतिश्यायवतां धूमं वैद्यः प्रयोजयेत्।।१३६।।
शङ्खभ्रूर्धललाटार्तौ पाणिस्वेदोपनाहनम्।
स्वभ्यक्ते क्षवथुस्त्रावरोधादौ संकरादयः।।१३७।।
घ्रेयाश्च रोहिषाजाजीवचातर्कारिचोरकाः।
त्वक्पत्रमरिचैलानां चूर्णा वा सोपकुञ्चिकाः।।१३८।।
स्रोतःशृङ्गाटनासाक्षिशोषे तैलं च नावनम्।
प्रभाव्याजे तिलान् क्षीरे तेन पिष्टांस्तदुष्मणा।।१३९।।
मन्दस्विन्नान् सयष्ट्याह्वचूर्णांस्तेनैव पीडयेत्।
दशमूलस्य निष्क्वाथे रास्नामधुककल्कवत्।।१४०।।
सिद्धं ससैन्धवं तैलं दशकृत्वोऽणु तत् स्मृतम्।
स्निग्धस्यास्थापनैर्दोषं निर्हरेद्वातपीनसे।।१४१।।
स्निग्धाम्लोष्णैश्च लघ्वन्नं ग्राम्यादीनां रसैर्हितम्।
उष्णाम्बुना स्नानपाने निवातोष्णप्रतिश्रयः।।१४२।।
चिन्ताव्यायामवाक्चेष्टाव्यवायविरतो भवेत्।
वातजे पीनसे धीमानिच्छन्नेवात्मनो हितम्।।१४३।।

If *vātika* type of rhinitis is associated with cough and hoarseness of voice, then the patient should be given to drink ghee mixed with *kṣāra* (alkali preparation). He may also be given meat-soup or warm milk to drink. Inhalation of unctuous type of smoke is also useful for this ailment.

A *varti* (cigarette), should be prepared of *śatāhvā, tvak,* root of *balā*, bark of *syonāka*, root of *eraṇḍa*, bark of *bilva* and *āragvadha* by adding bee's wax, fat and ghee. The patient should be given this *varti* (cigarette) to smoke.

Alternatively, the physician should keep *saktu* (roasted flour of barley) in an earthen saucer, and cover it with another saucer having a hole in the middle. After sealing the joint of these two earthen saucers, it should be kept over the fire. To the hole in the upper saucer, a reed should be fixed. The smoke coming out of this reed should be inhaled by the patient suffering from freshly occuring rhinitis.

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If there is pain in the temples, head or fore-head, then the patient should be given fomentation with hot palm or hot poultice (*upanāha*).

If there is sneezing, nasal discharge or nasal obstruction, the patient should be given *saṅkara* (vide *Sūtra* 14 : 41) and such other types of fomentation after adequate oleation.

[In the above mentioned conditions], the powder of *rohiṣa*, *ajājī* (*śveta-jīraka*), *vacā, tarkāri* and *coraka* or the powder of *tvak, patra, marica, elā* and *upakuñcikā* (*kṛṣṇa-jīraka*) should be inhaled.

If there is dryness or atrophy of the channels, *śṛṅgāṭaka* (name of a vital spot representing the confluence of vessels supplying nourishment to the nose, ears and eyes), nose and eyes, then oil should be given for inhalation.

Aṇu-Taila

Sesame seeds should be impregnated with goat's milk, and made to a paste by triturating with goat's milk. An earthen pot containing goat's milk should be wrapped with a piece of cloth, and its margins should be tied to the brim of the earthen pot. Over this cloth, the sesame paste should be kept and covered with another earthen pot. Heat should be applied below, and with the steam of the boiling goat's milk the sesame paste is to be mildly cooked. This steam-cooked sesame paste should be added with the powder of *yaṣṭi-madhu* (one fourth in quantity of sesame paste), and squeezed through a cloth by sprinkling with goat's milk. The oil which comes out should be added with the decoction of *daśa-mūla* (*bilva, śyonāka, gambhārī, pāṭalā, gaṇikārikā, śāla-parṇī, pṛśni-parṇī, bṛhatī, kaṇṭakārī* and *gokṣura*), and the paste of *rāsnā, madhuka* and rock-salt, and cooked repeteadly for ten times. The oil processed in this manner is called *Aṇu-taila*. This is so named because of its ability to permeate through the *aṇu-srotas* or fine channels. This oil is useful for *snehana* (oleation therapy).

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After oleation therapy (with the above mentioned medicated oil), the patient should be given *āsthāpana* type of medicated enema for the elimination of *doṣas* (morbid matter) in the *vātika* type of rhinitis.

To the patient suffering from *vātika* type of rhinitis, unctuous, sour, hot and light food should be given along with the soup of the meat of domesticated animals. He should be given warm water for bath and drinking. He should stay in a place which is warm and free from strong wind. He should avoid worry, physical exercise, excessive talk and sexual intercourse, if he wants his own well being.

[134 - 143]

[A recipe with the title "*Aṇu-taila*" is described in *Sūtra* 5 : 63-71. In the present recipe, the term '*Aṇu*' meaning 'subtle' is used only as an epithet of the oil which implies its ability and potency [to pervade through the subtle channels of the body.] According to Videha, 'the subtlety of the oil is achieved by impregnation and cooking, and in effect, it pervades the whole body when used for massage.

Treatment of Paittika Rhinitis

पैत्ते सर्पिः पिबेत् सिद्धं शृङ्गवेरशृतं पयः।
पाचनार्थं पिबेत् पक्वे कार्यं मूर्धविरेचनम्।।१४४।।
पाठाद्विरजनीमूर्वापिप्पलीजातिपल्लवैः ।
दन्त्या च साधितं तैलं नस्यं स्यात् पक्वपीनसे।।१४५।।
पूयास्रे रक्तपित्तघ्नाः कषाया नावनानि च।
पाकदाहाढ्यरूक्षेषु शीता लेपाः ससेचनाः।।१४६।।
घ्रेयनस्योपचाराश्च कषायाः स्वादुशीतलाः।
मन्दपित्ते प्रतिश्याये स्निग्धैः कुर्याद्विरेचनम्।।१४७।।
घृतं क्षीरं यवाः शालिर्गोधूमा जाङ्गला रसाः।
शीताम्लास्तिक्तशाकानि यूषा मुद्गादिभिर्हिताः।।१४८।।

For *paittika* type of rhinitis, the patient should be given ghee cooked with *śṛṅgavera*, or milk boiled by adding *śṛṅgavera* for the *pācana* (ripening) of the morbid matter, and thereafter, he should be given errhines.

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Inhalation of the medicated oil prepared by cooking with *pāṭhā, haridrā, dāru-haridrā, mūrvā, pippalī*, leaves of *jāti* and *dantī* is useful for the ripened (*pakva*) type of rhinitis.

If there is discharge of pus and blood from the nose, then the patient should be given decoctions and inhalation therapies prescribed for the treatment of *rakta-pitta* (an ailment characterised by bleeding from different parts of the body) [vide Chapter 4 of this section.]

If there is suppuration and burning sensation in excess, and ununctuousness, then cooling ointments and affusions should be applied.

Inhalation therapy and other regimens for *paittika* type of rhinitis should be astringent and sweet in taste and cooling.

If rhinitis is caused by less aggravated *pitta*, then purgation therapy with unctuous ingredients should be administered.

For the patient suffering from *paittika* type of rhinitis, ghee, milk, barley, rice, wheat, soup of the meat of animals inhabiting arid zone, vegetables which are cooling, sour and bitter, and vegetable-soup of *mudga*, etc., are useful. [144 - 148]

Treatment of Kaphaja Rhinitis

गौरवारोचकेष्वादौ लङ्घनं कफपीनसे।
स्वेदाः सेकाश्च पाकार्थं लिप्ते शिरसि सर्पिषा ।। १४९ ।।
लशुनं मुद्गचूर्णेन व्योषक्षारघृतैर्युतम्।
देयं कफघ्नवमनमुत्क्लिष्टश्लेष्मणे हितम् ।। १५० ।।
अपीनसे पूतिनस्ये घ्राणस्रावे सकण्डुके।
धूमः शस्तोऽवपीडश्च कटुभिः कफपीनसे ।। १५१ ।।
मनःशिला वचा व्योषं विडङ्गं हिङ्गु गुग्गुलुः।
चूर्णो ध्रेयः प्रधमनं कटुभिश्च फलैस्तथा ।। १५२ ।।
भार्गीमदनतर्कारीसुरसादिविपाचिते ।
मूत्रे लाक्षा वचा लम्बा विडङ्गं कुष्ठपिप्पली ।। १५३ ।।
कृत्वा कल्कं करञ्जं च तैलं तैः सार्षपं पचेत्।
पाकान्मुक्ते घने नस्यमेतन्मेदोनिभे कफे ।। १५४ ।।

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स्निग्धस्य व्याहते वेगे च्छर्दनं कफपीनसे।
वमनीयशृतक्षीरतिलमाषयवागुना ।। १५५ ।।
वार्ताककुलकव्योषकुलत्थाढकिमुद्गजाः ।
यूषाः कफघ्नमन्नं च शस्तमुष्णाम्बुसेच(व)नम् ।। १५६ ।।

For *kaphaja* type of rhinitis associated with heaviness and anorexia, *laṅghana* (fasting therapy) should be administered. For the *pāka* (ripening of the morbid matter), the head should be smeared with ghee, and thereafter, fomentation as well as affusion therapies should be administered.

Garlic mixed with the powder of *mudga, śuṇṭhī, pippalī, marica, yava-kṣāra* and ghee should be given to the patient, and when *kapha* gets dissolved or excited, he should be given emetic therapy containing *kapha*-alleviating ingredients.

In *kaphaja* rhinitis, chronic rhinitis, ozena and excessive discharge from the nose associated with itching, *dhūma* (smoke inhalation therapy) and *avapīḍa* (pouring of medicated oil with pressure) containing *śuṇṭhī, pippalī* and *marica* should be given.

The patient should inhale (sniff) the powder of *manaḥ-śilā, vacā, śuṇṭhī, pippalī, marica, viḍaṅga, hiṅgu* and *guggulu* [in the above mentioned conditions.]

The powder of pungent fruits (like *marica* and *pippalī*) should be used for insufflation (*pradhamana*) by the patient [in the above mentioned conditions.]

Cow's urine should be boiled with *bhārgī, madana, tarkārī, surasā* (*tulasī*), etc. With this urine, mustard oil should be cooked by adding the paste of *lākṣā, vacā, lambā* (*kaṭu-rohiṇī*), *viḍaṅga, kuṣṭha, pippalī* and *karañja*. Inhalation therapy with this medicated oil is useful when the rhinitis has ripened (*pakva*), and when there is discharge of thick and fat-like mucus from the nose.

After the *kaphaja* type of rhinitis has become milder, the patient should be given oleation therapy followed by emetic therapy. Gruel prepared of *tila* and *māṣa* by adding milk boiled

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with emetic drugs should be used in this emetic therapy.

Soup of *vārtāka, kulaka* (a type of *paṭola*), *śuṇṭhī, pippalī, marica, kulattha, āḍhakī* and *mudga, kapha*-alleviating food ingredients and affusion with warm water are useful in *kaphaja* type of rhinitis. [149 - 156]

Treatment of Pernicious Rhinitis, etc.

सर्वजित् पीनसे दुष्टे कार्यं शोफे च शोफजित्।
क्षारोऽर्बुदाधिमांसेषु क्रिया शेषेष्ववेक्ष्य च।। १५७।।
इति पीनसनासारोगचिकित्सा।

For *duṣṭa-pratiśyāya* (pernicious rhinitis), therapeutic measures described above for all the three types of rhinitis should be administered.

For oedematous rhinitis, therapeutic measures for the relief of oedema should be administered.

If there is tumour or fleshy growth (*adhi-māṃsa*) in the nose, then caustic alkalies should be applied.

For the remaining types of nasal ailments, appropriate therapies should be administered after proper investigation.

Thus, ends the description of the treatment of nasal ailments including rhinitis. [157]

TREATMENT OF HEAD-DISEASES

वातिके शिरसो रोगे स्नेहान् स्वेदान् सनावनान्।
पानान्नमुपनाहांश्च कुर्याद्वातामयापहान्।। १५८।।

For *vātika* type of headache, oleation, fomentation and inhalation therapies, and *vāyu*-alleviating drinks, food and hot poultices should be administered. [158]

Upanāha (Hot Poultices)

तैलभृष्टैरगुर्वाद्यैः सुखोष्णैरुपनाहनम्।
जीवनीयैः सुमनसा मत्स्यैर्मांसैश्च शस्यते।। १५९।।

Luke-warm poultices prepared of the paste of *aguru,* etc., or of *Jīvanīya* group of drugs or of *sumanas* (flowers of *jāti*) or of

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fish or of meat, all sizzled with oil are useful in *vātika* type of headache. [159]

[*Rāsnādi-Taila*]

रास्नास्थिरादिभिः सिद्धं सक्षीरं नस्यमर्तिनुत्।
तैलं रास्नाद्विकाकोलीशर्कराभिरथापि वा।। १६०।।

Medicated oil prepared by cooking with (the paste of) *rāsnā, śāla-parṇī, pṛśni-parṇī, bṛhatī, kaṇṭakārī* and *gokṣura* should be used for *nasya* (inhalation therapy) which cures headache.

Similarly, medicated oil prepared by cooking with [the paste of] *rāsnā, kākolī, kṣīra-kākolī* and sugar may be used for *nasya* (inhalation therapy) which cures headache. [160]

[*Balādya-Taila*]

बलामधूकयष्ट्याह्वविदारीचन्दनोत्पलैः ।
जीवकर्षभकद्राक्षाशर्कराभिश्च साधितः।। १६१।।
प्रस्थस्तैलस्य सक्षीरो जाङ्गलार्धतुलारसे।
नस्यं सर्वोर्ध्वजत्रूत्थवातपित्तामयापहम्।। १६२।।

One *prastha* of oil should be cooked with [one *prastha*] of milk, half *tulā* of the soup of the meat of animals inhabiting arid zone, and the paste ($^1/_4$ *prastha* in total) of *balā, madhūka, madhu-yaṣṭi, vidārī, candana, utpala, jīvaka, ṛṣabhaka, drākṣā* and sugar. Inhalation therapy with this medicated oil cures all the *vātika* and *paittika* diseases manifested in the head and neck (supra-clavicular region). [161 - 162]

[*Māyūra-Ghṛta*]

दशमूलबलारास्नात्रिफलामधुकैः सह।
मयूरं पक्षपित्तान्त्रशकृत्तुण्डाङ्घ्रिवर्जितम्।। १६३।।
जले पक्त्वा घृतप्रस्थं तस्मिन् क्षीरसमं पचेत्।
मधुरैः कार्षिकैः कल्कैः शिरोरोगार्दितापहम्।। १६४।।
कर्णाक्षिनासिकाजिह्वातालुवास्यगलरोगनुत् ।
मायूरमितिविख्यातमूर्ध्वजत्रुगदापहम् ।। १६५।।
इति मायूरघृतम्।

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Bilva, śyonāka, gambhārī, pāṭalā, gaṇikārikā, śāla-parṇī, pṛśni-parṇī, bṛhatī, kaṇṭakārī, gokṣura, balā, rāsnā, harītakī, vibhītaka, āmalakī and *madhuka* should be taken [in the quantities of three *palas* each.] Pea-cock with its feather, bile, intestines, fecal matter, beak and feet removed, should be taken in quantity equal to all the above mentioned drugs [i.e. 48 *tolas* in total.] All these ingredients should be boiled by adding one *droṇa* of water [and reduced to one fourth]. Along with this decoction, one *prastha* of ghee and one *prastha* of milk should be cooked by adding the paste of one *karṣa* of each of drugs belonging to *Madhurādi-gaṇa* or the group of drugs having sweet taste (viz., *jīvaka, ṛṣabhaka, medā, mahā-medā, kākolī, kṣīra-kākolī, mudga-parṇī, māṣa-parṇī, jīvantī* and *madhuka*). This medicated ghee cures head diseases, facial paralysis, deseases of the ears, eyes, nose, tongue, palates, mouth and throat. This recipe is well known as *Māyūra* (*ghṛta*) which cures the diseases of the head and neck.

Thus, ends the description of *Māyūra-ghṛta*. [163 - 165]

The decoction of these drugs (total 96 *palas* in quantity) should be added with one *droṇa* of water, boiled and reduced to one fourth, i.e. four *prasthas*. Thus, the decoction becomes four times of ghee (which is one *prastha* in quantity) according to *māna-paribhāṣā*.

[Cakrapāṇi seems to have followed a text slightly different from the one given above. In the place of '*triphalā*' (collective name for *harītakī, vibhītaka* and *āmalakī*), he appears to have followed '*tripalaiḥ*' meaning 'three *palas* of each. Thus, according to him, there are only thirteen drugs in this recipe. Three *palas* of each of these thirteen drugs become 39 or 40 *palas* in total. These are to be added to forty *palas* of meat of the pea-cock. Thus, the total quantity of ingredients for the decoction will be eighty *palas*.]

According to the general rule prescribed for the preparation of recipes, water should be eight times of the quantity of ingredients. One *droṇa* of water, as specifically prescribed here to be added is equivalent to sixteen *prasthas*. Since one *prastha* is equal to thirty two *palas*, in total, it comes to 512 *palas*. One eighth of this is 64 *palas*. According to Cakrapāṇi, there is not much of difference between 64 *palas* (which should be the quantity of ingredients according to rules), and 80 *palas* (in which quantity the

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ingredients are prescribed to be added). [Hence this nearly conforms to the general rule.]

Madhura-gaṇa or the group of sweet drugs are those described as *Jīvanīya-gaṇa* (group of vitalizing drugs) in *Sūtra* 4 : 9. All the drugs belonging to this group have predominantly sweet taste.

Mahā-Māyūra-Ghṛta

एतेनैव कषायेण घृतप्रस्थं विपाचयेत्।
चतुर्गुणेन पयसा कल्कैरेभिश्च कार्षिकैः ।। १६६ ।।
जीवन्तीत्रिफलामेदामृद्वीकर्धिपरूषकैः ।
समङ्गाचविकाभार्गी काश्मरी सुरदारुभिः ।। १६७ ।।
आत्मगुप्तामहामेदातालखर्जूरमस्तकैः ।
मृणालबिसशालूकशृङ्गीजीवकपद्मकैः ।। १६८ ।।
शतावरीविदारीक्षुबृहतीसारिवायुगैः ।
मूर्वाश्वदंष्ट्रर्षभकशृङ्गाटककसेरुकैः ।। १६९ ।।
रास्नास्थिरातामलकीसूक्ष्मैलाशटिपौष्करैः ।
पुनर्नवातुगाक्षीरीकाकोलीधन्वयासकैः ।। १७० ।।
खर्जूराक्षोटवातामभुञ्जाताभिषुकैरपि ।
द्रव्यैरेभिर्यथालाभं पूर्वकल्पेन साधितम् ।। १७१ ।।
नस्ये पाने तथाऽभ्यङ्गे बस्तौ चैव प्रयोजयेत्।
शिरोरोगेषु सर्वेषु कासे श्वासे च दारुणे ।। १७२ ।।
मन्यापृष्ठग्रहे शोषे स्वरभेदे तथाऽर्दिते।
योन्यसृक्शुक्रदोषेषु शस्तं वन्ध्यासुतप्रदम् ।। १७३ ।।
ऋतुस्नाता तथा नारी पीत्वा पुत्रं प्रसूयते।
महामायूरमित्येतद्धृतमात्रेयपूजितम् ।। १७४ ।।
इति महामायूरघृतम्।

To the decoction of *bilva*, etc., described above, one *prastha* of ghee and four *prasthas* of water should be added. This should be cooked by adding the paste of one *karṣa* of each of *jīvantī, harītakī, vibhītaka, āmalakī, medā, mṛdvīkā, ṛddhi, parūṣaka, samaṅgā, cavikā, bhārgī, kāśmarī, sura-dāru, ātmaguptā, mahā-medā, tāla, kharjūra-mastaka* (top part), *mṛṇāla, bisa, śālūka, śṛṅgī, jīvaka, padmaka, śatāvarī, vidārī, ikṣu, bṛhatī, śveta-sārivā, kṛṣṇa-sārivā, mūrvā, śvadaṃṣṭrā, ṛṣabhaka, śṛṅgāṭaka,*

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kaseruka, rāsnā, sthirā, tāmalakī, sūkṣma-elā, śaṭi, puṣkara-mūla, punarnavā, tugā-kṣīrī, kākolī, dhanvayāsaka, kharjūra (fruits), *akṣoṭa, vātāma, muñjāta* and *abhiṣuka* or as many of these drugs as are available. Cooking should be done according to the above mentioned procedure.

This medicated ghee should be used for *nasya* (inhalation therapy), *pāna* (drinking), enema and massage. It is very useful for all types of head-diseases, serious types of cough and asthma, torticollis, stiffness of the back, consumption, hoarseness of voice, facial paralysis, diseases of the female genital tract, menstrual disorders and seminal vitiation. It helps in the procreation of offsprings even by a barren woman. Drinking this ghee, after the bath at the end of the menstrual period, will help in the procreation of a male offspring. This medicated ghee is called *Mahā-māyūra-ghṛta*, and is held in high esteem by Lord Ātreya.

Thus, ends the description of *Mahā-māyūra-Ghṛta*.

[166 - 174]

A slightly different recipe of this type is also described by Jatūkarṇa.

Ghee Prepared of Rat, etc.

आखुभिः कुक्कुटैर्हंसैः शशैश्चापि हि बुद्धिमान्।
कल्पेनानेन विपचेत् सर्पिरूर्ध्वगदापहम्॥ १७५॥

With the above mentioned ingredients and following the same procedure, a wise physician may also prepare medicated ghees by replacing pea-cock with a rat, cock, swan and rabbit which also cure the diseases of the head and neck. [175]

There is a difference in weight of the body of a pea-cock and rat, etc. Even then, according to some scholars, only one rat, one cock, one swan and one rabbit should be used in the place of a pea-cock in these preparations of medicated ghees.

Treatment of Paittika Headache

पैत्ते घृतं पयः सेकाः शीता लेपाः सनावनाः।
जीवनीयानि सर्पींषि पानान्नं चापि पित्तनुत्॥ १७६॥

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चन्दनोशीरयष्ट्याह्वबलाव्याघ्रनखोत्पलैः ।
क्षीरपिष्टैः प्रदेहः स्याच्छृतैर्वा परिषेचनम्॥१७७॥
त्वक्पत्रशर्कराकल्कः सुपिष्टस्तण्डुलाम्बुना।
कार्योऽवपीडः सर्पिश्च नस्यं तस्यानु पैत्तिके॥१७८॥
यष्ट्याह्वचन्दनानन्ताक्षीरसिद्धं घृतं हितम्।
नावनं शर्कराद्राक्षामधूकैर्वाऽपि पित्तजे॥१७९॥

In *paittika* type of headache, ghee, milk, affusion, cold poultice, inhalation therapy prepared of cooling drugs, medicated ghees prepared with drugs belonging to *Jīvanīya* group (vide *Sūtra* 4 : 9), and *pitta*-alleviating food and drinks are useful.

Candana, uśīra, yaṣṭi-madhu, balā, vyāghra-nakha and *utpala* should be made to a paste by triturating with milk which should be applied over the head. The decoction of the above mentioned drugs may also be used for affusion in *paittika* type of headache.

Tvak, patra and sugar should be made to a paste by adding *taṇḍulāmbu* (rice-wash). This paste should be kept inside a cloth, and the liquid should be squeezed into the nostrils (*avapīḍa*). Thereafter, ghee should be given for inhalation to alleviate *paittika* type of headache.

Medicated ghee prepared by boiling with *yaṣṭi-madhu, candana, anantā* and milk is useful for inhalation. Similarly, inhalation of the medicated ghee prepared by boiling with sugar, *drākṣā* and *madhūka* is useful in *paittika* type of headache.

[176 - 179]

Treatment of Kaphaja Headache

कफजे स्वेदितं धूमनस्यप्रधमनादिभिः।
शुद्धं प्रलेपपानान्नैः कफघ्नैः समुपाचरेत्॥१८०॥
पुराणसर्पिषः पानैस्तीक्ष्णैर्बस्तिभिरेव च।
कफानिलोत्थिते दाहः शेषयो रक्तमोक्षणम्॥१८१॥
एरण्डनलदक्षौमगुग्गुल्वगुरुचन्दनैः ।
धूमवर्तिं पिबेद्गन्धैरकुष्ठतगरैस्तथा॥१८२॥

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In *kaphaja* type of headache, fomentation therapy, smoking therapy, inhalation therapy, *pradhamana* (insufflation of powders into the nostrils), etc., should be administered for cleansing the morbid matter from the head. Thereafter, *kapha*-alleviating *pralepa* (application of drugs in a paste form), drinks and food should be given to the patient. He should also be given old ghee to drink. To such patients, medicated enema prepared of drugs having *tīkṣṇa* (sharp) attributes should be administered.

In *kaphaja* and *vātika* types of headache, *dāha* (cauterisation in the fore-head and temples -- vide *Suśruta* : *Sūtra* 12 : 9) is useful. In the remaining types of headache, blood-letting therapy should be administered.

Dhūma-varti (cigar) prepared of *eraṇḍa, nalada, kṣauma, guggulu, aguru, candana* and other aromatic drugs, except *kuṣṭha* and *tagara,* should be used for smoking in *kaphaja* type of headache. [180 - 182]

For the preparation of *varti* (cigar), *kuṣṭha* and *tagara* should not be used because they may cause discharge of *mastuluṅga* (brain-matter).

Treatment of Sānnipātika Headache

सन्निपातभवे कार्या सन्निपातहिता क्रिया।

In *sānnipātika* type of headache (which is caused by the simultaneous aggravation of all the three *doṣas*), therapeutic measures prescribed above for all the three types of headache (caused by *vāyu, pitta* and *kapha*) should be administered together. [$^{1}/_{2}$ - 183]

Treatment of Krimija Headache

क्रिमिजे चैव कर्तव्यं तीक्ष्णं मूर्धविरेचनम्॥१८३॥
त्वग्दन्तीव्याघ्रकरजविडङ्गनवमालिकाः ।
अपामार्गफलं बीजं नक्तमालशिरीषयोः।
क्षवकोऽश्मन्तको बिल्वं हरिद्रा हिङ्गु यूथिका॥१८४॥
फणिज्झकश्च तैस्तैलमविमूत्रे चतुर्गुणे।
सिद्धं स्यान्नावनं चूर्णं चैषां प्रधमनं हितम्॥१८५॥

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फलं शिग्रुकरञ्जाभ्यां सव्योषं चावपीडकः।
कषायः स्वरसः क्षारश्चूर्णं कल्कोऽवपीडकः।। १८६।।
इति शिरोरोगचिकित्सा।

For the headache caused by *krimi* (parasitic infestation), strong errhines having sharp (*tīkṣṇa*) ingredients should be administered.

Medicated oil prepared by cooking with four times of sheep's urine, and [the paste of] *tvak, dantī, vyāghra-karaja* (*nakhī*), *viḍaṅga, nava-mallikā,* fruits (seeds) of *apāmārga,* seeds of *nakta-māla* and *śirīṣa, kṣavaka, aśmantaka, bilva, haridrā, hiṅgu, yūthikā* and *phaṇijjhaka* [in total one-fourth in quantity of oil] is useful for the headache (head-disease) caused by *krimi* (parasitic infestation).

Insufflation of the nostrils with the powder of the drugs mentioned above [beginning with *tvak* and ending with *phaṇijjhaka*] is also useful in *krimija* type of headache.

The paste of the fruits of *śigru* and *karañja* added with *śuṇṭhī, pippalī* and *marica* should be [tied in a piece of cloth, and] squeezed into the nostrils (*avapīḍa*). The decoction, juice, alkali preparation, powder including paste of these drugs may also be used for *avapīḍa.*

Thus, ends the description of the treatment of headache.

[183 $^{1}/_{2}$ - 186]

TREATMENT OF MOUTH-DISEASES

Line of Treatment

शुक्ततिक्तकटुक्षौद्रकषायैः कवलग्रहः।
धूमः प्रधमनं शुद्धिरधश्छर्दनलङ्घनम्।। १८७।।
भोज्यं च मुखरोगेषु यथास्वं दोषनुद्धितम्।

Kavala-graha (holding the paste of drugs in the mouth) containing vinegar, (paste of) bitter and pungent drugs, honey and decoction (of bitter and pungent drugs) is useful for mouth-diseases.

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Similarly, smoking, *pradhamana* (insufflation), purgation, emetic and fasting therapies, and food containing ingredients which alleviate the aggravated *doṣas* are useful in mouth-diseases.

[187 - $^{1}/_{2}$ 188]

[*Pippalyādi-Cūrṇa*]

पिप्पल्यगुरुदार्वीत्वग्यवक्षाररसाञ्जनम् ॥१८८॥
पाठां तेजोवतीं पथ्यां समभागं विचूर्णयेत्।
मुखरोगेषु सर्वेषु सक्षौद्रं तद्विधारयेत्॥१८९॥
सीधुमाधवमाध्वीकैः श्रेष्ठोऽयं कवलग्रहः।

Pippalī, aguru, bark of *dāru-haridrā, yava-kṣāra, rasāñjana, pāṭhā, tejovatī* and *pathyā*, all taken in equal quantities, should be made to a powder. This should be mixed with honey, and kept in the mouth which is useful in all types of mouth-diseases.

Adding *sīdhu* (a type of wine prepared of sugar-cane juice), *mādhava* (a type of wine prepared of honey) and *mādhvīka* (a type of wine prepared of *madhūka*) to the above mentioned powder, and holding it in the mouth (*kavala-graha*) is immensely useful for curing all types of mouth-diseases.

[188 $^{1}/_{2}$ - $^{1}/_{2}$ 190]

[*Tejovatyādi Tooth-Powder*]

तेजोह्वामभयामेलां समङ्गां कटुकां घनम्॥१९०॥
पाठां ज्योतिष्मतीं लोध्रं दार्वीं कुष्ठं च चूर्णयेत्।
दन्तानां घर्षणं रक्तस्रावकण्डूरुजापहम्॥१९१॥

Tejohvā (*tejabalā*), *abhayā, elā, samaṅgā, kaṭukā, ghana, pāṭhā, jyotiṣmatī, lodhra, dārvī* and *kuṣṭha* should be made to a powder. Brushing teeth with this powder cures bleeding, itching and pain in the teeth.

[190 $^{1}/_{2}$ - 191]

[*Kṣāra-Guṭikā*]

पञ्चकोलकतालीसपत्रैलामरिचत्वचः ।
पलाशमुष्ककक्षारयवक्षाराश्च चूर्णिताः॥१९२॥
गुडे पुराणे द्विगुणे क्वथिते गुटिकाः कृताः।
कर्कन्धुमात्राः सप्ताहं स्थिता मुष्ककभस्मनि॥१९३॥

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कण्ठरोगेषु सर्वेषु धार्याः स्युरमृतोपमाः।

The powder of [one part of each of] *pippalī, pippalī-mūla, cavya, citraka, nāgara, tālīsa-patra, elā, marica, tvak, palāśa, muṣkaka-kṣāra* and *yava-kṣāra* should be cooked by adding double the quantity of old jaggery (24 parts in syrup form), and pills of the size of *karkandhu* (ber fruit) should be made out of this paste. These pills should be kept inside a heap of ash (or *kṣāra* = alkali preparation) of *muṣkaka* for seven days. Keeping this pill in the mouth [and gradually sucking the part of this pill dissolved in saliva] is useful like ambrosia in all types of throat-diseases.

[192 - $^{1}/_{2}$ 194]

Kālaka-Cūrṇa

गृहधूमो यवक्षारः पाठा व्योषं रसाञ्जनम्।। १९४।।
तेजोह्वा त्रिफला लोध्रं चित्रकश्चेति चूर्णितम्।
सक्षौद्रं धारयेदेतद्गलरोगविनाशनम्।। १९५।।
कालकं नामः तच्चूर्णं दन्तास्यगलरोगनुत्।
इति कालकचूर्णम्।

Gṛha-dhūma (kitchen-shoot or carbon deposited in the chimney in the house), *yava-kṣāra, pāṭhā, śuṇṭhī, pippalī, marica, rasāñjana, tejohvā, harītakī, vibhītaka, āmalakī, lodhra* and *citraka* should be made to a powder. This powder mixed with honey should be kept in the mouth [and slowly sucked] which cures throat-diseases. This is called *Kālaka-cūrṇa*, and it cures diseases of the teeth, mouth and throat.

Thus, ends the description of *Kālaka-cūrṇa*.

[194 $^{1}/_{2}$ - $^{1}/_{2}$ 196]

This recipe is specially useful for *vātika* type of mouth-disease.

Pītaka-Cūrṇa

मनःशिला यवक्षारो हरितालं ससैन्धवम्।। १९६।।
दार्वीत्वक् चेति तच्चूर्णं माक्षिकेण समायुतम्।
मूर्च्छितं घृतमण्डेन कण्ठरोगेषु धारयेत्।। १९७।।

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मुखरोगेषु च श्रेष्ठं पीतकं नाम कीर्तितम्।
इति पीतकचूर्णम्।

Manaḥ-śilā, yava-kṣāra, haritāla, saindhava and bark of *dāru-haridrā* should be made to a powder. Mixed with honey and *ghṛta-maṇḍa* (upper part of ghee), this powder should be kept in the mouth for the cure of mouth-diseases. Known as *Pītaka-cūrṇa*, this is an excellent remedy for mouth-diseases.

Thus, ends the description of *Pītaka-cūrṇa*.

[196 $^{1}/_{2}$ - $^{1}/_{2}$ 198]

This recipe is specially useful for *paittika* type of mouth-disease.

[*Mṛdvīkādi-Cūrṇa*]

मृद्वीका कटुका व्योषं दार्वीत्वक् त्रिफला घनम्।। १९८।।
मूर्च्छितं घृतमण्डेन कण्ठरोगेषु धारयेत्।
पाठा रसाञ्जनं मूर्वा तेजोह्वेति च चूर्णितम्।। १९९।।
क्षौद्रयुक्तं विधातव्यं गलरोगे भिषग्जितम्।
योगास्त्वेते त्रयः प्रोक्ता वातपित्तकफापहाः।। २००।।

The powder of *mṛdvīkā, kaṭukā* (*kaṭu-rohiṇī*), *śuṇṭhī, pippalī, marica,* bark of *dāru-haridrā, harītakī, vibhītaka, āmalakī, ghana, pāṭhā, rasāñjana, mūrvā* and *tejohvā* should be mixed with honey, and kept in the mouth for the treatment of throat-diseases.

These three recipes, viz., *Kālaka-cūrṇa, Pītaka-cūrṇa* and *Mṛdvīkādi-cūrṇa* are useful for *vātika, paittika* and *kaphaja* types of throat-diseases respectively. [190 $^{1}/_{2}$ - 200]

[The first line of the verse no. 199, i.e. '*mūrcchitam ghṛtamaṇḍena kaṇṭharogeṣu dhārayet*' gives an impression that there are two different recipes described above, i.e. *mṛdvīkā,* etc., should be used with *ghṛta-maṇḍa*, and *pāṭhā*, etc., should be used with honey. As specifically stated in the last line above, this is only one recipe, and it is useful in *kaphaja* type of throat-disease. Besides, *ghṛta-maṇḍa* is useful for alleviating *pitta* and not *kapha*. Therefore, this line seems to be a printing error, and just a repetition of 197$^{1}/_{2}$. Therefore, while retaining the text, we have left it untranslated.]

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[*Kaṭukādi-Kvātha*]

कटुकातिविषापाठादार्वीमुस्तकलिङ्गकाः ।
गोमूत्रक्वथिताः पेयाः कण्ठरोगविनाशनाः ।। २०१ ।।

Cow's urine should be boiled by adding *kaṭukā, ativiṣā, pāṭhā, dāru-haridrā, musta* and *kaliṅgaka*. Intake of this decoction cures throat-diseases. [201]

[*Dārvī-Rasakriyā*]

स्वरसः क्वथितो दार्व्या घनीभूतो रसक्रिया ।
सक्षौद्रा मुखरोगासृग्दोषनाडीव्रणापहा ।। २०२ ।।

The juice or decoction of *dāru-haridrā* should be boiled in order to make it thick which is called *rasa-kriyā*. Use of this with honey cures mouth-diseases, diseases caused by the vitiation of blood and *nāḍī-vraṇa* (sinus). [202]

Administration of Ghee

तालुशोषे त्वतृष्णस्य सर्पिरौत्तरभक्तिकम् ।
नावनं मधुराः स्निग्धाः शीताश्चैव रसा हिताः ।। २०३ ।।

If there is dryness of the palate in a patient who is not suffering from morbid thirst (*atṛṣṇā*), then he should be given ghee to drink after the intake of food (*uttara-bhaktika*). He should be given inhalation therapy, and meat-soup which is sweet, unctuous and cooling. [203]

If there is dryness of throat with morbid thirst, then administration of ghee is not indicated. Eventhough, in the dryness of throat in general, administration of ghee is also prohibited (vide *Sūtra* 13 : 54), its *uttara-bhaktika* use (taken after the intake of food) is specifically indicated in the present context.

Venesection, etc., in Stomatitis

मुखपाके सिराकर्म शिरःकायविरेचनम् ।
मूत्रतैलघृतक्षौद्रक्षीरैश्च कवलग्रहाः ।। २०४ ।।
सक्षौद्रास्त्रिफलापाठामृद्वीकाजातिपल्लवाः ।
कषायतिक्तकाः शीताः क्वाथाश्च मुखधावनाः ।। २०५ ।।

If there is stomatitis, the patient should be given venesection

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(*rakta-mokṣaṇa*) therapy, errhines and purgatives. *Kavala-graha* therapy (keeping in mouth drugs in paste form) prepared of cow's urine, oil, ghee, honey and milk should be administered to him. Mouth-wash (*mukha-dhāvana*) with cold decoction of drugs having astringent and bitter tastes is useful in this condition.

[204 - 205]

According to *Suśruta* (?), venesection should be performed in the veins located in the palate and tongue for curing *mukha-pāka* (stomatitis).

Khadirādi-Guṭikā and Khadirādi-Taila

तुलां खदिरसारस्य द्विगुणामरिमेदसः।
प्रक्षाल्य जर्जरीकृत्य चतुर्द्रोणेऽम्भसः पचेत्।। २०६।।
द्रोणशेषं कषायं तं पूत्वा भूयः पचेच्छनैः।
ततस्तस्मिन् घनीभूते चूर्णीकृत्याक्षभागिकम्।। २०७।।
चन्दनं पद्मकोशीरं मञ्जिष्ठा धातकी घनम्।
प्रपौण्डरीकं यष्टचाह्वत्वगेलापद्मकेशरम्।। २०८।।
लाक्षां रसाञ्जनं मांसीत्रिफलालोध्रवालकम्।
रजन्यौ फलिनीमेलां समङ्गां कट्फलं वचाम्।। २०९।।
यवासागुरुपत्तङ्गैरिकाञ्जनमावपेत् ।
लवङ्गनखकक्कोलजातिकोशान् पलोन्मितान्।। २१०।।
कर्पूरकुडवं चापि क्षिपेच्छीतेऽवतारिते।
ततस्तु गुटिकाः कार्याः शुष्काश्चास्येन धारयेत्।। २११।।
तैलं चानेन कल्केन कषायेण च साधयेत्।
दन्तानां चलनभ्रंशशौशिर्यक्रिमिरोगनुत्।। २१२।।
मुखपाकास्यदौर्गन्ध्यजाडचारोचकनाशनम् ।
स्रावोपलेपपैच्छिल्यवैस्वर्यगलशोषनुत् ।। २१३।।
दन्तास्यगलरोगेषु सर्वेष्वेतत् परायणम्।
खदिरादिगुटीकेयं तैलं च खदिरादिकम्।। २१४।।

One *tulā* of the heart-wood of *khadira* and two *tulās* of *arimeda* should be washed well, and made to a coarse powder which should be boiled by adding four *droṇas* of water till one *droṇa* remains. The decoction (after filtering the wood-powder) should be boiled again till it becomes thick. To this paste, the

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powder of one *akṣa* of each of *candana, padmaka, uśīra, mañjiṣṭhā, dhātakī, ghana, prapauṇḍarīka, yaṣṭi-madhu, tvak, elā, padma-keśara, lākṣā, rasāñjana, māṃsī, harītakī, vibhītaka, āmalakī, lodhra, bālaka, haridrā, dāru-haridrā, phalinī* (*priyaṅgu*), *elā, samaṅgā, kaṭphala, vacā, yavāsa, aguru, pattaṅga, gairika* and *añjana* should be added. After the cooking is over, the pan should be removed from the oven and allowed to become cool. Thereafter, the powder of one *pala* of each of *lavaṅga, nakha, kakkola* and *jāti-patra* along with one *kuḍava* of *karpūra* should be added [and mixed well]. From out of this paste, pills should be prepared and got dried. This pill should be kept in the mouth and sucked.

With the above mentioned decoction and paste of drugs (*candana*, etc., which are mentioned above to be used in the form of powder), oil should be cooked.

Use of these pills and medicated oil cures looseness, displacement and porosity of teeth, carries teeth (parasitic infestation of teeth), stomatitis, foul odour emanating from the mouth, stiffness of the mouth, anorexia, ptyalism, stickiness and sliminess of the mouth, hoarseness of the voice and dryness of the throat. This pill is an excellent remedy for all the diseases of teeth, mouth and throat.

The pill described above is called *Khadirādi-guṭikā*, and the medicated oil is called *Khadirādi-taila.*

Thus, ends the description of *Khadirādi-guṭikā* and *Khadirādi-taila.*

Here ends the description of the treatment of mouth-diseases.

[206 - 214]

TREATMENT OF ANOREXIA

Line of Treatment of Anorexia

अरुचौ कवलग्राहा धूमाः समुखधावनाः।
मनोज्ञमन्नपानं च हर्षणाश्वासनानि च।। २१५।।

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In *aruci* (anorexia), *kavala-graha* (keeping thin paste of drugs in the mouth), *dhūma* (smoking therapy), *mukha-dhāvana* (mouth-wash), pleasing food and drinks, and cheering as well as consolating measures are useful. [215]

Kavala-Graha for Different Types of Anorexia

कुष्ठसौवर्चलाजाजीशर्करामरिचं बिडम्।
धात्र्येलापद्मकोशीरपिप्पल्युत्पलचन्दनम् ।। २१६।।
लोध्रं तेजोवती पथ्या त्र्यूषणं सयवाग्रजम्।
आर्द्रदाडिमनिर्यासश्चाजाजीशर्करायुतः ।। २१७।।
सतैलमाक्षिकास्त्वेते चत्वारः कवलग्रहाः।
चतुरोऽरोचकान् हन्युर्वाताद्येकजसर्वजान्।। २१८।।

For the cure of *vātika* type of anorexia, *kuṣṭha, sauvarcala, ajājī,* sugar, *marica* and *viḍa* along with oil and honey should be given as *kavala-graha* (to keep the thin paste of drugs in the mouth).

For the cure of *paittika* type of anorexia, *dhātrī, elā, padmaka, uśīra, pippalī, utpala* and *candana* along with oil and honey should be given as *kavala-graha.*

For the cure of *kaphaja* type of anorexia, *lodhra, tejovatī, pathyā, śuṇṭhī, pippalī, marica* and *yava-kṣāra* along with oil and honey should be given as *kavala-graha.*

For the cure of anorexia caused by *sannipāta* (simultaneous aggravation of all the three *doṣas*), juice of green *dāḍima, ajājī* and sugar along with oil and honey should be given as *kavala-graha.* [216 - 218]

[*Kāravyādi-Yoga*]

कारवीमरिचाजाजीद्राक्षावृक्षाम्लदाडिमम्।
सौवर्चलं गुडः क्षौद्रं सर्वारोचकनाशनम्।। २१९।।

Use of the recipe containing *kāravī, marica, ajājī, drākṣā, vṛkṣāmla, dāḍima, sauvarcala,* jaggery and honey cures all the types of anorexia. [219]

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Pañca-Karma Therapy, etc.

बस्तिं समीरणे, पित्ते विरेकं, वमनं कफे।
कुर्याद्भद्यानुकूलानि हर्षणं च मनोघ्नजे।। २२०।।
इत्यरोचकचिकित्सा।

In *vātika* type of anorexia, medicated enema is useful; in *paittika* type of anorexia, purgation therapy is useful; and in *kaphaja* type of anorexia, emetic therapy is useful. In anorexia caused by mental afflictions, measures for pleasing the heart and cheering the mind of the patient should be adopted.

Thus, ends the description of the treatment of *arocaka* (anorexia). [220]

TREATMENT OF EAR-DISEASES

Line of Treatment

कर्णशूले तु वातघ्नी हिता पीनसवत् क्रिया।
प्रदेहाः पूरणं नस्यं पाकस्त्रावे व्रणक्रियाः।। २२१।।
भोज्यानि च यथादोषं कुर्यात् स्नेहांश्च पूरणान्।

In *karṇa-śūla* (earache), *vāyu*-alleviating treatment on the lines suggested for [*vātika* type of] rhinitis should be administered. Application of ointment, ear-drops and inhalation therapy [containing *vāyu*-alleviating ingredients] are beneficial for this ailment.

If there is *karṇa-pāka* (otitis) and *karṇa-srāva* (otorrhea), then the line of treatment prescribed for ulcers should be adopted.

Depending upon the *doṣas* involved, suitable food and ear-drops should be used. [221 - $^1/_2$ 222]

[*Hiṅgvādi-Taila*]

हिङ्गुतुम्बरुशुण्ठीभिस्तैलं तु सार्षपं पचेत्।। २२२।।
एतद्धि पूरणं श्रेष्ठं कर्णशूलनिवारणम्।

Mustard oil should be cooked by adding *hiṅgu, tumburu* and *śuṇṭhī*. Use of this medicated oil as ear-drop is immensely useful for curing earache. [222 $^1/_2$ - $^1/_2$ 223]

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[*Devadārvādi-Taila*]

देवदारुवचाशुण्ठीशताह्वाकुष्ठसैन्धवैः ।। २२३।।
तैलं सिद्धं बस्तमूत्रे कर्णशूलनिवारणम्।

Oil cooked with *deva-dāru, vacā, śuṇṭhī, śatāhvā, kuṣṭha* and *saindhava* along with goat's urine cures earache.

[223 $^{1}/_{2}$ - $^{1}/_{2}$ 224]

[*Gandha-Taila*]

वराटकान् समाहृत्य दहेन्मृद्भाजने नवे।। २२४।।
तद्भस्म श्च्योतयेत्तेन गन्धतैलं विपाचयेत्।
रसाञ्जनस्य शुण्ठ्याश्च कल्काभ्यां कर्णशूलनुत्।। २२५।।

In a new earthen pot, cowrie-shells should be kept [with a cover], and burnt over fire. The *bhasman* (ash), thus obtained, should be decanted by adding water. With this alkaline water and the paste of *rasāñjana* and *śuṇṭhī, Gandha-taila* (aromatic oil) should be cooked. Ear-drop with this medicated oil cures earache.

[224 $^{1}/_{2}$ - 225]

Gandha-taila or aromatic oil is prepared by cooking sesame oil with the paste of aromatic drugs. Alternatively, aromatic ingredients can just be kept inside the sesame oil for some time till the oil becomes impregnated with the aroma of these ingredients.

[*Kṣāra-Taila*]

शुष्कमूलकशुण्ठानां क्षारो हिङ्गु महौषधम्।
शतपुष्पा वचा कुष्ठं दारु शिग्रु रसाञ्जनम्।। २२६।।
सौवर्चलयवक्षारस्वर्जिकोद्भिदसैन्धवम् ।
भूर्जग्रन्थिर्बिडं मुस्तं मधुशुक्तं चतुर्गुणम्।। २२७।।
मातुलुङ्गरसश्चैव कदल्या रस एव च।
सर्वैरेतैर्यथोद्दिष्टैः क्षारतैलं विपाचयेत्।। २२८।।
बाधिर्यं कर्णनादश्च पूयस्रावश्च दारुणः।
क्रिमयः कर्णशूलं च पूरणादस्य नश्यति।। २२९।।

Dry radish should be cut into pieces and burnt to prepare ash. Oil should be cooked by adding the paste of this alkali preparation (*kṣāra* or ash), *hiṅgu, mahauṣadha, śatapuṣpā, vacā, kuṣṭha,*

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deva-dāru, śigru, rasāñjana, sauvarcala, yava-kṣāra, svarji-kṣāra, audbhida-lavaṇa, saindhava, knots of *bhūrja, biḍa* and *musta* [all taken in equal quantities : in total one-fourth of the quantity of oil], *madhu-śukta* (four times of the quantity of oil), juice of *mātuluṅga* (equal to the quantity of oil) and the juice of *kadalī* (equal to the quantity of oil). This *Kṣāra-taila* should be dropped into the ears, which cures deafness, tinitus, serious type of pus-discharge from the ears, parasitic infestation of the ears and earache. [226 - 229]

The term '*madhu-śukta*' means *śukta* or vinegar prepared with liberal quantity of honey or *madhu*. *Śukta* is prepared by keeping in a clean earthen jar, *mastu* (whey), etc., along with jaggery, honey and dry ginger. After sealing the mouth, this jar should be kept inside a heap of grains for three nights. This is also called *cukra*.

Some physicians interpret this term '*madhu-śukta*' as *madhu* (honey) and *śukta* (vinegar). According to them, the quantity of honey should be equal to that of oil, and *śukta* or vinegar should be four times in quantity of the oil. This interpretation is not very appealing because in Jatūkarṇa's work, honey is not separately mentioned as it is included in *śukta* (vinegar) for this preparation.

Treatment of Diseases of Mouth, etc., in General

मुखकर्णाक्षिरोगेषु यथोक्तं पीनसे विधिम्।
कुर्याद्भिषक् समीक्ष्यादौ दोषकालबलाबलम्।। २३०।।
इति कर्णरोगचिकित्सा।

In the case of the diseases of the mouth, ears and eyes, the physician should, first of all, ascertain the strength or weakness of the aggravated *doṣas* and the nature of the season, and thereafter administer therapies as described for different types of *pīnasa* (rhinitis).

Thus, ends the description of the treatment of ear-diseases. [230]

TREATMENT OF EYE-DISEASES

Line of Treatment

उत्पन्नमात्रे तरुणे नेत्ररोगे बिडालकः।
कार्यो दाहोपदेहाश्रुशोफरागनिवारणः।। २३१।।

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In the critical stage of the freshly occurring eye-disease, *biḍālaka* (application of drugs in paste form over the closed eye-lids excluding eye-lashes) should be applied to relieve burning sensation, stickiness (mucous discharge), lachrymation, swelling and redness. [231]

Biḍālaka for Vātika Eye-Diseases

नागरं सैन्धवं सर्पिर्मण्डेन च रसक्रिया।
निघृष्टं वातिके तद्वन्मधुसैन्धवगैरिकम्।। २३२।।
तथा शावरकं लोध्रं घृतभृष्टं बिडालकः।
तद्वत् कार्यो हरीतक्या घृतभृष्टो रुजापहः।। २३३।।

Nāgara, saindhava and supernatant part of ghee should be triturated and made to a paste (*rasa-kriyā*). This paste should be used as *biḍālaka* (application of drugs in paste form over the closed eyelids excluding eye-lashes) for the cure of *vātika* type of eye-disease. Similarly, the paste of honey, *saindhava* and *gairika* can be used in this condition.

The paste of *sāvara-lodhra* or *harītakī* may be sizzled with ghee, and used as *biḍālaka* for the cure of pain in the eyes. [232 - 233]

Biḍālaka for Paittika Eye-Diseases

पैत्तिके चन्दनानन्तामञ्जिष्ठाभिर्बिडालकः।
कार्यः पद्मकयष्ट्याह्वमांसीकालीयकैस्तथा।। २३४।।

The paste of *candana, anantā* and *mañjiṣṭhā* or the paste of *padmaka, yaṣṭi-madhu, jaṭā-māṃsī* and *kālīyaka* should be used as *biḍālaka* in *paittika* type of eye-diseases. [234]

Biḍālaka for Kaphaja Eye-Diseases [*Gairikādya-Biḍālaka*]

गैरिकं सैन्धवं मुस्तं रोचना च रसक्रिया।
कफे कार्या तथा क्षौद्रं प्रियङ्गुः समनःशिला।। २३५।।

The *rasa-kriyā* (sticky paste) of *gairika, saindhava, musta* and *gorocanā*, or the paste of *priyaṅgu, manaḥ-śilā* and honey should be used as *biḍālaka* in *kaphaja* type of eye-diseases. [235]

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Biḍālaka for Sānnipātika Eye-Diseases

सन्निपाते तु सर्वैः स्याद्बहिरक्ष्णोः प्रलेपनम्।
पक्ष्माण्यस्पृश्यता कार्यं संपक्वे त्वञ्जनं त्र्यहात्।। २३६।।

For eye-diseases caused by *sannipāta* (simultaneous aggravation of all the three *doṣas*), the paste of all the above mentioned ingredients (described in verse nos. 232-235) may be used as *biḍālaka*. While applying the paste over the [closed] eyelids, the eye-lashes should not be touched.

After three days when the eye-disease is matured (*saṃpakva*), collyrium (*añjana*) may be applied. [236]

An eye-disease becomes *pakva* (matured) generally after three days of its manifestation. In other texts, well defined eyelids, redness of the eyes, diminution of lachrymation, reduction of pain and itching are described as the signs and symptoms of the matured (*pakva*) stage of the eye-disease.

Āścyotana for Vātika Eye-Diseases

आश्च्योतनं मारुतजे क्वाथो बिल्वादिभिर्हितः।
कोष्णः सैरण्डतर्कारीबृहतीमधुशिग्रुभिः।। २३७।।

In *vātika* type of eye-disease, *āścyotana* (sprinkling therapy or eye-douche) with the luke-warm decoction of *bilva, śyonāka, gambhārī, pāṭalā* and *gaṇikārikā* along with *eraṇḍa, tarkārī, bṛhatī* and sweet variety of *śigru* is useful. [237]

Eye-Drop for Paittika Eye-Diseases

पृथ्वीकादार्विमञ्जिष्ठालाक्षाद्विमधुकोत्पलैः ।
क्वाथः सशर्करः शीतः पूरणं रक्तपित्तनुत्।। २३८।।

In *paittika* type of eye-disease, the cold decoction of *pṛthvīkā, dāru-haridrā, mañjiṣṭhā, lākṣā,* both the types of *yaṣṭi-madhu* and *utpala* along with sugar should be used as eye-drop. [238]

Āścyotana for Kaphaja and Sānnipātika types of Eye-Diseases

नागरत्रिफलामुस्तनिम्बवासारसः कफे।
कोष्णमाश्च्योतनं मिश्रैरोषधैः सान्निपात।। २३९।।

Use of luke-warm decoction or juice of *nāgara, harītakī,*

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vibhītaka, āmalakī, musta, nimba and *vāsaka* as *āścyotana* (eye-douche) is useful in *kaphaja* type of eye-diseases.

In eye-diseases caused by *sannipāta* (simultaneous aggravation of all the three *doṣas*), all the above mentioned drugs (vide verse nos. 237-239) should be used as *āścyotana* (eye-douche). [239]

Varti (Bougie) for Vātika Type of Eye-Diseases [*Bṛhatyādi-Varti*]

बृहत्येरण्डमूलत्वक् शिग्रोः पुष्पं ससैन्धवम्।
अजाक्षीरेण पिष्टं स्याद्वर्तिर्वाताक्षिरोगनुत्।। २४०।।

Bṛhatī, root-bark of *eraṇḍa,* flower of *śigru* and *saindhava* should be triturated by adding goat's milk, and made to a paste. *Varti* (bougie) should be made out of this paste. Application of this *varti* cures *vātika* type of eye-diseases. [240]

Varti for Paittika Type of Eye-Diseases [*Sumanaḥkorādi-Varti*]

सुमनःकोरकाः शङ्खस्त्रिफला मधुकं बला।
पित्तरक्तापहा वर्तिः पिष्टा दिव्येन वारिणा।। २४१।।

Buds of *sumanas* (*jātī-puṣpa*), *śaṅkha, harītakī, vibhītaka, āmalakī, madhuka* and *balā* should be triturated by adding clean rain-water, and *varti* (bougie) should be made out of this paste. Application of this *varti* (bougie) cures eye-diseases caused by the vitiation of *pitta* and *rakta* (blood). [241]

Varti for Kaphaja Type of Eye-Diseases [*Saindhavādi-Varti*]

सैन्धवं त्रिफला व्योषं शङ्खनाभिः समुद्रजः।
फेनः शैलेयकं सर्जो वर्तिः श्लेष्माक्षिरोगनुत्।। २४२।।

Application of the *varti* (bougie) containing *saindhava, harītakī, vibhītaka, āmalakī, śuṇṭhī, pippalī, marica, śaṅkha, sāmudra-phena, śaileyaka* and *sarja* cures *kapahaja* type of eye-diseases. [242]

Varti for Sānnipātika Eye-Diseases [*Amṛtāhvādi-Varti*]

अमृताह्वा बिसं बिल्वं पटोलं छागलं शकृत्।
प्रपौण्डरीकं यष्ट्याह्वं दार्वी कालानुसारिवा।। २४३।।

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एषामष्टपलान् भागान् सुधौताञ्जर्जरीकृतान्।
तोये पक्त्वा रसे पूते भूयः पक्वे रसे घने॥ २४४॥
कर्षं च श्वेतमरिचाञ्जातीपुष्पान्नवात् पलम्।
चूर्णं क्षिप्त्वा कृता वर्तिः सर्वघ्नी दृक्प्रसादनी॥ २४५॥

Eight *palas* of each of *amṛtāhvā* (*guḍūcī*), *bisa, bilva, paṭola,* stool of goat, *prapauṇḍarīka, yaṣṭi-madhu, dāru-haridrā* and *kālānusārivā* should be washed well and made to a coarse powder, and cooked by adding water. This decoction should be further boiled till it becomes thick. To this paste, one *karṣa* of *śveta-marica* (seeds of *śobhāñjana*) and one *pala* of fresh *jātīpuṣpa* (dried) should be added in powder form. *Varti* (bougie) should be made out of this paste. Application of this *varti* cures eye-diseases caused by *sannipāta* (simultaneous aggravation of all the three *doṣas*). It also promotes eye-sight. [243 - 245]

Recipes for Other Eye-Diseases

शङ्खप्रवालवैदूर्यलौहताम्रप्लवास्थिभिः ।
स्रोतोजश्वेतमरिचैर्वर्तिः सर्वाक्षिरोगनुत्॥ २४६॥
शाणार्धं मरिचाद्द्वौ च पिप्पल्यर्णवफेनयोः।
शाणार्धं सैन्धवाच्छाणा नव सौवीरकाञ्जनात्॥ २४७॥
पिष्टं सुसूक्ष्मं चित्रायां चूर्णाञ्जनमिदं शुभम्।
कण्डूकाचकफार्तानां मलानां च विशोधनम्॥ २४८॥
बस्तमूत्रे त्र्यहं स्थाप्यमेलाचूर्णं सुभावितम्।
चूर्णाञ्जनं हि तैमिर्यक्रिमिपिल्लमलापहम्॥ २४९॥
सौवीरमञ्जनं तुत्थं ताप्यो धातुर्मनःशिला।
चक्षुष्या मधुकं लोहा मणयः पौष्पमञ्जनम्॥ २५०॥
सैन्धवं शौकरी दंष्ट्रा कतकं चाञ्जनं शुभम्।
तिमिरादिषु चूर्णं वा वर्तिर्वेयमनुत्तमा॥ २५१॥

[*Śaṅkhādi-Varti*]

Varti (bougie) prepared of *śaṅkha* (*bhasma*), *pravāla* (*bhasma*), *vaidūrya* (*piṣṭī*), *lauha* (*bhasma*), *tāmra* (*bhasma*), *bhasma* of the bone of *plava* (a bird called *prasevaka-gala*), *srotoñjana* and *śveta-marica* cures all types of eye-diseases.

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[*Cūrṇāñjana*]

Half *śāṇa* of *marica*, two *śāṇas* of *pippalī*, two *śāṇas* of *samudra-phena*, half *śāṇa* of *saindhava* and nine *śāṇas* of *sauvīrāñjana* should be triturated and made to a fine powder during the constellation of *Citrā*. This powder should be used as collyrium which is useful in itching, *kāca* (cataract) and eye-diseases caused by *kapha*. It cleanses the eyes of its purulent discharge.

Seeds of *elā* should be well impregnated with goat's urine for three days and made to a powder. Application of this powder in the form of collyrium cures *timira* (a type of cataract), *krimi* (parasitic infestation), *pilla* (another type of cataract) and discharge of mucoid matter from the eyes.

Sauvirāñjana, tuttha, tāpya-dhātu (*mākṣika*), *manaḥ-śilā, cakṣuṣyā* (wild variety of *kulattha*), *madhuka, loha* (*bhasma* of iron), precious stones, *puṣpāñjana, saindhava,* tusk of boar, and *kataka* may be used in the form of either powder or *varti* (bougie) as collyrium which are unsurpassable remedies for *timira* (cataract) and such other eye-diseases. [246 - 251]

Sukhāvatī-Varti

कतकस्य फलं शङ्खः सैन्धवं त्र्यूषणं सिता।
फेनो रसाञ्जनं क्षौद्रं विडङ्गानि मनःशिला ।। २५२।।
कुक्कुटाण्डकपालानि वर्तिरेषा व्यपोहति।
तिमिरं पटलं काचं मलं चाशु सुखावती ।। २५३।।
इति सुखावती वर्तिः।

Varti (bougie) prepared of the fruit of *kataka, śaṅkha, saindhava, śuṇṭhī, pippalī, marica,* sugar, *samudra-phena, rasāñjana,* honey, *viḍaṅga, manaḥ-śilā* and shell of hen's egg instantaneously cures *timira* (cataract), *paṭala, kāca* (another type of cataract) and putrid discharge from the eyes. This is called *Sukhāvatī-varti.*

Thus, ends the description of *Sukhāvatī-varti.* [252 - 253]

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Dṛṣṭipradā-Varti

त्रिफलाकुक्कुटाण्डत्वक्कासीसमयसो रजः।
नीलोत्पलं विडङ्गानि फेनं च सरितां पतेः॥ २५४॥
आजेन पयसा पिष्ट्वा भावयेत्ताम्रभाजने।
सप्तरात्रं स्थितं भूयः पिष्ट्वा क्षीरेण वर्तयेत्॥ २५५॥
एषा दृष्टिप्रदा वर्तिरन्धस्याभिन्नचक्षुषः।
इति दृष्टिप्रदा वर्तिः।

Harītakī, vibhītaka, āmalakī, shell of hen's egg, *kāsīsa, lauha bhasma, nīlotpala, viḍaṅga* and *samudra-phena* should be made to a paste by triturating them with goat's milk, and smeared over a copper pot. This should be kept for seven nights. This paste should be scrapped out the copper plate, triturated with goat's milk again, and rolled into the form of *varti* (bougie). This is called *Dṛṣṭi-pradā-varti.* Application of this bougie bestows eye-sight even to a blind person, provided the pupils of his eyes have not undergone any physical change or been damaged.

Thus, ends the description of *Dṛṣṭi-pradā-varti.*

[254 - $^{1}/_{2}$ 256]

Collyrium for Timira

वदने कृष्णसर्पस्य निहितं मासमञ्जनम्॥ २५६॥
ततस्तस्मात् समुद्धृत्य सुशुष्कं चूर्णयेद्बुधः।
सुमनः कोरकैः शुष्कैरर्धांशैः सैन्धवेन च॥ २५७॥
एतन्नेत्राञ्जनं कार्यं तिमिरघ्नमनुत्तमम्।

A wise physician should keep *añjana* inside the buccal cavity of a (dead) black snake (cobra) for one month. Thereafter, this should be removed, added with half the quantity of each of the dry buds of *sumanas* (*jātī-puṣpa*) and *saindhava*, and made to a fine powder. This is an unsurpassable recipe for the cure of *timira* (cataract). [256 $^{1}/_{2}$ - $^{1}/_{2}$ 258]

[*Pippalyādi-Rasakriyā*]

पिप्पल्यः किंशुकरसो वसा सर्पस्य सैन्धवम्॥ २५८॥
जीर्णं घृतं च सर्वाक्षिरोगघ्नी स्याद्रसक्रिया।

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Rasa-kriyā (thin paste) prepared of *pippalī*, juice of *kiṃśuka*, fat of snake, *saindhava* and old ghee cures all types of eye-diseases.

[258 $^{1}/_{2}$ - $^{1}/_{2}$ 259]

[*Kṛṣṇasarpa-Vasādi-Rasakriyā*]

कृष्णसर्पवसा क्षौद्रं रसो धात्र्या रसक्रिया ।। २५९।।
शस्ता सर्वाक्षिरोगेषु काचार्बुदमलेषु च।

Rasa-kriyā (thin paste) prepared of the fat of black snake (cobra), honey and the juice of *āmalakī* is useful in curing all eye-diseases like *kāca* (cataract), *arbuda* (tumour in the eyes) and discharge of excreta from the eyes. [259 $^{1}/_{2}$ - $^{1}/_{2}$ 260]

Other Recipes for Eye-Diseases

धात्रीरसाञ्जनक्षौद्रसर्पिर्भिस्तु रसक्रिया ।। २६०।।
पित्तरक्ताक्षिरोगघ्नी तैमिर्यपटलापहा।
धात्रीसैन्धवपिप्पल्यः स्युरल्पमरिचाः समाः ।। २६१।।
क्षौद्रयुक्ता निहन्त्यान्ध्यं पटलं च रसक्रिया।
इति नेत्ररोगचिकित्सा।

The *rasa-kriyā* (thin paste) prepared of *dhātrī, rasāñjana*, honey and ghee cures eye-diseases caused by the vitiation of *pitta* and *rakta* (blood), *timira* (cataract) and *paṭala* (another type of cataract).

Thus, ends the description of the treatment of eye-diseases.

[260 $^{1}/_{2}$ - $^{1}/_{2}$ 262]

TREATMENT OF HAIR-DISEASES

Line of Treatment

खालित्ये पलिते वल्यां हरिलोम्नि च शोधितम्।। २६२।।
नस्यैस्तैलैः शिरोवक्त्रप्रलेपैश्चाप्युपाचरेत्।

In *khālitya* (alopecia), *pālitya* (graying of the hair), *valī* (appearance of wrinkles over the face) and *hari-loman* (tawny hair), the patient should, in the beginning, be given elimination therapies (emetic, purgation, etc.), and thereafter, be given *nasya*

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(inhalation therapy) with medicated oil, and application of paste of drugs over the head and face. [262 $^1/_2$ - $^1/_2$ 263]

Recipes of Medicated Oil, etc.

सिद्धं विदारीगन्धाद्यैर्जीवनीयैरथापि च।। २६३।।
नस्यं स्यादणुतैलं वा खालित्यपलितापहम्।
क्षीरात् सहचराद्भृङ्गराजाच्च सौरसाद्रसात्।। २६४।।
प्रस्थैस्तु कुडवस्तैलाद्यष्टचाह्वपलकल्कितः।
सिद्धः शिलासमे भाण्डे मेषशृङ्गादिषु स्थितः।। २६५।।
नस्यं स्यादिभषजा सम्यग्योजितं पलितापहम्।
भिषजा क्षीरपिष्टौ वा दुग्धिकाकरवीरकौ।। २६६।।
उत्पाटच पलिते देयौ तावुभौ पलितापहौ।
मार्कवस्वरसात् क्षीरादिद्वप्रस्थं मधुकात् पलम्।। २६७।।
तैः पचेत् कुडवं तैलात्तन्नस्यं पलितापहम्।

Medicated oil should be prepared by cooking with *vidārī-gandhā* (*śāla-parṇī*), *pṛśni-parṇī, bṛhatī, kaṇṭakārī* and *gokṣura*, or with *Jīvanīya* group of drugs, viz., *jīvaka, ṛṣabhaka, medā, mahā-medā, kākolī, kṣīra-kākolī, mudga-parṇī* and *māṣa-parṇī*. Inhalation therapy with these medicated oils or with *Aṇu-taila* cures alopecia and graying of the hair.

One *prastha* of each of milk and juice of *sahacara, bhṛṅga-rāja* and *surasā*, one *kuḍava* of oil and the paste of one *pala* of *yaṣṭi-madhu* should be cooked, and kept inside a pot of stone or the horn of sheep. Appropriately administered by the physician for inhalation therapy, this medicated oil cures graying of hair.

Dugdhikā and *karavīra* should be made to a paste by triturating them with milk. After pulling out gray hairs, the physician should apply this paste over the head of the patient for curing graying of hair.

One *kuḍava* of oil should be cooked by adding one *prastha* of the juice of *mārkava* (*bhṛṅga-rāja*) and milk and one *pala* of *yaṣṭi-madhu*. Administration of this medicated oil for inhalation therapy cures graying of hair. [263 $^1/_2$ - $^1/_2$ 268]

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Mahā-Nīla-Taila

आदित्यवल्ल्या मूलानि कृष्णशैरेयकस्य च।। २६८।।
सुरसस्य च पत्राणि पत्रं कृष्णशणस्य च।
मार्कवः काकमाची च मधुकं देवदारु च।। २६९।।
पृथग्दशपलांशानि पिप्पल्यस्त्रिफलाऽञ्जनम्।
प्रपौण्डरीकं मञ्जिष्ठा लोध्रं कृष्णागुरूत्पलम्।। २७०।।
आम्रास्थि कर्दमः कृष्णो मृणालं रक्तचन्दनम्।
नीली भल्लातकास्थीनि कासीसं मदयन्तिका।। २७१।।
सोमराज्यसनः शस्त्रं कृष्णौ पिण्डीतचित्रकौ।
पुष्करार्जुनकाश्मर्याण्याम्रजम्बूफलानि च।। २७२।।
पृथक् पञ्चपलांशानि तैः पिष्टैराढकं पचेत्।
बैभीतकस्य तैलस्य धात्रीरसचतुर्गुणम्।। २७३।।
कुर्यादादित्यपाकं वा यावच्छुष्को भवेद्रसः।
लोहपात्रे ततः पूतं संशुद्धमुपयोजयेत्।। २७४।।
पाने नस्यक्रियायां च शिरोभ्यङ्गे तथैव च।
एतच्चक्षुष्यमायुष्यं शिरसः सर्वरोगनुत्।। २७५।।
महानीलमिति ख्यातं पलितघ्नमनुत्तमम्।
इति महानीलतैलम्।

One *āḍhaka* of oil extracted from the seeds of *vibhītaka*, and four *āḍakas* of the juice of *āmalakī* should be added with the paste of ten *palas* of each of the root of *ādityavallī* and black variety of *śaireyaka*, leaves of *surasā* and black variety of *śaṇa*, *mārkava* (*bhṛṅga-rāja*), *kākamācī*, *yaṣṭi-madhu* and *deva-dāru*, five *palas* of each of *pippalī*, *harītakī*, *vibhītaka*, *āmalakī*, *añjana*, *prapauṇḍarīka*, *mañjiṣṭhā*, *lodhra*, black variety of *aguru*, *utpala*, *āmrāsthi* (seeds of mango), *kṛṣṇa-kardama* (black mud), *mṛṇāla*, *rakta-candana*, *nīlī*, seed of *bhallātaka*, *kāsīsa*, *madayantikā*, *somarājī*, *asana*, *śastra* (*bhasma* of *tīkṣṇa* type of iron), black variety of *piṇḍītaka* (*madana*) and *citraka*, *puṣkara*, *arjuna*, *kāśmarya* and fruits of *āmra* as well as *jambū*, and cooked in an iron pot by solar heat till the water is evaporated. This medicated oil should be given to a patient whose body is cleansed [by purgation therapy, etc.], in the form of inhalation therapy or

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massage over the head. It promotes eye-sight and longevity, and cures all the diseases of the head. This is called *Mahā-nīla-ghṛta* which is unsurpassed as a cure of gray hair.

Thus, ends the description of *Mahā-nīla-taila.*

[268 $^{1}/_{2}$ - $^{1}/_{2}$ 276]

[*Prapauṇḍarīkādya-Taila*]

प्रपौण्डरीकमधुकपिप्पलीचन्दनोत्पलैः ॥ २७६॥
कार्षिकैस्तैलकुडवो द्विगुणामलकीरसः।
सिद्धः स प्रतिमर्शः स्यात् सर्वमूर्धगदापहः॥ २७७॥
(पलितघ्नो विशेषेण कृष्णात्रेयेण भाषितः।)

One *kuḍava* of oil and two *kuḍavas* of the juice of *āmalakī* should be cooked by adding the paste of one *karṣa* of each of *prapauṇḍarīka, yaṣṭi-madhu, pippalī, candana* and *utpala.* Use of this medicated oil as *pratimarśa* (a type of inhalation therapy) cures all the diseases of the head. (According to Kṛṣṇātreya, this therapy is specifically useful for curing graying of hair.)

[276 $^{1}/_{2}$ - $^{1}/_{2}$ 278]

Ointment for Tawny Hair

क्षीरं प्रियालयष्ट्याह्वे जीवकाद्यो गणस्तिलाः॥ २७८॥
कृष्णा वक्त्रे प्रलेपः स्याद्धरिलोमनिवारणः।

Application of the paste prepared of milk, *priyāla, yaṣṭi-madhu, jīvaka, ṛṣabhaka, medā, mahā-medā, kākolī, kṣīra-kākolī, mudga-parṇī, māṣa-parṇī, jīvantī, madhuka,* honey, *tila* and *pippalī* over the face cures tawny hair. [278 $^{1}/_{2}$ - $^{1}/_{2}$ 279]

Recipe for Restoration of Hair

तिलाः सामलकाश्चैव किञ्जल्को मधुकं मधु॥ २७९॥
बृंहयेद्रञ्जयेच्चैतत् केशान्मूर्धप्रलेपनात्।

Application of the paste of *tila, āmalakī, kiñjalka, madhuka* and honey over the head restores the colour of hair, and promotes hair growth. [279 $^{1}/_{2}$ - $^{1}/_{2}$ 280]

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Recipes for Dyeing and Softening Hair

पचेत्सैन्धवशुक्ताम्लैरयश्चूर्णं सतण्डुलम्।। २८०।।
तेनालिप्तं शिरः शुद्धमस्निग्धमुषितं निशि।
तत् प्रातस्त्रिफलाधौतं स्यात् कृष्णमृदुमूर्धजम्।। २८१।।
अयश्चूर्णोऽम्लपिष्टश्च रागः सत्रिफलो वरः।

Lauha powder (*bhasma*) should be cooked with *saindhava, śuktāmla* (sour vinegar) and rice [all taken in equal quantities]. After washing the head well to make it free from oily matter, this paste should be applied over the scalp, and kept overnight. In the morning, the head should be washed with the decoction of *harītakī, vibhītaka* and *āmalakī*. With this therapy, the hair becomes black and soft.

Lauha powder (*bhasma*) triturated with sour articles and *harītakī, vibhītaka* and *āmalakī* is an excellent hair-dye.

[280 $^{1}/_{2}$ - $^{1}/_{3}$ 282]

Treatment of Remaining Head-Diseases

कुर्याच्छेषेषु रोगेषु क्रियां स्वां स्वाच्चिकित्सितात्।
शेषेष्वादौ च निर्दिष्टा सिद्धौ चान्या प्रवक्ष्यते।। २८२।।
इति खालित्यादिचिकित्सा।

For the remaining ailments which appear as complications of the diseases described above, the treatment suitable for these ailments should be given. For the diseases of the three vital spots not described here, the lines of treatment have been described earlier in this chapter, and some others are going to be described in *Siddhi* section (*Siddhi* 9) [which are to be followed keeping in view the *doṣas* involved in the manifestation of these diseases].

Thus, ends the treatment of alopecia, etc. [282 $^{2}/_{3}$]

TREATMENT OF HOARSENESS OF VOICE

Treatment of Vātika Svara-Bheda

सर्पींष्युपरिभक्तानि स्वरभेदेऽनिलात्मके।
तैलैश्चतुष्प्रयोगैश्च बलारास्नामृताह्वयैः।। २८३।।

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बर्हितित्तिरिदक्षाणां पञ्चमूलशृतान् रसान्।
मायूरं क्षीरसर्पिर्वा पिबेत्त्र्यूषणमेव वा॥ २८४॥

In *vātika* type of *svara-bheda* (hoarseness of voice), medicated ghee should be given after the intake of food. Medicated oil prepared by cooking with *balā*, (etc.), *rāsnā* (etc.), and *guḍūcī* (etc.), should be administered in four ways (viz., *pāna* or drinking, massage, gargle and enema).

Meat-soup of pea-cock, partridge and cock prepared by cooking with *bilva, śyonāka, gambhārī, pāṭalā* and *gaṇikārikā*, or medicated milk and medicated ghee prepared by boiling with the meat of pea-cock or *tryūṣaṇa* (*śuṇṭhī, pippalī* and *marica*) are beneficial in this condition. [283 - 284]

The signs and symptoms of *svara-bheda* (hoarseness of voice) are not described earlier in this chapter. These are already described in the chapter dealing with tuberculosis (*Cikitsā* 8 : 53-55), and these are to be followed in the present context. Even though, the treatment of this disease is also described in that chapter, because of contextual propriety, the same is being described here again.

Medicated oils prepared with *balā*, etc., *rāsnā*, etc., and *amṛtā*, etc., are to be described in *Cikitsā* 28 : 148-166. *Tryūṣaṇa-ghṛta* is already described in *Cikitsā* 18 : 39-42.

Treatment of Paittika Svara-Bheda

पैत्तिके तु विरेकः स्यात् पयश्च मधुरैः शृतम्।
सर्पिर्गुडा घृतं तिक्तं जीवनीयं वृषस्य वा॥ २८५॥

For *paittika* type of *svara-bheda* (hoarseness of voice), purgation therapy is useful. In addition, following recipes are useful in this condition :

1. Milk boiled with drugs having sweet taste (vide *Vimāna* 8 : 139);
2. *Sarpir-guḍa* (vide *Cikitsā* 11 : 50-69);
3. *Tiktaka ghṛta* (vide *Cikitsā* 7 : 140-150);
4. *Jīvanīya-ghṛta* (vide *Cikitsā* 29 : 61-70); and
5. *Vṛṣa-ghṛta* (vide *Cikitsā* 5 : 126-127). [285]

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Treatment of Kaphaja Svara-Bheda

कफजे स्वरभेदे तु तीक्ष्णं मूर्धविरेचनम्।
विरेको वमनं धूमो यवान्नकटुसेवनम्।। २८६।।
चव्यभार्ग्यभयाव्योषक्षारमाक्षिकचित्रकान् ।
लिह्याद्वा पिप्पलीपथ्ये तीक्ष्णं मद्यं पिबेच्च सः।। २८७।।

In *kaphaja* type of *svara-bheda* (hoarseness of voice), the patient should be given strong errhine, purgation, emetic and smoking therapies.

He should eat barley diet added with pungent ingredients.

He should take the linctus prepared of *cavya, bhārṅgī, abhayā, śuṇṭhī, pippalī, marica, yava-kṣāra,* honey and *citraka,* or the linctus prepared of *pippalī* and *pathyā* (*harītakī*).

He should drink strong wine. [286 - 287]

Treatment of Raktaja Svara-Bheda

रक्तजे स्वरभेदे तु सघृता जाङ्गला रसाः।
द्राक्षाविदारीक्षुरसाः सघृतक्षौद्रशर्कराः।। २८८।।
यच्चोक्तं क्षयकासघ्नं तच्च सर्वं चिकित्सितम्।
पित्तजस्वरभेदघ्नं सिरावेधश्च रक्तजे।। २८९।।

If *svara-bheda* (hoarseness of voice) is caused by the vitiated blood (*raktaja*), then the patient should be given the soup of the meat of animals living in arid zone, sizzled with ghee. The juice of *drākṣā, vidāri* and sugar-cane added with ghee and sugar are beneficial for such patients. All the therapeutic measures prescribed for the treatment of *kṣayaja* type of *kāsa* are useful in this condition. Similarly, the therapeutic measures prescribed in this chapter for the treatment of *paittika* type of *svara-bheda,* and venesection therapy are useful for the treatment of *raktaja* type of *svara-bheda* (hoarseness of voice). [288 - 289]

Treatment of Sānnipātika Svara-Bheda

सन्निपाते हिताः सर्वाः क्रिया न तु सिराव्यधः।
इत्युक्तं स्वरभेदस्य समासेन चिकित्सितम्।। २९०।।
इति स्वरभेदचिकित्सा।

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Svara-bheda (hoarseness of voice) caused by *sannipāta* (simultaneous vitiation of all the three *doṣas*) should be treated with all the therapeutic measures prescribed above for *vātika, paittika* and *kaphaja* types of *svara-bheda*, except venesection therapy.

Thus, in brief, the treatment of *svara-bheda* is described.

Thus, ends the description of the treatment of *svara-bheda* (hoarseness of voice). [290]

To Sum Up

भवन्ति चात्र—

वातपित्तकफा नृणां बस्तिहृन्मूर्धसंश्रयाः।
तस्मात्तत्स्थानसामीप्याद्धर्तव्या वमनादिभिः।। २९१।।

In human beings, *vāta, pitta* and *kapha* are located in the *basti* (region of the urinary bladder, i.e. pelvic region), *hṛt* (cardiac region) and *mūrdhan* (head) respectively. Therefore, the morbid matter located in these places should be eliminated from the nearby regions appropriately by emetic therapy, etc. [291]

The line of treatment, in general, of the above mentioned diseases, and those not described above is explained in the above verse. *Vāyu, pitta* and *kapha* are predominantly located in *basti, hṛt* and *mūrdhan* respectively. Suitable therapies capable of eliminating the morbid material from these and nearby places should be administered for the cure of the ailments afflicting these organs (*basti, hṛt* and *mūrdhan*) respectively.

Micro-cosm and Macro-cosm

अध्यात्मलोको वाताद्यैर्लोको वातरवीन्दुभिः।
पीड्यते धार्यते चैव विकृताविकृतैस्तथा।। २९२।।

As the *loka* (macro-cosm) is afflicted or maintained respectively by the morbidity and normal state of the wind, sun and moon, so also the *adhyātma-loka* (sentient world or micro-cosm) is either afflicted or maintained respectively by the morbidity and normal state of *vāyu, pitta* and *kapha*. [292]

The relationship between macro-cosm and micro-cosm is described in the above verse. The wind of the former is represented by *vāyu* in the latter,

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the sun of the former is represented by *pitta* in the latter, and the moon of the former is represented by *kapha* in the latter. When in abnormal state, i.e. when the harmony of these elements is disturbed, then it causes devastation and diseases; and when these elements are in a normal or harmonious state, they maintain gõod health.

Harmony Among Doṣas

विरुद्धैरपि न त्वेते गुणैर्घ्नन्ति परस्परम्।
दोषाः सहजसात्म्यत्वाद्विषं घोरमहीनिव।। २९३।।

The *doṣas* (viz., *vāyu, pitta* and *kapha*) never destroy each other. They coexist in a harmonious state, even though they are of mutually contradictory attributes. This happens because of their *sahaja-sātmya* (natural wholesome disposition of coexistence), on the analogy of the virulant poison not causing any harm to the snake whose body contains it. [293]

Vāyu, pitta and *kapha* have mutually contradictory attributes. For example, unctuousness, sliminess and heaviness of *kapha* are contradictory to the ununctuousness, non-sliminess and lightness of *vāyu*. Inspite of these contradictory attributes, they function jointly to maintain the health of a person, and do not counteract each other because of *sahaja-sātmyatā* or natural and wholesome disposition of coexistence. It is this wholesomeness which prevents counteractivity. This natural disposition may be because of *karman* (genetic peculiarity) or because of *vastu-svabhāva* (specific attribute of the substance) or both. Whatever it may be, this phenomenon is *acintya* (i.e. no rational explanation can be provided for such a type of phenomenon). The fact that such perceptible phenomena do occur, cannot be rejected just by logic or argument.

Bhaṭṭāra Hariścandra, in his commentary on *Suśruta-saṃhitā*, has tried to explain in detail such phenomena as exceptions to the general rule about the mutually contradictory nature of the attributes of these *doṣas*. By implication, according to him, such a mutually contradictory nature of the attributes is only apparent, and not real. This metaphysical explanation seems to be quite convincing.

To Sum Up

तत्र श्लोकः—
त्रिमर्मजानां रोगाणां निदानाकृतिभेषजम्।
विस्तरेण पृथग्दिष्टं त्रिमर्मीये चिकित्सिते।। २९४।।

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In this chapter on "the Treatment of Diseases of the Three Vital Organs", the etiology, signs and symptoms, and treatment of the individual diseases afflicting the three vital organs of the body are described in detail.

Colophon

इत्यग्निवेशकृते तन्त्रे चरकप्रतिसंस्कृतेऽप्राप्ते दृढबलसंपूरिते
चिकित्सास्थाने त्रिमर्मीयचिकित्सितं
नाम षड्विंशोऽध्यायः ।।२६।।

Thus, ends the twenty-sixth chapter of *Cikitsā-sthāna* (section on therapeutics) dealing with the treatment of diseases of the three vital organs in Agniveśa's work as redacted by Caraka, and because of its non-availability supplemented by Dṛḍhabala.

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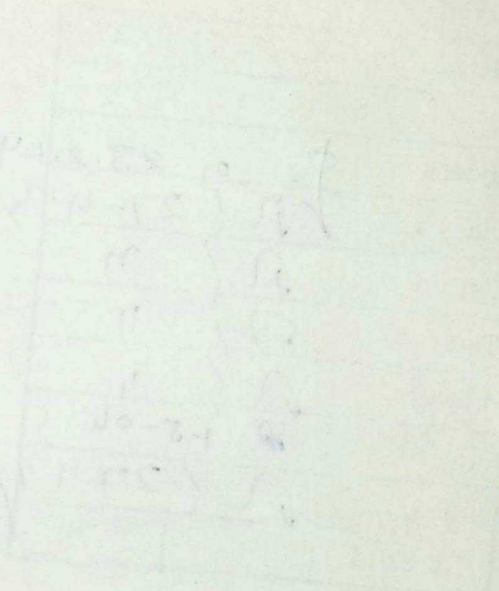

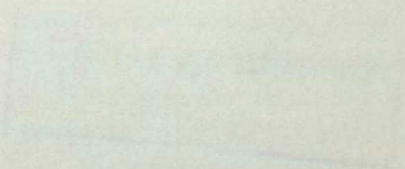

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